

**Wairua (Spirituality) as motivation: The
connection between wairua and motivation for
Māori academics with doctorates**

Miriama Postlethwaite

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Declaration

To the best of my knowledge and belief this thesis contains no material previously published by any other person except where due acknowledgment has been made.

This thesis contains no material which has been accepted for the award of any other degree or diploma in any university.

This thesis will be saved and stored at Te Whare Wānanga o Awanuiārangi and made available for future students and researchers to read and reference.

Miriama Postlethwaite

Signature:

A handwritten signature in cursive script, reading 'M. Postlethwaite'.

Date: February, 2016

Acknowledgements

Taiahaha! Taiahaha!

Tēnā i whiti tua!

Whiti tua e hā!

Waimana Kaaku!

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Abstract

This thesis investigated the array of motivational factors that influenced Indigenous doctoral scholars. The circumstance for the research rested on the premise that the range of influences and how they are experienced and responded to were limited in the majority of literature. The primary goal of this research was to offer a more holistic and cultural understanding of the phenomena by investigating the motivational factors that have influenced a specific Indigenous group of eight Māori doctoral scholars in relation to their study, towards the completion of their doctorates. I focussed my research specifically on Māori doctoral scholars from the tribe of Tūhoe from whence I originate. The overall aim of this thesis examined the potential link that a traditional concept; *wairua* (spirituality) had to motivation and to the performance of those scholars. In order to investigate the overall aim, the central question focussed on the motivational factors that have contributed to the performance of Māori who are Tūhoe who have attained doctorates. The thesis further examined to what extent agency (the initiative and capacity to act in a desired direction or toward desired goals), had played as part of their doctoral journey.

A multi-method approach was applied that included face to face interviews with Tūhoe doctoral scholars and an online survey with Māori doctoral scholars originating from other tribes. A multi-method approach was applied in order to gather multi-perspectival narratives. A qualitative methodology was applied within a traditional framework that stemmed from the pepeha (traditional saying) termed *Waimana Kaaku: Te horana o te kururangi - the unity of the Waimana people is like the spreading vines of the chiefly kumara -Te Aka: The Vine*.

Applying a traditional framework within this study created a relational epistemology that stemmed from local knowledge, concepts and practices focussing on communities as the most knowledgeable and supported by literature in the field.

This research revealed an understanding of the role that *wairua* and agency played in relation to doctoral scholar motivations and models of ‘good practice’ to better support indigenous scholars in study at the doctoral level.

Glossary (Te Aka Online Māori Dictionary)

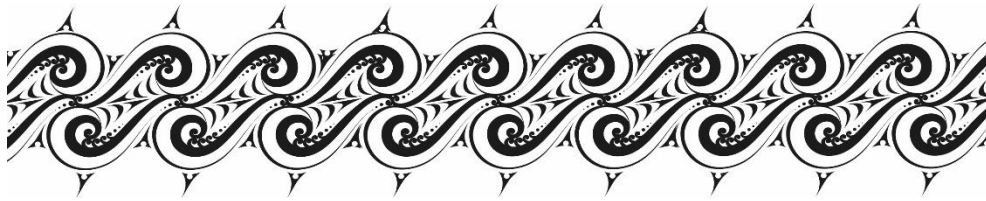
- Ahi kā** burning fires of occupation, continuous occupation - title to land through occupation by a group, generally over a long period of time. The group is able, through the use of *whakapapa*, to trace back to primary ancestors who lived on the land. They held influence over the land through their military strength and defended successfully against challenges, thereby keeping their fires burning.
- Aroha** to love, feel pity, feel concern for, feel compassion, empathise.
- Ihi** essential force, excitement, power, charm, personal magnetism - psychic force as opposed to spiritual power (*mana*).
- Karakia** incantation, ritual chant, chant, intoned incantation, charm, spell - a set form of words to state or make effective a ritual activity. *Karakia* are recited rapidly using traditional language, symbols and structures.
- Mana** prestige, authority, control, power, influence, status, spiritual power, charisma - *mana* is a supernatural force in a person, place or object.
- Mana motuhake** separate identity, autonomy, self-government, self-determination, independence, sovereignty, authority - *mana* through self-determination and control over one's own destiny.
- Māoritanga** Māori culture, Māori practices and beliefs, Māoriness, Māori way of life.
- Mauri** life principle, vital essence, special nature, a material symbol of a life principle, source of emotions - the essential quality and vitality of a being or entity. Also used for a physical object, individual, ecosystem or social group in which this essence is located.
- Pākehā** English, foreign, European, exotic - introduced from or originating in a foreign country.
- Pepeha** tribal saying, tribal motto, proverb (especially about a tribe), set form of words, formulaic expression, figure of speech, motto, slogan.
- Rangatiratanga** chieftainship, right to exercise authority, chiefly autonomy, chiefly authority, ownership, leadership of a social group, domain of the *rangatira*, noble birth, attributes of a chief.

Tangata Whenua local people, hosts, Indigenous people - people born of the whenua, i.e. of the placenta and of the land where the people's ancestors have lived and where their placenta are buried.

Utu revenge, cost, price, wage, fee, payment, salary, reciprocity - an important concept concerned with the maintenance of balance and harmony in relationships between individuals and groups and order within Māori society, whether through gift exchange or as a result of hostilities between groups. It is closely linked to *mana* and includes reciprocation of kind deeds as well as revenge.

Wairua spirit, soul - spirit of a person which exists beyond death. It is the non-physical spirit, distinct from the body and the *mauri*. To some, the *wairua* resides in the heart or mind of someone while others believe it is part of the whole person and is not located at any particular part of the body. The *wairua* begins its existence when the eyes form in the foetus and is immortal.

Whanaungatanga relationship, kinship, sense of family connection - a relationship through shared experiences and working together which provides people with a sense of belonging. It develops as a result of kinship rights and obligations, which also serve to strengthen each member of the kin group. It also extends to others to whom one develops a close familial, friendship or reciprocal relationship.



Chapter 1: Introduction

Sapere aude! Have courage to exercise your own understanding! (Kant, 1784)

Introduction

The design displayed above is a depiction of the unified elements within this thesis. It was created specifically for this study by my whanaunga (relative) and artist Jamie Boynton. He titled the design: *Te Aka* (the Vine) and in his words, he explained:

This design represents the many uri (descendants), springing forth from the Waimana valley. The inter-connected koru represent individual whānau. The design is presented as a patterned mosaic that can be layered, like the *kumara vine* -a traditional symbol reflecting our interconnectedness.

Te Aka encapsulates the interconnectedness of the methodology and inter-related themes and concepts within this study. This design is a visual representation of the *pepeha* (traditional saying) that underpins this study: *Waimana Kaaku: Te horana o te kururangi* (the entangled vine of the kumara) originating from the *rohe* (district) of Waimana, stemming from my patriarchal genealogical line.

Te Aka extends to the overall aim of this research that investigates the potential link that wairua has to the motivation of doctoral scholars. In order to investigate the overall aim, the central question posited is:

What are the motivational factors that have contributed to the performance of Māori who have attained Doctorates and what is the potential link that wairua has to that performance?

The second question endeavours to explore the extent to which an individual has control over the decisions and avenues they choose in study. Moreover, I wanted to bring to light the cultural determinants in relation to agency. The second overall research question is posed in this way:

To what extent does agency (the capacity to exercise control over the nature and quality of one's life) play a part in their learning pathway? Agency, in this thesis, will be examined as a cultural phenomenon.

I began this chapter with a quote from Kant, who famously defined enlightenment as a release from one's self-incurred tutelage. For me, this thesis was enlightening; a departure from my colonised educational experience and an opportunity to focus on traditional Māori concepts and apply a localised methodology deriving from within the district of Waimana from whence my people originate. Therefore, *sapere aude*; I exercised my freedom as a scholar and examined a concept; *wairua* (spirituality) I believed contributed to the motivation of the scholars in this study towards the completion of their doctorates.

When studying towards the completion of an academic qualification, there are a range of motivations that act as triggers to help sustain the scholar through to completion. This study investigated motivational factors that contributed to the performance of Māori and in particular Tūhoe scholars who have attained their doctorates with a focus on *wairua* and the potential link that *wairua* has to that performance. This study was primarily based on interviews with eight Tūhoe doctoral scholars about their motivations while studying towards the completion of their doctoral qualifications as revealed by their individually reported experiences and viewpoints. In a second part to this study, I conducted an online survey with Māori doctoral scholars to expand on or contrast with the responses from the interviews.

Motivation and agency are closely intertwined. Therefore, this study also investigates the role of agency with the view that scholars are active pursuers and processors of knowledge. In this thesis, the concept of *agency* is examined as a cultural phenomenon (Ratner, 2000) and based on Bandura's (1977, 1986) social cognitive theory. The interplay of these theories depicts human functioning as a result of mutual interactions between behaviours, environmental variables, mental processes and personal experiences (Pintrich, Cross, Kozma & McKeachie, 1986). Consequently, in terms of study, learning occurs in a social context with inter-related elements. In the context of this study, investigating motivation and the potential link to *wairua* is strengthened by examining the role of agency in that motivation.

As this thesis investigates the motivations of doctoral scholars, it is appropriate that the first chapter begins with explaining my motivations and personal interests in the topic. Next, the research questions specified in this study are addressed and the methodology described. The

significance of the study and an overview of Māori in higher education is presented concluding the chapter with an outline of the overall structure of the thesis.

My motivations and personal interest in the topic

I am an Indigenous Māori woman of Tūhoe descent teaching in a New Zealand institution of higher learning. I came to this topic well aware of my own colonial education that excluded the realities of Māori history, values and practices. As a result, throughout my educational journey, I have continued to make up for this and pursued Māori epistemologies through the completion of my Bachelors, Masters and now Doctorate. Also, as an educator, I have continued to develop my teaching pedagogy and delivery using traditional Māori knowledge within learning contexts and continually reflect on how to better engage learners. This interest has extended into my doctoral studies and influenced the topic of my thesis.

As a teacher, I am consistently reflecting on how better to engage and motivate the students I teach. Many times, for me, my most successful teaching was when I felt students had engaged in the teaching and learning process not only cognitively and physically, but relationally and spiritually. Accordingly, I developed a personal belief that motivation in study, particularly when confronted with challenges and gaining more meaningful understandings, moves beyond cognitive engagement into a realm that is spiritual. Durie's (1984) Tapawhā model identifies four elements that contribute to one's overall wellbeing that include one's *tinana* (physicality), *wairua* (spirituality), *hinengaro* (mentality) and *whānau* (familial) relationships. In the context of this study, I have focussed on *wairua* as motivation to help sustain an individual towards the completion of a doctorate.

Indeed, this thesis represents a desire and indulgence to explore more specifically the motivations of doctoral scholars who have attained their doctorates and certainly, my *whakapapa* (genealogy) influenced the decision to focus on Tūhoe doctoral scholars. The reasons for selecting this cohort were two-fold: firstly, I was embarking on a doctorate myself and interested in my own challenges, thoughts and motivations as a doctoral student, and secondly, the pursuit of a doctorate presented an opportunity to examine more closely Tūhoe epistemologies.

Initially, I had intended to interview Māori with Doctorates, however, as I developed my methodology and devised the questions for my research, I was drawn more closely towards my own *iwi* (tribe) and decided to interview Tūhoe doctoral scholars and adopt a localised

methodology stemming from my own *hapū* (sub-tribe) Ngati Raka. This in itself was motivation to continue to shape and complete this thesis.

Additionally, as an *inside researcher*, an opportunity was created to reconnect and strengthen my tribal links and bring from the margins Māori and Tūhoe scholarly voices within my writing. As an inside researcher, I believed there was an obligation and a responsibility to reflect and consider the cultural characteristics of what it was to be an ethical researcher. This process of reflection included drawing on the advice of cultural experts who became part of my cultural advisory group.

Invoking a space for Indigenous theory in my study was a deliberate act; firstly, to enable Indigenous theories and paradigms, and secondly, to unify my research approach within a cultural framework (Chilisa, 2012). I purposefully avoided pathologising Māori experience; instead, adopting a research framework that yearns for a present that is enhanced by both the past and the future (Tuck, 2009). I have drawn on literature that is not only Māori, but drawing on Indigenous and other International prose¹. The rationale was to search for literature that supported the ideas I was presenting. As I reflected on my educational experience as a learner, interest in the extent to which an individual's own personal internal drive and external stimuli acted as motivation for me in investigating this topic. More specifically, I was drawn to the work of Bandura (1989, 1997, 2001) and his theory of social cognitive theory that included the concept agency.

These concepts aligned with my own philosophy about how an individual's belief in one's own abilities can assist with the motivation to achieve specific goals. Hence, in the context of this study, an investigation of agency in relation to the motivation to study is explored. My preconceptions about learning provided me with the doctrine that motivation in study is a process in which scholars extend themselves, not only for personal advancement, but for the benefit of the collective. Therefore, an examination of agency ensues in my writing that

¹ I have used the terms International and Western as meaning the same. I use these terms to differentiate that literature from Indigenous and Māori literature. The rationale was an attempt to avoid the schism and discourse that has been created in the literature that consistently refers to the dominance of Western theorising compared to Indigenous writings.

draws on the idea that psychological activity is shaped not only by individual pursuits but influenced by social activities and cultural concepts (Ratner, 2000).

Finally, motivation to complete a doctorate was spurred on by my insatiable desire to continue to learn and contribute to the research, knowledge and literature created by the increasing cadre of Māori doctoral scholars.

The next section describes the methodology applied in this study.

Development of research methodology

At the outset of this study, a kaupapa Māori qualitative methodology (Smith, 1997; Nepe, 1991) was applied as a means of reflecting the aspirations of this research and expressing a Māori epistemology. It also embraced tikanga Māori (Māori cultural protocols) that includes distinctive Māori ways of doing things. Originally, this methodology sufficiently represented how I wanted this study to be framed. However, as my thesis developed, I wanted kaupapa Māori to be meaningful to me. Accordingly, I applied a model based on a metaphor originating from my ancestral whakapapa (genealogy). The metaphor stems from a pepeha (traditional saying) that emanates from Waimana. The pepeha: *Waimana kaaku: Te horana o te kururangi* refers to the spread of the kumara vine representing the unity of the many hapū (sub-tribes) and their leaders within Waimana. The metaphor is representative of the connective components within this thesis, which include:

- A relational methodology

- A relational epistemology

- The unity of themes;

- The cultural procedures and practices used in the research phase;

- The whakapapa links of the participants in this study through tribal connections, as intellectuals and as leaders within their communities;

- The whakapapa links extend to the artist Jamie Boynton who created the visual design Te Aka depicting the vine;

- The positioning as an insider researcher within the study;

- A cultural advisory group.

The methodology applied in this study is relational underpinned by a relational epistemology. Rossman and Rallis (2003, p. 35) say that “qualitative research is quintessentially interactive.” Certainly, this is the nature of this study as indicated in the list above that espouses a collective approach. The notion of collectivity drew me to literature in relation to

reflexivity. The literature uncovered varying debates in terms of the value of reflexivity in theory and research practice (Finlay, 2002, Mauthner & Coucet, 2003). This debate is not highlighted in my literature review but instead, a discussion on the forms of reflexivity is presented. Russell and Bohan (1999) describe the process of reflexivity as one that involves honouring oneself and others through an awareness of the relational and reflective nature of the work at hand. Furthermore, they emphasised that: “Researchers may not stand apart from their own humanity while creating new understandings and ...research is not an objective rendering of reality but a form of participation in the phenomena under study” (p. 404).

This aligned well to the collective approach and practices applied in this research that included creating a cultural advisory group and seeking academic advice from peers.

I originally decided to use face-to-face interviews in this study. The participants were selected with advice from my cultural advisory group who made the initial communication and introduction of me and my request for them to be included in the study. Upon further reflection and through discussions with my supervisor, it was thought that the use of an online survey with Māori scholars from other tribal groupings might add an interesting mix to the data gathered from the interviews and potentially new and either supporting information, or alternatively potentially different perspectives. An online survey was piloted using *Survey Monkey* with a slight revision to the questionnaire and the final version adopted (see Appendix 5). The shift to a mixed methodology approach broadened the scope of the data collection and analysis and made for a comparative basis between the methods and thus allowed for triangulation of data to occur. The research methodology and research methods will be expanded on in Chapter Five.

The significance of the study

This research is significant because of its potential influence in the development of educational theory and related models, and for the applied implications the findings are likely to have for policy makers, academic institutions, academic scholars in education and research. As this research is framed within a Māori methodological design and situates Māori knowledge at the centre, this study will be of particular interest to Indigenous people and contribute to that corpus of knowledge in education and research.

The concept of wairua is specifically investigated as a Māori concept which is literally translated as spirituality, but its meaning in Māori terms is far more complex. The literature on wairua is not substantial and the linking of wairua to motivation is a new phenomenon.

Just as wairua is limited in written literature, its equivalence; spirituality, although more widely written about is a marginalised concept. I deemed it important to also investigate spirituality in the literature. I am aware that spirituality means different things to different people, which makes it a challenging topic to discuss within the academic framework (see Vogel, 2000; Wane, 2002). Nevertheless, the topic of spirituality cannot be left to the margins but brought to the centre of discussion in the academy. It is acknowledged that spirituality is very important to people's lives (see Miller, 1994; Berry, 1999; O'Sullivan, 1999; Palmer, 1999; Dei, 2002; Gandhi, 2002; Wane, 2002).

Although this study focusses on wairua and the potential link this concept has to motivation in doctoral study, the literature review begins with an examination of motivation leading into a discussion on spirituality and motivation. The purpose is to investigate spirituality in the academy (mainly higher education institutions) and gain an understanding of this phenomenon from a Western and Indigenous point of view and how spirituality is situated in terms of its value. Interestingly, Shahjahan (2005) who has written extensively on spirituality asserts that it is marginalised in the academy and delineates the conditions that restrict the spaces for spirituality. A review of spirituality, therefore, will be important in identifying the emerging issues and value placed on spirituality in the academic arena. Importantly, centering a discussion on spirituality from a Western and Indigenous viewpoint and wairua from a Māori perspective brings these phenomena from the margins to the centre. It is important to note at this point that when referring to Māori I am making a general statement that reflects many but not all. Māori are not a homogenous people.

A review of the literature on spirituality in particular was challenging for two reasons: firstly, there was a vast amount of literature on the subject and secondly, spirituality varies substantially in meaning. In addition, many have written about the importance of spirituality (see for example Morones & Mikawa, 1992 on spirituality and ancestral affiliation; Cajete, 1994 as living energy; Miller, 1994 and Noddings, 1998 as giving purpose and meaning; hooks, 1994 as integrated with mind and body; Some, 1994 situated at one's centre; Palmer, 1998 as connectivity; Brant-Castellano, 2000; Daes, in Battise, 2000; Rendon, 2000; Love, 2001; Dei, 2002; Hindman, 2002; Nash, 2002; Tisdell, 2003; De Souza, 2004; Fraser, 2004; Grant, 2004; Shahjahan, 2006; Vaillant, 2008; Archibald, 2008; Groen, 2008; Little Bear in Hill, 2008; Ritskes, 2011). Joan Halifax (1998), anthropologist and teacher, offered these remarks about spirituality:

Spirituality is difficult for us to touch because it flows to and from the invisible, from love and the mystery of death. It flows from the ground of our relationship, not only between human beings, but also between all beings, including mountains and rivers. It evokes within us compassion, which allows us to see through the eyes of innumerable beings. (pp. 44-45)

Similarly, Māori have the same view and consider wairua to be present in all things natural (Valentine, 2009). However, the research and literature on wairua is sparse. It is important, therefore, to continue the debate and discussions on wairua and Indigenous equivalents to strengthen and validate through research and the literature its position in the academy. For Māori, the belief is that wairua permeates everything (Valentine, 2009; Pere, 1997) and so framed in this way, it is conceivable that for Māori scholars, wairua and related concepts are likely to be influential in terms of motivation, particularly when facing challenges during study. How this is manifested will vary, depending on one's individual values and beliefs.

The second overall aim of this study is an investigation of the concept agency. I was of the belief that a study on motivation would need to include an investigation into agency theory. Human agency as defined by Bandura (1989) is an interactive process that accords a "central role to cognitive, vicarious, self-reflective, and self-regulatory processes" (p. 1179).

Studying towards a doctorate, involves regulating oneself in a number of ways. What these ways are was something I wanted to investigate further, and identify possible cultural components involved. This brought me to the work of Carl Ratner (2000) who endeavoured to articulate the role of agency in culture. He proposed that people are, "not passive recipients of a reified entity called culture. Rather, people play an active role in making and remaking culture, and the manner in which their psychology is culturally organized" (p. 413).

From this viewpoint, according to Ratner, agency functions within a social structure whereby individuals are not independent of society, but are socially connected. Therefore, when an individual makes a decision, this will occur from a social foundation. This idea interested me in terms of doctoral scholars and the decisions they make in terms of their motivations while studying. So far, it can be surmised that the investigation into the potential link that wairua has to motivation and the role of agency in that process, has a number of facets that are interconnected. These aspects are more fully discussed within the literature review section of this study.

Of importance in this study is the positioning of Māori knowledge at the centre and expanding on the existing dominant discourse on motivational theory and research to include

both Māori and Indigenous concepts and practices. Additionally, consciously creating space for a localised Indigenous methodology is part of a process of decolonisation that involves de-centering the *other* (Western) methodologies with the result of revitalising Indigenous theories and cultural practices and values that would otherwise be invisible in the majority of International literature (Chilisa, 2005; Cram, 2009; Smith, 1999, 2012; Kovach, 2012). Decolonisation offers, “A language of possibility, a way out of colonialism” (Smith, 2012, p. 204). This thesis offers a language of possibility in theorising Māori knowledge and practices and aims to pose alternatives and extend existing literature and research.

Furthermore, centering Māori knowledge in this study is a politically motivated decision that has been influenced by a belief in affirming the role of literature, as an agent of change. In other words, the more Indigenous writers write, research and present their own models, and theories, the less invisible and more infective in both national and international literature. The significance of this study is part of the crusade to indigenise methodologies, bringing to the fore different worldviews, epistemologies, theories, concepts and practices. This research adopts several decolonising approaches. The first is the distinctly Indigenous methodology that frames this study with a matrix of inter-related and holistic components. Kovach (2010) suggests that merely adopting an Indigenous methodology is not enough, rather, it must go deeper, and the knowledge must be “localised within a specific tribal group” (p. 176). In this research, as mentioned previously, I apply a relational model and strategy that is framed within a localised tribal methodology: *Te horana o te kururangi* (the kumara vine).

In addition, there is a focus by the New Zealand Government and Māori communities to increase the number of Māori students’ success at higher qualification levels (Ministry of Education, 2010; McKinley & Grant, 2010). As a consequence, an important milestone for the New Zealand research community was the establishment of Ngā Pae o te Maramatanga (NPM), a Centre of Research Excellence at the University of Auckland in 2002 that actively promotes the development of Māori doctoral graduates. In 2004, NPM established MAI Te Kupenga to increase the numbers of Māori with doctoral degrees. According to the NPM Annual Report (2014), this was established to provide doctoral scholars “with mentoring and guidance to enable them to successfully navigate their postgraduate education. The programme was designed to create transformational leaders with intellectual capacity who could work in the Māori development sphere” (p. 67).

This study contributes to that corpus of knowledge that is being created amongst the growing numbers of Māori graduating with doctorates.

This brings me to the second part of the literature review that focusses on leadership. Although not a part of my initial study, a review of the literature on leadership provides a backdrop to the realities of Māori doctoral scholars who take on leadership roles in their fields of expertise and communities. They work at the margins to influence change for Māori and Indigenous peoples on both national and international fronts, thus contributing to the New Zealand knowledge economy and the international arena (McKinley & Grant, 2010). Finally, this research provides valuable insights into the influences that Māori scholars have in study at the doctoral level. An understanding of this is likely to be valuable for those who are involved in the design of doctoral programmes and the supervision of doctoral scholars. The research literature on doctoral education identifies good supervision as an important component in the success of doctoral candidates (Acker, 2001; Middleton, 2001; Smith, 2005; Kidman, 2007; Hohepa, 2010; Phillips & Pugh, 2005 in McKinley & Grant, 2010; Middleton & McKinley, 2010; Villegas, 2010) and so this research can provide evidence and illuminate the influences that motivate doctoral scholars as they work towards the completion of their doctorates.

The narratives of Māori doctoral scholars are highlighted in this study and so will help reveal the effects culture, language and traditional knowledge have on motivation and determination whilst in doctoral studies. As the existing knowledge about teaching and learning in higher education in Aotearoa New Zealand is limited to a range of practices that have been predisposed towards a particular worldview that does not fully embrace Māori epistemologies and practices, this study has the potential to highlight the cultural penchants that Māori scholars have. The success of Māori doctoral scholars will depend on them being able to participate within a learning environment that is “culturally resonant” but, the institution itself stands to benefit from Māori input also into the academic programmes and research (Durie, 2005, p. 12).

The next section presents an overview of the demographics of Māori in higher education in order to gain an insight into the state and trends of Māori participation and achievement in higher education.

Demographics of Māori in higher education

This section examines more specifically the demographics of Māori in higher education. Overall, for the general population, there has been an increase of New Zealand adults aged 15

years and over since 2001 with formal qualifications (Statistics New Zealand) as indicated in the following years:

2001 – 72.3%

2006 – 75.0%

2013 – 79.1%

In looking back from 1998 to 2008, an increase of the population held tertiary qualifications. In 2008, 28 percent of the population aged 25 to 39 held a bachelors degree or higher, as indicated in Figure 1. 1 below:

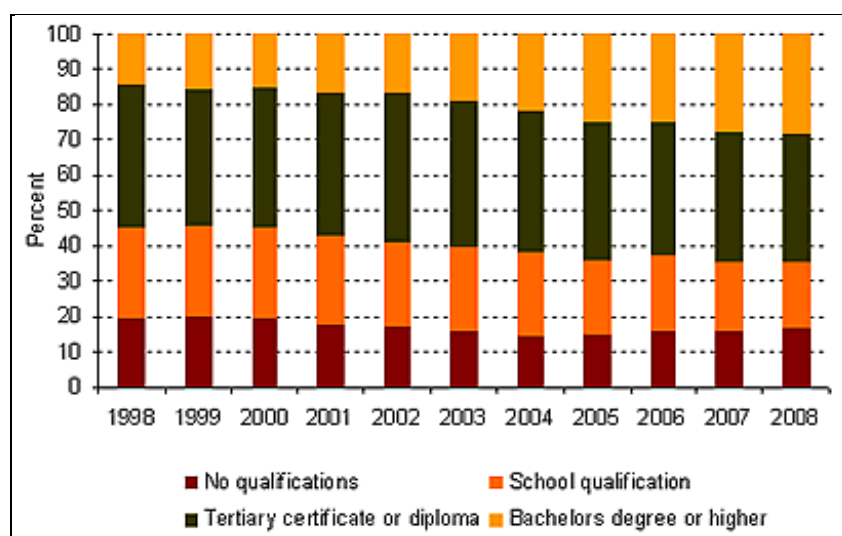


Figure 1.1: Highest educational qualification of the population aged 25 to 39 years
(Source: Statistics New Zealand, *Household Labour Force Survey*, June quarters)

The Figure 1.2 below presents the statistics for the types of qualifications the proportion of people across New Zealand have been enrolled in higher qualifications:

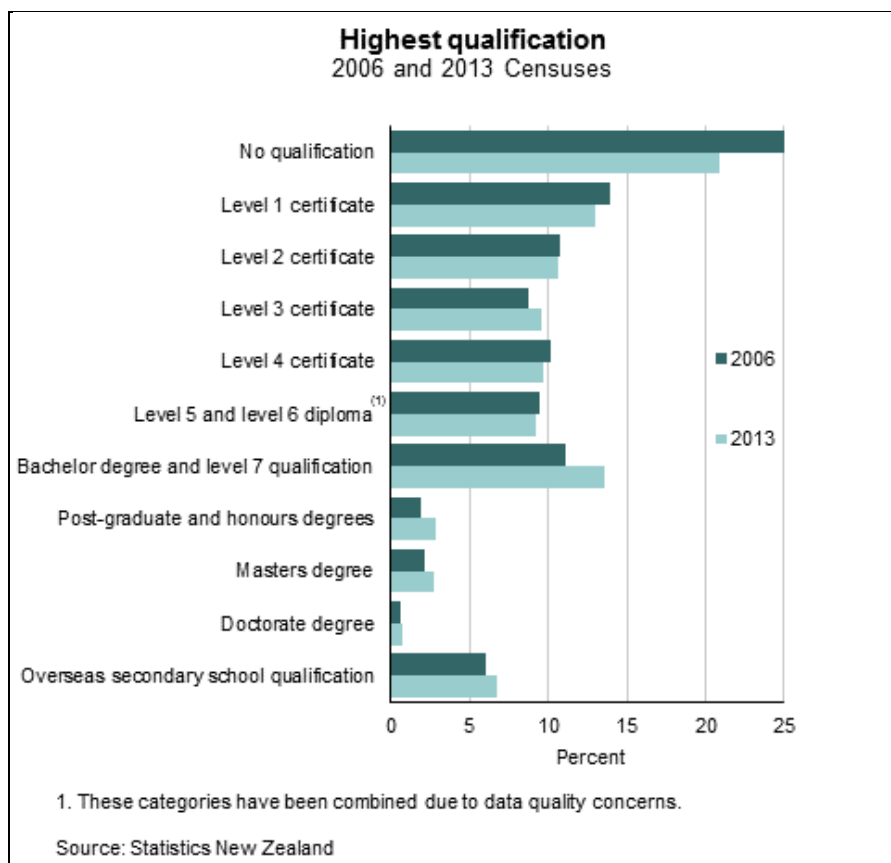


Figure 1.2: Highest qualification 2006 and 2013 Censuses (Source: Statistic New Zealand)

As indicated by the statistics, the proportion of people with formal qualifications increased to 79 percent in 2013 which was up from 75 percent in 2006 and 72 percent in 2001 (Statistic New Zealand). The data indicates that more people have a qualification, and more are gaining higher levels of formal qualifications. However, the distribution of qualifications remains uneven across population groups.

In examining qualifications by ethnic group, in Figure 1.3, Māori and Pacific peoples had the largest proportional increases in people with a qualification. The following graph (Figure 1.3) outlines the proportion of people by ethnicity with formal qualifications:

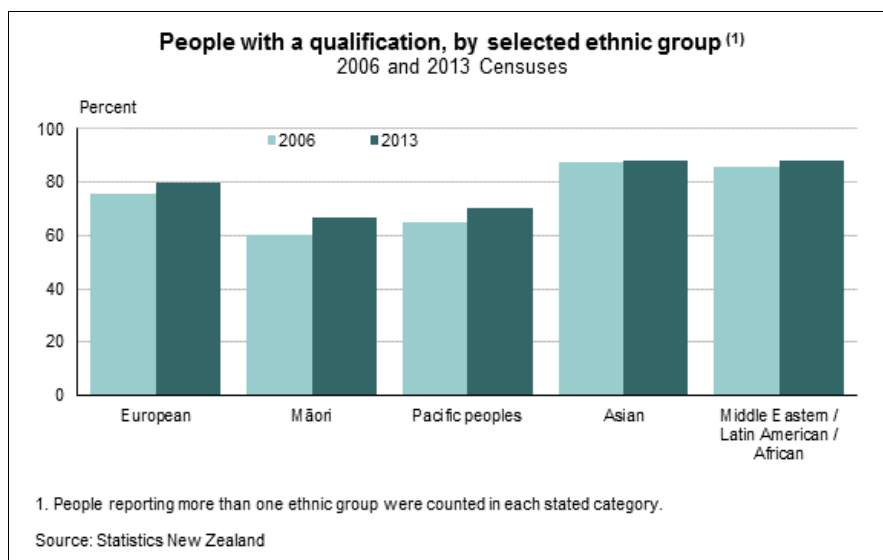


Figure 1.3: Qualification by ethnic group 2006 and 2013 Censuses (Source: Statistics New Zealand)

As can be seen from the graph above (Figure 1.3) Māori and Pacific peoples, although showing increased percentages on having qualifications,

are well below other ethnic groups. Research indicates that students from lower socio-economic backgrounds have been less likely to achieve well at school and then less likely to participate in tertiary education, particularly at bachelor level and above. In addition, those who go to tertiary study, the research also indicates that school achievement becomes the main predictor of success, rather than family background (Education counts).

In looking more specifically at Māori demographics (Statistics New Zealand), there is a decrease for those aged 15 years and over with no formal qualifications from 2006 to 2013. The latest statistics are outlined in Table 1.1 showing the highest qualification for Māori aged 15 years and over according to the 2006 and 2013 census:

Table 1.1: Highest qualification for Māori aged 15 years and over 2006 and 2013 Censuses

Highest qualification	2006 Census		2013 Census	
	Number	Percent	Number	Percent
No qualification	130,146	40.0	119,544	33.4
Level 1–4 certificate	152,238	46.8	179,436	50.2
Level 5–6 diploma	19,563	6.0	22,461	6.3
Bachelor’s degree or higher	23,067	7.1	36,072	10.1
Total Māori	325,014	...	357,513	...
Symbol: ... not applicable				

(Source: Statistics New Zealand)

Although there is a decrease in the number of Māori with no qualifications, the number without qualifications is still significant. This supports previous literature which suggests that not obtaining secondary school qualifications can serve as a significant barrier to further education (McKinley & Hoskins, 2011) with the result of not being able to have access to higher level educational qualifications that allows direct benefits from the higher incomes and opportunities associated with professional occupations (The University of Auckland, 2014). Additionally, according to Salmond (2003), having a higher-level University qualification produces a 56 percent privilege in earnings over all other post-secondary qualifications. Furthermore (Ministry of Education, 2011a, 2011b, Office of Children’s Commission, 2011), in gaining University Entrance qualifications since 2004, the disparities between Māori and other ethnic groups have not reduced over this time.

These statistics are the result of colonisation that is not just historical, but its impact is reflected in the devastating effects of ongoing discriminatory policies which result in the, “differential distribution of social, political, environmental and economic resources and wellbeing within this country with Māori bearing the brunt of disparities in many areas” (Cram, 2011, p. 156). The Figure (1.4) below presents the data for Māori from 2006 to 2013 in relation to the highest qualifications attained:

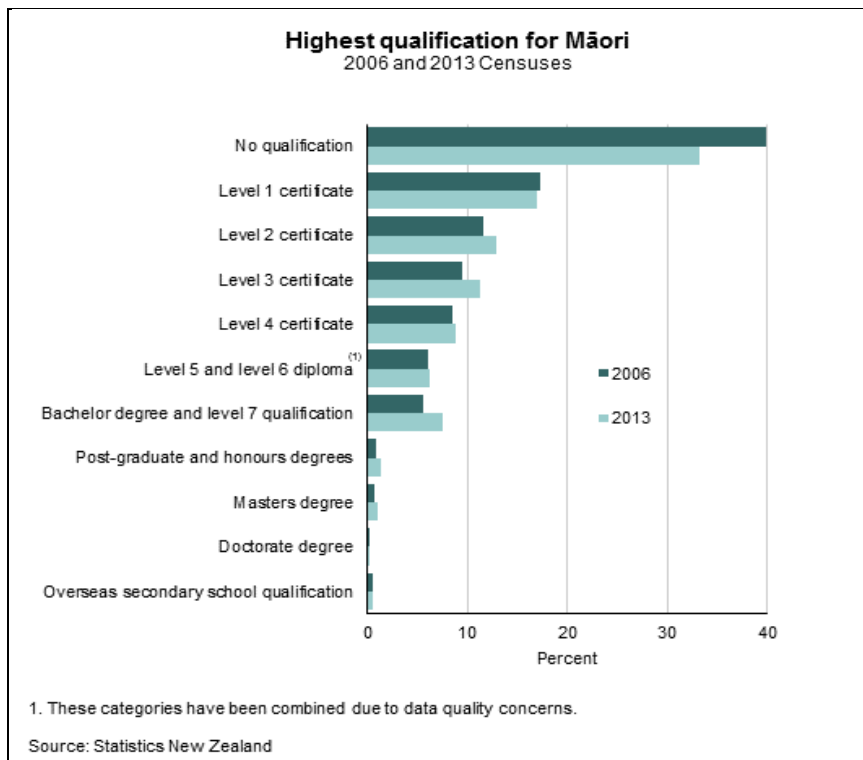


Figure 1.4: Highest qualification for Māori 2006-2013 (Source: Statistics New Zealand)

An increase, as presented by Figure 1.4, at the higher-level qualifications indicates in modern times a collocation of a system that previously disregarded Indigenous experience and ways of knowing (Durie, 2009). This is supported by research conducted by Glynn and Berryman (2015) who in their abstract note there is much to celebrate in relation to the increased numbers of both Māori and non-Māori in New Zealand tertiary institutions undertaking doctoral studies. They highlight the importance of the relational and cultural understandings in supervision of doctoral scholars; a consideration unheard of in previous years.

The parameters of this study

The study focuses on a sample of eight Tūhoe doctoral scholars in Aotearoa, New Zealand to ascertain motivations in their study towards the completion of their doctorates. The research supplements the analysis with a survey which was completed by 13 participants of mixed tribal descent. The rationale for this was to gain insights into cultural motivations from a specific group of Māori who are linked through whakapapa (genealogical) and to extend also to Māori from other tribes to supplement the data from both groups.

In mapping out the terrain in which this research was conducted, it became apparent I identify areas of this study I not pursue in-depth or not investigate at all. With a focus on scholars' motivations in doctoral studies, the study was confined by the following:

The sample was from one tribal group;

The sample size of the survey participants was small;

Primary attention was on one selected traditional concept which could limit the extensivity to which this study could go;

The literature review did a cursory study of other Indigenous groups;

Limiting the number of theories in relation to motivation;

The interview transcripts were used as the primary source of data in conjunction with the data also from the online surveys.

All of the aspects identified above, has the potential to present limitations on the data gathered in this study, and consequently the replicability of its findings.

Thesis overview

The responses of Tūhoe in relation to their motivations during their doctoral studies, is based on a number of theoretical models that include not only Māori but international theories. These theories emphasise the multifaceted nature of motivation. This has proved to be a challenge in selecting which concepts to include to support this study. Secondly, both Māori and Indigenous theories emphasise the holistic nature of the world and hence the interconnectivity of values, concepts and practices. Although this study focusses on a single Māori concept that is wairua, this concept does not stand alone and is connected to other elements that are identified in this study.

To begin, Chapter One outlined the reasons and motivations for choosing the topic and the decisions made in shaping this thesis. A rationale is given for the methodology applied that connects the components within the thesis and the methods used. The collective approach in seeking cultural and academic advice is described including the process for selection and interviewing of participants in this study. The significance of this study ensues then an overview of Māori in higher education, followed by an outline of the parameters of this research, finally concluding the Chapter with an overview of the thesis.

The second chapter is titled: *The spring of Waimana* from where I originate. This chapter has two sections beginning with an introduction and description of the people of Tūhoe and Tūhoe resistance followed by a description of the district of Waimana from where the pepeha

Waimana kaaku: Te horana o te kururangi derives. Secondly, my position as an *insider researcher* in this study is discussed.

Chapters Three and Four provide the extensive critical review of the literature on identified motivations on study towards a doctorate which is the focus of this thesis. A concluding section on leadership is presented and a discussion on doctoral aspirations and information about Aotearoa, New Zealand study at the postgraduate level.

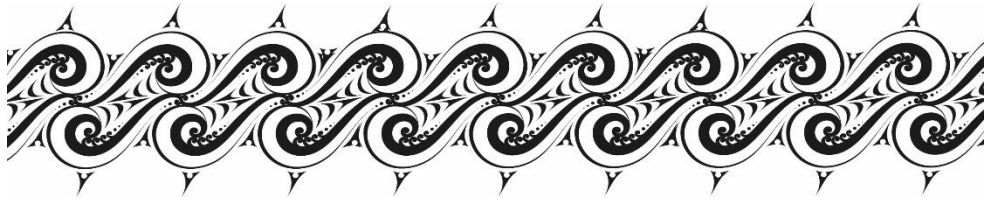
Chapter Five outlines the Methodology and Research Methods employed. This included an outline of principles and practices of qualitative research and the pepeha, *Waimana kaaku: Te horana o te kururangi* that frames this research. This chapter also details the process applied in the selection of participants and introduces the eight Tūhoe doctoral scholars including a description of the online survey participants.

Chapter Six outlines the key Findings of this research presenting the face to face interviews and the online survey responses. The Findings address the two major research questions that have guided this study.

Chapter Seven presents a Discussion of the Findings with reference to the existing literature on this area of investigation.

Based on these findings, Chapter Eight presents the final conclusions of the study. The strengths and limitations are discussed and the implications of this study with recommendations to educators are provided. The chapter also reflects on the research process and suggests avenues for further research.

The next chapter provides a description from whence the pepeha that frames this study originates, with a historical section on Tūhoe. Also, as the primary researcher, I outline how I situate myself culturally within this study as an inside researcher.



Chapter Two: The spring of Waimana

Hokia ki ngā maunga, kia purea koe e ngā hau a Tāwhirimatea

Return to the mountains that you may be cleansed by the winds of Tāwhirimatea

Introduction

Pepeha are “sayings of the ancestors...that reflect the thoughts on many aspects of Māori culture: history, religious life, conduct, ethics, warfare, marriage, death, and weather” (Mead & Grove, 2012, p. 9). The pepeha that opens this chapter is a well-known traditional saying that is a reminder of the importance of returning to one’s traditional homeland and the rejuvenation that is experienced by this act. Hence, this chapter is a return to my traditional home drawing on aspects of the history and cultural practices that are particular to the people of Tūhoe and my own hapū Ngati Raka with the purpose of connecting to Te Aka: The Vine that is a metaphorical representation of this relationship. This chapter firstly introduces the iwi (tribe) Tūhoe and hapū (subtribe) Ngati Raka from whence the methodology that frames this study originates. Secondly, a discussion ensues in clarifying the position of the primary researcher as an *inside researcher* researching one’s own people.

To complete a doctorate is a major undertaking. For me, the inspiration to commence was spurred on by a desire to continue on from my Master’s qualification. Pursuing a doctorate was also an opportunity to investigate a belief I had about the particular motivations, I thought Māori had when striving towards accomplishing those things they wanted to achieve. My topic emerged from a unique Tūhoe experience acquired through daily experiences and interactions with Tūhoe ideologies and Tūhoe *whānau* (family); in particular my Grandmother, Makuini Erueti Te Pou (nee Biddle). The topic emerged as a consequence of this upbringing coupled with a desire to give voice to Tūhoe traditions that a colonised education experience, of which I received, ignored. And so, for me, being Tūhoe was a major influence in the selection of my topic. Therefore, the following section locates Tūhoe the tribe with a description of who they are and a cursory discussion of their history. From a

description of the wider tribe, my writing then focusses on Waimana from whence my hapū Ngati Raka is located.

Tūhoe

Tūhoe are situated in the North Island of Aotearoa New Zealand as shown in the map below that illustrates the traditional boundary of Tūhoe known as *te rohe o Tūhoe*: the boundary of Tūhoe (Figure 2.1):

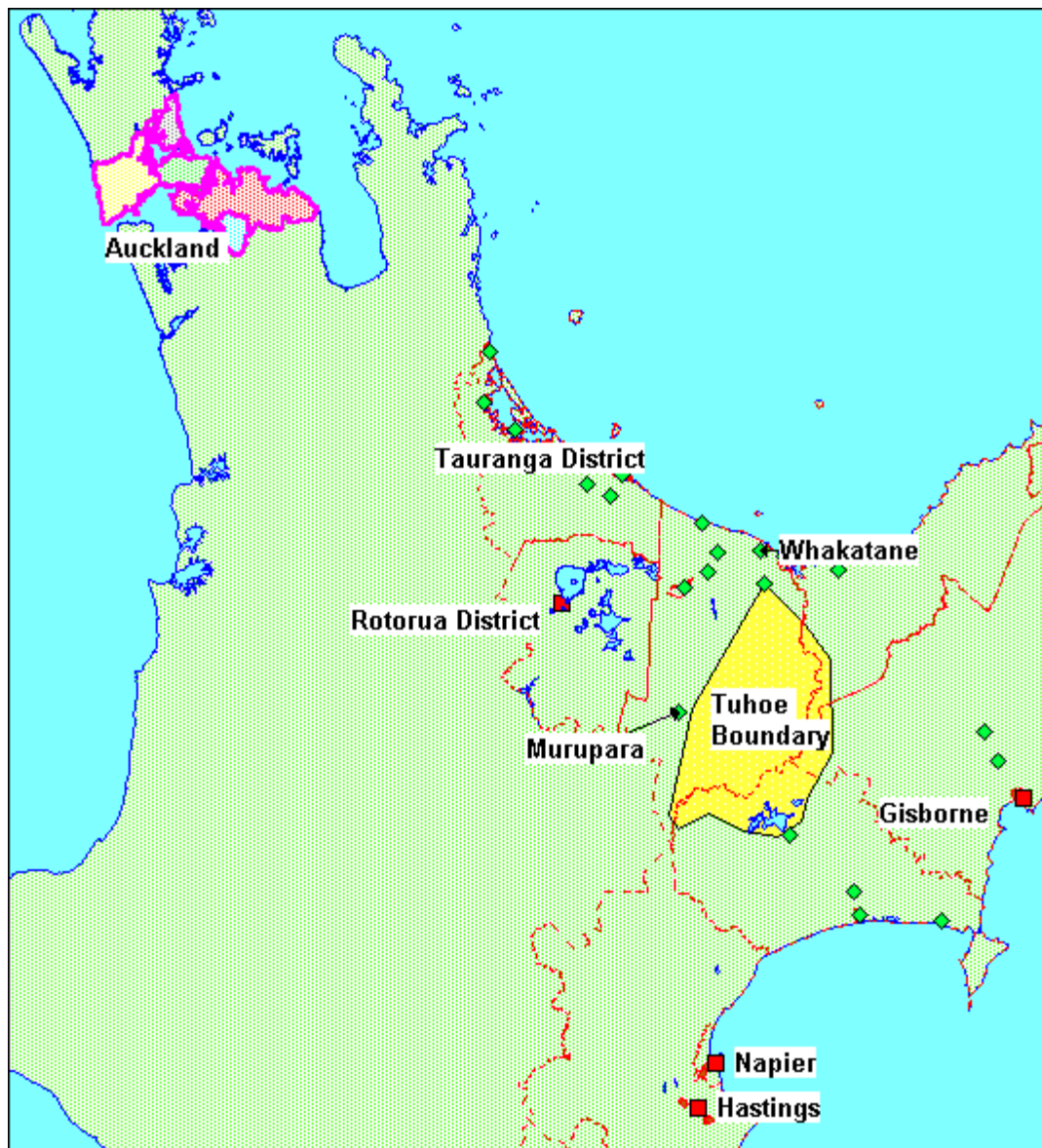


Figure 2.1: The boundary of Tūhoe (Source: Doherty, 2009, p. 52)

The tribe Tūhoe is the seventh largest iwi and, at the 2013 Census, 34,890 people identified as Tūhoe from a total of 561,333 who identified as Māori, within a total population of approximately four million people. This was an increase of 6.8% from the previous census in

2006. Of the total population, 5.2% identify as Tūhoe. Tūhoe are located throughout Aotearoa New Zealand, with the largest proportion living in the Bay of Plenty (31%) as shown on the map (Figure 2.1). However, only about 5,000 Tūhoe live within the tribal homelands, most living in the larger cities and towns on the fringes of Te Urewera, including Murupara, Rotorua, Whakatane, Gisborne and Wairoa. Although there are a number living out of the rohe (district), Tūhoe return home for funerals and special events or just simply return home (McGarvey, 2015). Statistics indicated that 37.2% of Tūhoe speak Māori, the largest proportion of any tribe (Statistics, New Zealand). The Māori language is strong; according to 2013 statistics. This is probably due to the fact that Tūhoe were the last iwi to experience substantially the colonising institutions of government authority (Bright, 1997, p. i).

The next section makes reference to the traditional origins of Tūhoe.

Tūhoe origins

The Tūhoe tribe takes its name from the *tūpuna* (ancestor) Tūhoe-pōtiki, the youngest son of Tamatea-ki-te-huatahi (the grandson of Toroa the captain and chief of the Mataatua canoe) and Paewhiti. Paewhiti was the daughter of the *tohunga* (priest) Taneatua, who was the spiritual guide on the Mataatua *waka* (canoe) and noted explorer responsible for naming the various landmarks throughout the rohe of Tūhoe. Pōtiki, the founding ancestor of Ngā Pōtiki, was the result of a union between Hinepūkohurangi, the mist woman, and Te Maunga, the mountain man, giving rise to the sobriquet *Ngā tamariki o te kohu* (children of the mist) of which Tūhoe are referred. From the ancient peoples came, “the land of Te Urewera, and from the struggles of Tūhoe and his descendants came the authority over that land; origins that are remembered in the pepeha” (Tūhoe Establishment Trust, 2009, n.p) that acknowledges their dual heritage establishing the *mana* (authority) and the *rangatiratanga* (sovereignty) of the tribe Tūhoe and connection to the land derived from Toi and Pōtiki. The pepeha emphatically establishes the emergence of Tūhoe dominance as a tribal grouping as proclaimed in Tūhoe oratory and captured in Best’s writing (1996, cited in Binney, 2009, p. 23) and presented below:

Na Toi rāua ko Pōtiki te whenua

Na Tūhoe te mana me te rangatiratanga

The land comes from Toi and Pōtiki

The power and prestige come from Tūhoe

As mentioned previously, Taneatua was responsible for naming some of the places in the rohe of Tūhoe that today are still significant. Other names derive from historical incidences that connect the people of Tūhoe. The significance of place identity is encapsulated by Professor Wharehuia Milroy (1985) who articulates the origins and the connection and relationship of Tūhoe people to each other and their environment in the following extract:

Our mountains are Panekire, Huiarau, Matakuhia, Maungapohatu, Manawaru, Tawhiuau, Te Kaokaoroa o Tairahia, Te Tahu o Haokitahā, Parekohe, Te Ikawhenua a Tamatea. These are the enduring treasures and the sources of many waters. The healing and spiritual waterways of our ancestors are Waikaremoana, Hopuruahine, Tauranga, Te Tamahine a Hinemataroa and Whirinaki. The forest was the food store of my people, the source of their dwellings and meeting houses, their garments, their canoes, their weapons and implements and also their refuge. Our valleys are Waimana, Waiotahe, Ruatoki, Waiohau, Te Whaiti, Ruatāhuna, Maungapohatu, and Tuai. These are also the dwelling places of the guardian spirits. All these elements encapsulate my Tūhoetanga. (p. 8)

The mountains, waterways and valleys as physical entities take on a spiritual metamorphosis for the people and future generations of Tūhoe people. Doherty (2009) makes reference to the locative imperatives in this excerpt:

It is the environment that shapes and influences the language; it is through the environment that examples of knowledge are witnessed, experienced, explained and conceptualised. Concepts and ideologies are explained using locally-known objects and ideas and spaces. For Tūhoe, this largely consists of the ngahere (forest), the maunga (mountains), the roto (lakes), and awa (rivers) of Te Urewera. (p. 217)

The people of Tūhoe connect to and are a product of the land from where they originate. A unique culture has been created as they deal with the realities of their world, creating knowledge that reflects these experiences. The next section continues with a discussion of Tūhoe origins and examines more closely *Tūhoetanga* that is Tūhoe identity.

Tūhoetanga

Tūhoetanga is a term coined by the late John Rangihau in relation to the characteristics that are distinctly Tūhoe. It is the preferred term rather than the more general reference; *Māoritanga* that refers to Māori as a homogenous people without any recognition of their

specific tribal and sub-tribal identities. He described this most eloquently in the following way (Rangihau, cited in King 1975, pp. 221-233):

For me, I am a product of my environment and all that my people transmit to me. For me, being Māori is being part of my tribe and then in an extended fashion, being part of the tribes who came from my canoe mataatua...Although these feelings are Māori, for me they are my Tūhoetanga rather than my Māoritanga. Because my being a Māori person is absolutely dependent on my history as a Tūhoe person...Each tribe has its own history. And it's not a history that can be shared among others...Tūhoetanga means that I do the things that are meaningful to Tūhoe...I have a faint suspicion that Māoritanga is a term coined by the Pākehā to bring tribes together. Because if you cannot divide and rule, then for tribal people all you can do is unite them and then rule. Because then they lose everything, by losing their own tribal histories and traditions that give them their identity.

Being Tūhoe was strengthened by the passing down of oral histories that was crucial for the survival of one's Tūhoetanga. And so, the importance placed on *taonga tuku iho* (treasures handed down) for Tūhoe was a priority for each generation. The oral traditions were also captured and interpreted by the ethnographer Elsdon Best who created a major source of written information about Tūhoe. Best amassed a history of Tūhoe and Te Urewera over the period 1895 to 1906. He drew on the narratives offered by rangatira Tutakangahau, Paitini Wi Tapeka and Erueti Tamaikoha. His most well-known publication *Tūhoe: Children of the mist*, was first published by the Polynesian Society in 1925.

There have been critics of Best who have challenged his colonial attitudes and interpretation of Tūhoe as commented by Stokes, Milroy and Melbourne (1986, p. 82):

Best was a firm believer in human evolution and the superior advancement of European civilisation. He also believed Tūhoe had retained more of traditions and customs than other tribes who had more European contact. The process of 'civilisation' was inevitable [and Best believed] that study of the Tūhoe would be rewarding as a study of the last vestiges of 'primitive' life.

In spite of this, his work has been used as part of the research conducted in support of Tūhoe treaty claims and provides some insight into Tūhoe of former times.

For Tūhoe, the spiritual connection to land is a source of identity as a people and from whence they draw strength as a collective and unified rūpu. The homeland is described by

Hirini Melbourne (cited in O'Connor, 1997, p. 10) as a place of “refuge, healing and growth...that reinforces the values of turangawaewae, whanaungatanga and aroha.”² As a collective, Tūhoe are well positioned in seeking redress for the injustices endured by successive governments. Historically, they have clung to a collective vision in maintaining their *mana motuhake* (sovereignty).

A vision of Tūhoe sovereignty is captured in Te Kooti's³ song of protest that serves as a mnemonic for the people, urging them to maintain their independence (Binney, 1995):

Kaore te pō nei mōrikarika noa
Te ohonga ki te ao, mapu kau noa au
Ko te mana tuatahi ko Te Tiriti o Waitangi
Ko te mana tuarua, ko te Kooti Whenua
Ko te mana tuatoru, ko te Mana Motuhake,
Ka kiia i reira ko Te Rohe Pōtae o Tūhoe...

After a century of troubled sleep and vexed feelings,
I awake and search a new balm with which to soothe my troubled soul.
First I turn to the Treaty of Waitangi;
Second to the Māori Land Court;
Third I turn to Māori Sovereignty to re-establish independence within the nation of
Tūhoe.

In pursuit of *mana motuhake*, a united Tūhoe collective has continued to resist the onslaught of colonisation. The next section will discuss in more detail Tūhoe resistance and resilience.

Tūhoe autonomy

The district of Tūhoe is remote and was the last area of New Zealand to be colonised by the government. Since the 1840s, Tūhoe has objected strongly to Crown interference in their

² Turangawaewae (foothold) whanaungatanga (relationships) aroha (love)

³ Te Kooti Arikirangi Te Turuki was of Rongowhakaata descent. He was wrongly accused by Pakeha and Maori as a Paimarire (Hauhau) rebel and was incarcerated without trial. Te Kooti was one of the best-known Maori leaders of the 19th century. Today he is remembered mostly as a guerrilla fighter: an opponent of colonial forces who sought to redeem his people and the land. He founded the Ringatu church, which is still active today. Te Kooti fought against land confiscation and illegal land purchases. According to Binney (1995), the *waiata* was probably composed as a response to Tūhoe's request for their lands to be under the protection of Te Kooti's spiritual authority.

area, banning the entry of surveyors, speculators and prospectors. The late Paki McGarvey⁴ (1970) summarised Tūhoe encounter with Pākehā in the following translation:

First there was Potiki, Toi and Hape. They claimed the land and held it. Then came the canoe Mataatua and its people. They tilled the earth and made laws for the benefit of and to ensure the survival of all the people. Then the Pākehā came to settle, they forced our people off the land and claimed it for themselves.

Land confiscations in 1866 (181, 000 hectares) from Tūhoe, Ngāti Awa and Te Whakatōhea hastened Māori resistance that continued into the 1870s. In the years between 1869 and 1872, the Government carried out raids in Te Urewera in search of Te Kooti.⁵ A ‘scorched earth’ campaign was unleashed against Tūhoe for harbouring Te Kooti with dire consequences resulting in the destruction of *kainga* (homes) and food sources and the imprisonment and killing of Tūhoe people (Te Ara)⁶. As a result of coloniser violence, in 1872, Tūhoe created a Council of Chiefs called *Te Whitu Tekau* (The Seventy) responsible for protecting the lands of the tribe and resisting Government authority and the slogan at that time, ‘Kaua te rori, kaua te rūri, kaua te rīhi, kaua te hoko (no roads, no survey, no leasing land, no selling land) was echoed amongst the people (Te Ara)⁷.

The historian James Belich (1986) described the district of Tūhoe as one of the last bastions of Māori autonomy, and the place where the last encounter of armed Māori resistance against the British occurred with the New Zealand Police raid in 1916 to arrest the Tūhoe prophet Rua Kenana⁸ (pictured below in Figure 2.2):

⁴Kupai McGarvey recorded at Tuhoe wananga 25th of October, 1970. Tape file No C18/70.

⁵Te Kooti was a guerrilla fighter and spiritual leader and founder of the faith Te Hāhi Ringatū

⁶Rangi McGarvey. 'Ngāi Tūhoe - Resistance: 1866 to 1872', Te Ara - the Encyclopedia of New Zealand, updated 22-Sep-12 URL: <http://www.TeAra.govt.nz/en/ngai-tuhoe/page-5>

⁷ibid

⁸Rua Tapunui Kenana (1869–1937) was a Māori prophet, faith healer and land rights activist.



Figure 2.2: Tūhoe prophet Rua Kenana in 1908

(Source: <http://natlib.govt.nz/records/23147416>)

When New Zealand soldiers marched off to join Britain in what became the First World War, Tūhoe refused to send their men overseas to fight, as did the tribes of Waikato and Taranaki. Kenana led the resistance to Māori fighting overseas. His anti-war rhetoric and advocating customary cultural practices to the changing world that Māori were increasingly facing, especially the secluded Tūhoe, offended the government and Pākehā.

As recently as 2007, the heavy arm of the colonial machine was to yet again intrude upon Tūhoe autonomy. In response to the discovery of an alleged paramilitary training camp, a police raid of 300 with search warrants executed under the Summary Proceedings Act to search for evidence relating to potential breaches of the Terrorism Suppression Act and the Arms Act, entered *te rohe o Tūhoe*. In September 2011, charges against 11 of the initial 17 were dropped. As a result, the government passed the Video Camera Surveillance (Temporary Measures) Act⁹.

The continual struggle for Tūhoe autonomy has resulted in the resistance of its people against the encroachment of colonial influences and to continue to fight to retain their customary lands, language and traditional customs and practices for future generations. Land, language

⁹Steward, Ian; Watkins, Tracy (6 September 2011). "Gun charges against Urewera accused dropped". Fairfax New Zealand. Retrieved 8 September 2011.

and customs are *taonga tuku iho* (treasures to be handed down) and at the core of Tūhoe consciousness. For Tūhoe, *taonga tuku iho* is a means of representing Tūhoe identity and autonomy and so the retention of these is vital. Higgins (1998) refers to *mana motuhake* as the drive for a unified Tūhoe collective which strives to maintain and keep strong their Tūhoetanga and if need be, through the means of resistance. This idea is further supported by the following *whakatauki* (proverb):

He tihi maunga ka ekehia (motivations)

He tihi moana ka ekehia

He tihi tangata e kore e ekehia

He tapu, he tapu, he tapu

Mountain summits are conquered

Mountainous oceans are conquered

The summits of the human spirit will never be conquered

For it is sacred (unconquerable)

(Higgins, 1998, p. 24)

The *whakatauki* encapsulates the spirit of Tūhoe and their known ‘staunchness’ in pursuing and maintaining their *mana motuhake* for those *taonga* that have been handed down for them to take care of. *Mana motuhake* is described as fundamental to being Tūhoe as proclaimed by leader and scholar Tamati Kruger in this way: “Ko toku Tūhoetanga, ko toku Mana Motuhake no tua, no nehe, no okioki, no whakapapa (‘My Tūhoe identity is my *mana motuhake*, it is from beyond, from ancient, it is from the beginning, and it stems from my genealogy.’)¹⁰

The next section focusses on the area Waimana and the hapū Ngati Raka that is part of the larger tribe of Tūhoe where the principal researcher’s parochial links lie and where the methodology that frames this study originates.

¹⁰Tamati Kruger, claimant transcript of oral evidence, Tauarau Marae, Ruatoki, 17 January 2005 (doc J48), pt 1, pp 2–4 Tamati Kruger, claimant translation of transcript of oral evidence, 17 January 2005, Tauarau Marae, Ruatoki (doc J48(a)), pt 1, pp 1–2

Te Waimana

You may lose your most valuable property through misfortune in various ways... your house, your weaponry, your spouse, and other treasures. You may be robbed of all that you cherish.

But of your moko, you cannot be deprived, except by death. It will be your ornament and

your companion until your final day.

(Netana Whakaari)



Figure 2.3: Netana Whakaari of Waimana, 1921 (Source: Cowan, 1956)

The excerpt above as quoted by my Tupuna Netana Whakaari is a reminder that one's identity is paramount. From the wider tribe of Tūhoe, I link more specifically to my hapū (sub-tribe) Ngāti Raka located within the valley known as Waimana and therein lies the spring with the same name known as Te Waimana: The spring of mana. The spring represents rejuvenation and the importance of one's origins which; in the context of this study, takes on a symbolic representation depicting the rejuvenation of traditional knowledge and bringing to the fore Ngāti Rakatanga which is the place the pepeha that frames this study originates.

The people of Waimana are located in the Eastern Bay of Plenty of the North Island as shown on the map (Figure 2.4) below:

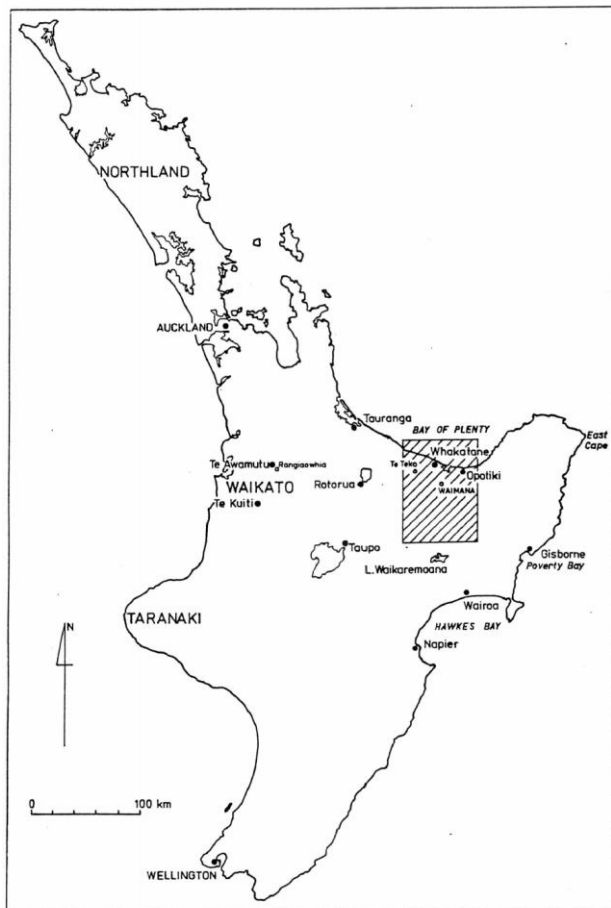


Figure 2.4: Map of Te Waimana. (Source: Doherty, 2009, p. 209)

Waimana has eleven marae (the courtyard of a meeting house, especially as a social or ceremonial forum) situated in the Tauranga valley (Rahiri excluded) and were all established between 1906 and 1962. The eight major hapū of the Tauranga valley and the marae with which they are most closely associated are as follows in Table 2.1:

Table 2.1: Hapū and marae in Waimana

Hapū	Marae
Te Whakatane	Whakarae, Tauanui
Ngai Tama	Matahi, Ōmuriwaka
Tamakaimoana	Tuāpou
Ngai Tātua	Piripari
Ngati Rere	Tanatana

Ngati Raka	Tataiāhape
Ngai Turanga	Pouahinau
Tamaruarangi	Raroa

According to Mead (2003):

A marae is an institution that is a vital part of Māori culture. It consists of a space that is defined and has a name. It is usually fenced in and is a significant site for carrying out the ceremonies and cultural practise of the owning group. There are buildings on the site, one of which is usually a whare tīpuna, or ancestral house, which also has a name. It is usually the name of a well-known ancestor or it might be a name commemorating some important event. The names are very important. The ancestral name is a uniting force as most of the people associated with the marae can trace a genealogical line to the ancestor. So, it is their ancestor and their house and their land.

(p. 96)

The hapū gather at the marae, this gathering is their identity as a collective with shared whakapapa, shared values and practices. The map below locates each of the hapū within Waimana (Figure 2.5):

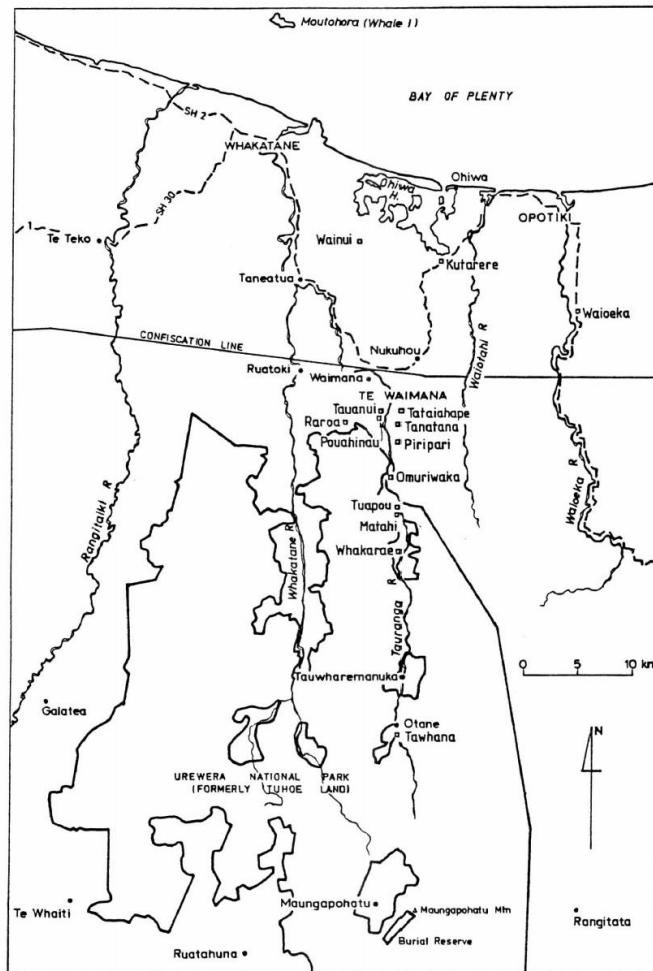


Figure 2.5: Map of hapū within Waimana district (Source: Sissons, 1984, p. x)

In 1885 there were four main settlements in the Waimana valley; Te Rahui, Te Hukitai, Tanatana, and Tataiāhape, my where tupuna (ancestral house). These were the places of residence for four rangatira; Tamaikoha, Te Whiu, Raukuraku, and Te Pou, my great, great grandfather.

The original inhabitants of Waimana

Te Hapuoneone people were one of the original occupants of the Waimana area before the arrival of the Mataatua canoe. The name of this tribe means ‘the earth-born people’ or ‘people of the land’. These people occupied lands from Ohiwa inland to the lower Tauranga valley, including Waimana, and across the Tairahia Ranges through to Ruatoki. Te Hapuoneone people were descendants of Hape-ki-tumanui-o-te-rangi, who is believed to have come to Aotearoa on the Rangimatoru canoe, which landed at Ohiwa (Best, 1913).

By a process of conquest and intermarriage, Mataatua influence gradually dominated the original tangata whenua groups. When Mataatua immigrants married into Ngā Pōtiki (the early ancestors of the people we know today as Tūhoe) they produced Tūhoe-Pōtiki, the eponymous ancestor of Tūhoe. This dual heritage is recognised today in the pepeha quoted previously: *Na Toi rāua ko Pōtiki te whenua, na Tūhoe te mana me te rangatiratanga* (Best, 1925, p. 13).

Hape¹¹ the voyager and adventurer, is most known for taking the *mauri* (life-force) of the kumara to the South Island while in search of the treasured greenstone, “*Ka tangohia e ia te mana, ara te mauri, o te kumara, ka riro, ka waiho ko te matao.*” (He took away the mana that is the mauri of the kumara, and left it cold (infertile) (New Zealand Electronic Text, p. 201). His twin sons Tamarau and Rawaho searched for him and asked people on the way where he was. They found him dead and so Tamarau performed a *karakia* and took his belt with the mauri and so inherited the mana of his father. He took the mauri of the kumara and planted it in the valley of Waimana. This is significant in terms of the pepeha *Waimana kaaku: Te horana o te kururangi* that refers to the entangled kumara vine representing the people of Waimana bound together by the vine as a unified force (H. Mc Garvey, personal communication, July 4, 2014).

The pepeha: Waimana kaaku: Te horana o te kururangi

McGarvey (2014) continued to describe the *kururangi* in another context with reference to *mau rākau* (Māori hand weapon). Kururangi is an action that involves an upward striking motion to the head. The motion of soaring upwards towards the sky becomes symbolic as one aspires to attain goals; a higher level of consciousness is achieved. When experiencing a higher level of consciousness, one enters into a spiritual realm as depicted by the mau rakau movement; kururangi. This is also depicted in the attainment of the three baskets of knowledge according to one Māori tradition. The layered design below of the tukutuku (lattice weaving) of the Poutama¹² is also symbolic of the upward movement (see Figure 2.6) as described by McGarvey. The design below symbolises Tane’s climb to gain knowledge

¹¹Te Hauoneone are descendants of Hape

¹²Poutama: the stepped pattern of *tukutuku* panels and woven mats, symbolising genealogies and also the various levels of learning and intellectual achievement. Some say they represent the steps which Tāne-o-te-wānanga ascended to the topmost realm in his quest for superior knowledge and religion.

and the challenges he faced during his journey. This clarifies for me what motivation is for Māori. It depicts the many challenges that scholars confront when working towards the completion of their doctorates. In ascending the steps, as Tane did, scholars in pursuing their intellectual goals draw on physical, emotional, social, spiritual and cultural elements to help motivate and inspire ideas and work towards achievement of goals (Tangaere, 1997, p. 47).

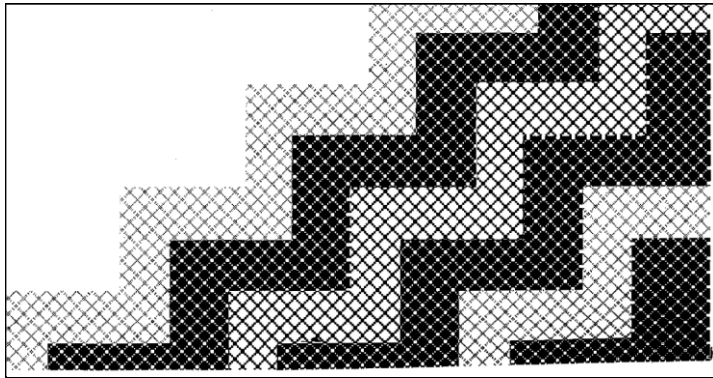


Figure 2.6: The Poutama

And so, the pepeha that depicts the kumara vine is twofold: at one level interconnecting entities acting as a unifying force and at the next level, that idea of reaching beyond the ordinary to achieve extraordinary feats, just as Tamarau did in retrieving the mauri of the kumara and Tane in retrieving the three baskets of knowledge.

The pepeha below frames this study and originates from Waimana. Te Aka: The Vine as described by Jamie Boynton, encapsulates the unity of the Waimana people who are located within their hapū with their various leaders likened to the nodes on the chiefly kumara vine: *Te Waimana kaaku: Te horana o te kururangi* (The unity of the Waimana people is like the spreading vines of the chiefly kumara) (Sissons, 1991, p. 117).

Te Aka depicts the unity that still exists today whereby each descendant is able to connect as a member to a hapū ambilaterally (Firth, 1959, 1963). As an *inside researcher* and a descendant through my ancestor Te Pou, I am able to adopt the metaphor of Te Aka to frame this study; which will be explained more fully in Chapter Five. In former times, identification and membership to a hapū depended upon residential and land use criteria. Webster (1975) would argue that this is no longer the case. He states that:

The perpetuity of the hapū...rests primarily on a corporate descent group of kinsmen, non-resident as well as resident in the ancestral locality, who maintain their affiliation

in this and perhaps a few other similar groups through continued active support. However, in jural terms, the hapū as a perpetual entity also extends from this active core to the entire descent category originating from the founding ancestor, a periphery of relatively inactive members with correlatively limited membership rights and duties, at least in this descent group. (pp. 150-151)

In recent times, the most active core of the Waimana valley hapū are the whānau¹³ who live in the locality and who perform the tasks and responsibilities of tangata whenua during *hui* (gatherings) held on the local marae. The tangata whenua group also include those who return home for these types of hui. It is these resident and non-resident kin who welcome *manuhiri* (guests) onto their marae. Tūhoe of the Waimana valley can belong to more than one local hapū. The primary researcher, although connected to Te Waimana, was not raised there. Connection was made through whakapapa and strengthened through active participation; culturally, politically and socially from childhood into adulthood.

In this study, knowing oneself in terms of one's whakapapa and the state of one's relationships with *whanaunga* (relations) was important to consider when making the initial decision to focus on conducting research amongst my own people. Equally, being comfortable and cognisant culturally, politically and socially within the tribal context also assisted in making this decision. As a result, Te Aka as a localised Indigenous methodological approach was applied cognisant of both a tribal and relational epistemology. A relational epistemology stems from traditional knowledge which has multiple sources of connections. Within this study, the relational aspects are depicted through whakapapa and the genealogical links people have with one another extending to the relationship with the environment.

In addition, the relational nature of this study included a call for active engagement that involved a number of interactions at several levels. Firstly, the direct contact with the research participants; made possible through whakapapa connections. Interactivity in combining theory with praxis; giving voice to traditional concepts and creating rejuvenated and new meanings is part of the relational facets in this study. Thayer-Bacon (2010) surmises

¹³Whānau is described by Hirini Moko Mead (2003, p. 212) as the basic building block of the whole Māori social system. The wider group is iwi (tribe) which consists of hapū (sub-tribe) which consists of whānau units.

a relational epistemology in these words, “With enlarged perspectives people are able to create new meanings for their experiences. In summation: My relational epistemology views knowing is something that is socially constructed by embedded, embodied people who are in relation with each other” (p. 3).

This is an interesting concept that the author continues to debate in encouraging academics to confront and deconstruct epistemology. Through such debates the idea of dissolving dualisms is created with examples like: subjective/objective, mind/body (Thayer-Bacon, 2009, p. 2) and I would add insider/outsider, Western/Indigenous and traditional and modern. This study offers a theory based on a holistic view of the world that stems from traditional cultural values and practices that are an advantage, not a disadvantage, so that relational means having connections in a number of different ways.

In concluding this section, *Waimana kaaku: Te horana o te kururangi* is applied as a methodology for research that included the self in the study in tandem with the collective; a localised tribal and relational epistemology.

The next section continues the discussion on *insider research* as it relates to this study and critiques the literature and the specific insights and challenges in relation to *insider research*.

Insider research

As a qualitative researcher, the stories we are told, how they are conveyed to us, and the narratives that we create from these, are inevitably influenced by our position and experiences as a researcher in relation to our participants. This is certainly true in this study. The participants and the primary researcher are linked through a common whakapapa (genealogy) at the iwi (tribal) and hapū (sub-tribal) level. Therefore, the term *insider research* applies to this study as the primary researcher is conducting research within a culture of which she is also a member (Greene, 2014; Robson, 2002). However, there are concerns that insiders are accused of being inherently biased, too close to the culture to ask critical questions. The purpose of this section, is to address this concern, and bring to the centre for discussion the insights and challenges of *insider research* that will assist in navigating the position taken in this study when the primary researcher is closely linked to the research project and participants.

According to Denzin and Lincoln (2000), research conducted in this way diverges from traditional notions of scientifically sound research in which the researcher is an ‘objective outsider’ studying subjects external to self (Denzin & Lincoln, 2000). This divergence is the

result of change in the realm of research, whereby, to conduct research on one's own people with an approach based on processes and practices that are a part of one's culture, snubs the idea of leaving one's indigeneity at the door when entering the academic world of research (Meyer, 2008, Steinhauer, 2001, Wilson, 2008).

Interestingly, with this change, is an emerging debate in relation to objectivity and neutrality that is promoted by quantitative research (Kovach, 2012; Smith, 2012). Doughty (2005) writes of the "myth of objectivity" and begins by stating that:

Once upon a time, social scientists claimed that their effort to understand societies-their own and everyone else's-was part of the modern project that had, since the Enlightenment to replace emotion with reason, faith with science, and subjectivity with objective methods of inquiry. (p. 1)

He proceeded to comment on Western civilisation and global power in partnership with Western values and Western expansionism as happy partners in the pursuit for truth. Neo-Marxist, feminist and Indigenous research methodologies challenge this approach and view self with the subject matter as enriching the study (Gergen & Gergen, 2003). Authentic change, added Doughty (2005), requires "*authentic engagement*" (p. 3). Kovach (2009) supports authentic engagement in research stating that Indigenous methodologies need to take heed of the relational nature of the research, the processes applied and content engaged with.

This study is enriched in having the primary researcher work intimately with the subject matter and the research participants. As an insider, I draw upon the shared understandings and trust of the participants in this study. In addition, the methodology applied, draws on a localised tribal methodology. As an Indigenous researcher, moving beyond an Indigenous perspective and applying an Indigenous epistemology, strengthens the debate within academic research dialogue for Indigenous methodologies within research.

Insights into insider research

Quantitative research that stems from a positivist paradigm promotes the standpoint of objectivity and neutrality as long as extenuating variables are controlled (Kovach, 2009). In taking an objective and neutral stance in research, it is believed that validity of data is procured. It is argued by positivists that due to the involvement of the researcher with the topic, objectivity is no longer retained and the outcomes may be distorted. Consequently, valid data or truths correspond to an objective world and so, the authenticity of *insider research* is in question (Kvale 1995). Rooney (2005) suggests that neo-positivists and anti-

positivists claim that, because complete objectivity is not possible, the researcher's biases threaten validity or authenticity anyway.

Questions in relation to this debate are raised by Rooney (p. 6) of which I respond to (Postlethwaite, 2016) presenting questions that challenge the notion of research bias as an inside researcher as outlined in the following Table 2.2:

Table 2.2: Challenging objectivity in research

Rooney	Postlethwaite
Will the researcher's relationships with subjects have a negative impact on the subject's behaviour such that they behave in a way that they would not normally?	Will the researcher's objective and neutral position with participants have a negative impact on the participant's behaviour such that they behave in a way that they would not normally?
Will the researcher's tacit knowledge lead them to misinterpret data or make false assumptions?	Will the researcher's lack of knowledge lead them to misinterpret data or make false assumptions?
Will the researcher's insider knowledge lead them to make assumptions and miss potentially important information?	Will the researcher's lack of knowledge about the participants and the topic lead them to make assumptions and miss potentially important information?
Will the researcher's politics, loyalties, or hidden agendas lead to misrepresentations?	Will the researcher's politics, loyalties, or hidden agendas lead to misrepresentations when researching participants who are different from them?
Will the researcher's moral or political or cultural standpoints lead them to subconsciously distort data?	Will the researcher's moral, political or cultural standpoints lead them to prejudice and distort data?

Each of the questions raised is posed in a different light in view of objectivity and neutrality in research. The standpoint of *inside research* is viewed in this study as enhancing research whereby the unique perspective of the researcher inevitably makes a difference to the research and the authenticity of the data gathered. The theory of subjectivity and the revelatory nature of qualitative research infer a relational approach to research (Kovach, 2009) supporting an Indigenous methodology that is holistic.

In pursuit of authenticity, the responsibility and accountability of an *inside researcher* conducting research within their own communities, takes considerable thinking through, as described by Linda Tuhiwai Smith (1999):

The Indigenous researchers seeking to work within Indigenous contexts are framed somewhat differently. If you are ‘insiders’ they are frequently judged on insider criteria; their family background, status, politics, age, gender, religion as well as their technical ability... The point being made is that Indigenous researchers work within a set of ‘insider’ dynamics and it takes considerable sensitivity, skill, maturity, experience, and knowledge to work these issues through. (p. 10)

As an Indigenous researcher, the level of accountability can be greater and more complex than non-Indigenous peers, as accountability extends to the communities they belong to and how the researcher represents that community (Mila-Schaaf, 2008). Maintaining the mana of their families is a responsibility that requires, as Smith (1999) describes, considerable insightfulness. To be gallant enough to write what one believes and to theorise and represent that experience and the experience of others we care about and to finally generalise that experience, requires much pondering and sensitivity. Additionally, an insider researching within one’s own communities; posits the researcher in a unique position to study a particular issue in depth and with special knowledge about that issue. Not only does the researcher have inside knowledge, but also easier access to people and to information that can further enhance that knowledge (Costley, Elliot & Gibbs, 2010).

Accordingly, an Indigenous researcher is also in a unique position to be able to challenge status quo thinking from an informed Indigenous perspective. The status quo thinking would suggest that most research methodologies assume that the researcher is an outsider. This assumption is challenged, as an Indigenous Māori researcher, offering contradictory ideas to this positivistic view in relation to objectivity and neutrality in research, privileges the Indigenous researcher in this debate, stemming from a knowing perspective (Smith, 2012).

Bonner and Tolhurst (2002) contribute to the debate and identified three key advantages of being an inside researcher as:

- Having a greater understanding of the culture being studied;
- Not altering the flow of social interaction unnaturally; and
- Having an established intimacy which promotes both the telling and the judging of truth. (p. 2)

Furthermore, insider researchers generally know the politics of the people being studied and the formalities particular to this group and therefore, know how to best approach people at all stages of the research. In general, they have a great deal of knowledge, which takes an outsider a long time, if ever to acquire (Smyth & Holian, 2008). Merriam (Johnson-Bailey, Lee, Kee, Ntseane and Muhamad, 2001) support this notion of the inside researcher having advantages over an outsider in that, “Being an insider means easy access, the ability to ask more meaningful questions and read non-verbal cues, and most importantly be able to project a more truthful, authentic understanding of the culture under study” (p. 411).

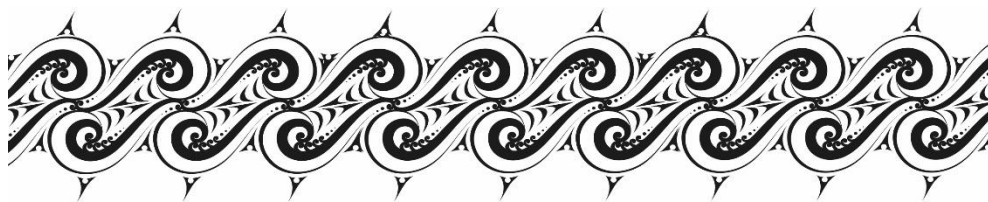
In this study, the use of Te Aka: The vine as a central metaphor facilitated a rationale of the complexity of Tūhoe philosophy and articulate key features of that viewpoint. The creation of a metaphorical framework was not a creation of a “minority space within Western thought but a marking out of the validity and strength of Indigenous knowledge and ontologies” (Arbon, p. 23, cited in Four Arrows, 2008). My thesis draws upon metaphor, dialogue, reflexivity and cyclical approaches in research; a subjective Indigenous approach that operates from a fundamental premise of relatedness, locatedness, and mentorship and the balance constantly sought within Tūhoe philosophy. The debate that has ensued in challenging the concepts of objectivity, neutrality and validity; authenticates subjectivity within Te Aka: The Vine. Te Aka is the connective matter, the frame for this study that stems from a Tūhoe philosophy; connecting the primary researcher with the practices and process applied in this study, the participants and the topic of this research.

Researching within one’s own cultural setting does not necessarily infer that one is unavoidably bound to a particular viewpoint. Rather, locating oneself acknowledges a tendency towards a particular worldview and standpoint and makes one circumspect about this (Siegel, 1999). Chamberlain (2000) would agree and state that researchers must have the freedom to develop and apply methods that are appropriate for applying answers to the research questions under consideration and they should not be constrained within a

“methodological straitjacket” (p. 289). Subsequently, in thinking about myself as an insider researcher in this study, I firstly acknowledge the influence of my own life experiences and culture that contributed to the topic, methodology and the selection and application of methods and practices. Secondly, I acknowledge the inclusion of ideas and ideals, in this study, that transverse and also connect to my perspective of the world as I see it. Furthermore, as an inside researcher, I drew attention to the importance of collective inclusion and collaboration with participants throughout this study that stems from a culture that places value on relationships.

Chapter Summary

Colonisation is complete when Indigenous researchers fail to recognise the influence of colonialist ideas and not challenge dominant research dogma about what we are supposed to believe, how we are supposed to behave, and the underlying rules on what and how we are supposed to write. Our identity as Indigenous researchers is under threat if we do not take a guerilla writer approach and be true to who we are. It was the purpose of this chapter to return intellectually and spiritually to the traditional home of the primary researcher and introduce the people of Tūhoe from whence the frame for this study originated: *Waimana kaaku: Te horana o te kururangi*. I described my positioning as an inside researcher. In the next chapter, I will contextualise the present study by providing a synthesis of the literature on identified motivations on doctoral scholars that formed the design of this research.



Chapter Three Literature Review: Motivation

E Tū-rau-ngā-tao e, me pēwhea tāua e whiti ai? Tēnā anō kei ōna rōrātanga

At the place of its weakness, how can we cross the river? Difficult obstacles can be surmounted if one perseveres and all avenues are explored. (White, 1887, V. 71; Williams, 1971, p. 347)

Introduction

This chapter opens with a pepeha taken from the book of pepeha compiled by anthropologist and teacher Hirini Moko Mead and army veteran and academic Neil Grove (2003). The book is a collection of traditional sayings from tīpuna (ancestors). The pepeha encapsulates the intention of this chapter at two levels, firstly in examining the literature on motivation which is extensive and secondly, it relates to the topic of this chapter in reference to motivations in study and the avenues in which scholars might overcome the challenges involved in intense study, particularly at the doctoral level.

An extensive body of literature on motivation provides a foundation for this study. In this chapter, a review of the literature is presented that focuses on three levels at which motivation manifests itself. There is a general critique of a body of literature from an International perspective on motivation and the role of agency. The next section examines motivation gleaned from Indigenous literature and the third section examines motivation from a Māori worldview. Each of the sections will include an examination of motivation and spirituality, and from a Māori worldview, motivation and wairua. The rationale for this is to adopt an integrative approach in examining motivation with the aim of identifying a range of motivational constructs and theories that may relate or differ to one another (Dornyei, 2000; Murphy & Alexander, 2000; Pintrich, 2003). Examining the relationships within these spheres has the effect of broadening the understandings of motivation and specifically drawing attention to motivation in relation to wairua. As the overall aim of this research is to investigate the potential link that wairua has to the motivation of doctoral scholars and the role of agency, a broad review of literature will specifically address this aim and bring forth a

number of interlocking and perhaps distinct elements. The second part of this chapter will examine research in Aotearoa, New Zealand at the post-graduate level in relation to motivation and study.

I recognise that the factors that contribute to motivation to study is diverse and the literature in this area of study is abundant. Less integral in that body of literature is research that specifically focusses on the spiritual influences on the motivation to study and in terms of wairua as motivation in study; there exists a gap in the literature. The review begins with outlining the methods used in the search of the literature. Following this, definitions and theories of motivation are presented and discussed. Then, academic motivation is the focus of discussion followed by an investigation of the connection that motivation has to spirituality. The next part then examines a body of literature on the concept of motivation and Indigenous theorising in relation to this. Agency will be investigated as a cultural phenomenon and as a motivational construct. The last part of this chapter investigates Māori concepts and theorising in connection with wairua and motivation to study. And, as mentioned previously, a conclusion that examines post-graduate study in Aotearoa, New Zealand. The following section outlines the literature search methods.

Literature search methods

The initial searches were conducted within the ProQuest, EBSCO Publishing and Web of Science databases using the words and terms: motivation; motivation and *wairua*; motivation and spirituality, motivation and study; motivation and doctoral studies; Indigenous and motivation; Indigenous and spirituality; Indigenous and doctoral studies. Within this search, the concept agency was investigated using the words and terms: agency; agency and motivation; agency and determination; agency and study, agency and culture. A second literature search included the New Zealand Educational Thesis (NZET) database and used the same previous key words to search completed master's thesis and doctorates. In relation to leadership, the above searches were initiated using the words and terms: leadership; leadership and Indigenous; leadership and Māori and traditional Māori leadership. A manual search of articles collected by the primary researcher was used to generate search descriptors. Articles were included when they were based on case studies, cohorts and related methods. Articles on motivation and a connection to spirituality; agency and leadership were included. Google internet searches identified Postgraduate Medical College, government and professional web sites (e.g. in full Medical College of New Zealand, in full New Zealand

Ministry of Education) and publications, definitions and descriptions of motivation and spirituality; agency and leadership.

Literature review methods

The literature was sorted into themes. These themes have been retained as the structure of the review and presented from general (reviews) to more specific content. In the following part of this section, the motivational influences are presented and discussed to provide the background to this research.

Motivation

There is a body of quantitative and qualitative research that provides evidence that deciding to do a doctorate is a high-risk strategy (Brailsford, 2010; Golde, 2005; Lovitts, 2001; Powell & Green, 2007). Why would someone commit several years of his or her life studying for a degree when there is no guarantee of success at the end? To engage in such an unstructured and often frustrating process of knowledge creation, motivation is necessary to sustain the momentum, enthusiasm and passion. The reason how and why people are and stay motivated is varied, and can change in type and intensity over the course of scholars' studies (Ushioda, 1996, Green, 1999).

Interestingly, motivation factors involved in scholars' study was not the focus for debate by psychologists and educators in much of the early research. Cognition activities and motivation were not integrated but instead, two distinct domains for debate and research (Linnenbrink & Pintrich, 2002). From at least the late 1970's this changed and there has been a concentrated focus on the interaction between cognitive factors and motivation. The integration supported a shift in motivation theories from the traditional achievement motivation to social cognitive models of motivation that learning occurs in a social context. Social cognitive theory emerged primarily from the work of Albert Bandura (1977; 1986) and applied extensively by those interested in classroom motivation, learning and achievement (Pajares, 1996; Schunk & Zimmerman, 1994; 1998). The new and emerging view of motivation as an "academic enabler" (Pintrich & Schunk, 2000, p. 314) would mean that not only is one's environment an influence, but that people themselves have an ability to influence their own behaviour in a purposeful, goal-directed fashion (Bandura, 2001).

The following section presents a discussion of the varying definitions of motivation that have emerged out of Western literature.

Western definitions of motivation

A challenge encountered in conducting a literature review on motivation was the abundance of literature in this area. The literature on motivation is well researched and located in a number of disciplines including psychology, sociology, education, political science and economics. The discipline I will focus on is motivation within the field of education as this links to the research questions posed in this study.

To begin, a definition offered in the Merriam-Webster dictionary (<http://www.merriam-webster.com/dictionary/motivation>), defines motivation as the act or process of motivating; the condition of being motivating; a motivating force, stimulus, or influence; incentive and drive that causes a person to act and the expenditure of effort to accomplish results. The inclination to act as part of motivation was not a notion that Sigmund Freud (1976) espoused. Known as the father of psychology, he defined motivation as not being observable and not always a conscious act. He would speculate that most human behaviour is a consequence of unconscious urges that influence human behaviours. This definition has been expanded on in academic contexts which promote the idea that motivation is an active and conscious process. Moody and Pesute (2006) postulate that motivation is a stimulus-driven internal desire that triggers and guides behaviour of the self, the other and the environment, thus satisfying a basic need or goal. This definition is useful when examining the motivation of scholars in this study who bring with them, their own experiences and culture and the influences these have in their drive and persistence to complete their doctorates. The validation of these experiences as motives and conscious acts of determination would not be supported by Freud's definition.

Similarly, McDevitt (2006) refers to both intrinsic and extrinsic influences in his definition and defined motivation as something that uplifts a person and enables them to sustain the desired behaviour both intrinsically and extrinsically. This definition stems from Deci & Ryan's (2000; Ryan & Deci, 2000b) self-determination (STD) theory that centres primarily on both intrinsic and extrinsic motives that regulate scholars' performance and persistence in study. Intrinsic and extrinsic motivation was initially viewed as oppositional; intrinsic considered to be self-determined, whilst extrinsic was considered to lack self-determination (Vansteenkiste, Lens & Deci, 2006). The interlinking of these two concepts presents a holistic contemplation of the motives to study that derive from both an inner self-determination and external influences. The move away from a simplified black and white

view of motives to study suggests that there is inter-dependence among motivation constructs (Murphy & Alexander, 2000).

Gredler, Broussard and Garrison (2004) use the word attribute in relation to motivation. They define motivation as the attribute that moves one to do or not do something. This rather simplistic definition, however, belies the complexity and “conceptual confusion” that emerges from the motivation terminology the motivation literature presents (Wittgenstein (1968, p. 232). An attribute or trait can refer to a host of items. Additionally, the actual process involved in how a particular trait triggers an individual to become motivated is not clear. The minutiae of such concepts like traits and attributes have been termed by one renowned member of the motivation community as the “fuzzy but powerful constructs” that populate the literature on motivation (Pintrich, 1994, p. 139).

Similarly, Khadir (2011; Breenen, 2006; Guay, Chanal, Ratelle, Marsh, Larose & Boivin, 2010) define motivation as the reason why people decide to do what they do and add that one’s motivation influences how long one is willing to sustain the amount of effort to apply toward the attainment of the goal. Again, such “conceptual vagueness” (Murphy & Alexander, 2000, p. 5) is vital in the process of developing research communities to continue to clarify motivational constructs (Alexander, 1996; Alexander, Schallert, & Hare, 1991). Murphy and Alexander continue to comment on the creation of terms and phrases stating that:

During this developmental period, research communities may be so deeply absorbed in the generation of new ideas that there is often little time to reflect on the lexicon that is unfolding. When such reflection finally occurs, community members may find they need to consider the precision of and the overlap in their defining constructs. (p. 5)

Looking more specifically at definitions focussing on learning and studying, Gottfried (1990) coined the term *academic motivation* defining this as the satisfaction of learning typified by a “mastery orientation; curiosity; persistence; task-endogeny; and the learning of challenging, difficult, and novel tasks” (p. 525). Similarly, Turner (1995) referred to academic motivation using the term cognitive engagement, which he defined as, “voluntary uses of high-level self-regulated learning strategies, such as paying attention, connection, planning, and monitoring” (p. 413).

Within the context of learning and studying, academic motivation focuses on thinking about thinking. Schraw, Crippen and Hartley (2006, p. 112) define motivation as, “beliefs and attitudes that affect the use and development of cognitive and metacognitive skills”. Similarly, Cross and Paris (1988) and Martinez (2006) postulate that one’s affective and motivational states are affected by metacognition and that metacognitive strategies can improve one’s determination when attempting demanding tasks. As studying towards the completion of a doctorate is prolonged and challenging, the intensity of the task involves an individual engaging in a number of motivational strategies. It becomes apparent from the definitions identified that the motivations to study are multiple and engage both intrinsic and extrinsic influences.

The definitions identified in this section highlight the discussions in relation to motivation generally and more specifically in connection with academic motivation. The next section will review motivational theories within the existing literature.

Western theories of motivation

Background

This section investigates the array of motivational theories generally and more specifically with a focus on academic motivation. In looking at the original meaning of the word motivation from the Latin term ‘motivus’, the study of motivation involves the study of movement or action as defined in the previous section. In study then, action involves the inter-related acts of thought, metacognition, reading, research and the production of work. Franken (1994) would support this idea and states that research conducted in the area of motivation is concerned with the causes that stimulate one to act.

This is in contrast to the earlier behaviourist theories and psychoanalytic forces whose dominant discourse conceived behaviour as unconscious and instinctive and perceived of need as a primal drive to engage in unplanned activities until by chance the need was satisfied (Hull, 1952). McDougall (1932) identified 18 basic needs which he referred to as instincts and similarly, Murray’s (1938) exploration into personality which contained 20 psychogenic needs. Skinner (1953) added to the debate and proposed that behaviour was controlled by reinforcements, with consequences that followed behaviour and thus, affecting subsequent responses. This behaviorist approach dominated the field of psychology for decades and into the present academic environment.

It was not until the work of Abraham Maslow was there a significant shift in thinking. The work of Maslow (1943), whose paper titled: *A theory of human motivation* argues that if students have their basic physical and safety needs met, their need for belongingness, self-esteem and self-actualisation will intrinsically motivate them to achieve. Furthermore, in a later paper, Maslow (1954), states that the primary level of basic needs must be met before an individual is motivated to act upon a secondary level. He posited a hierarchy of motives presented below in Figure 3.1 that determine human behaviour. The human needs he identified were physiological; security and safety; love and feelings of belonging; competence, prestige, and esteem; self-actualisation and self-transcendence which he developed in later years stating that the self only finds its actualisation in giving itself to some higher goal outside oneself, in altruism and spirituality (1969).

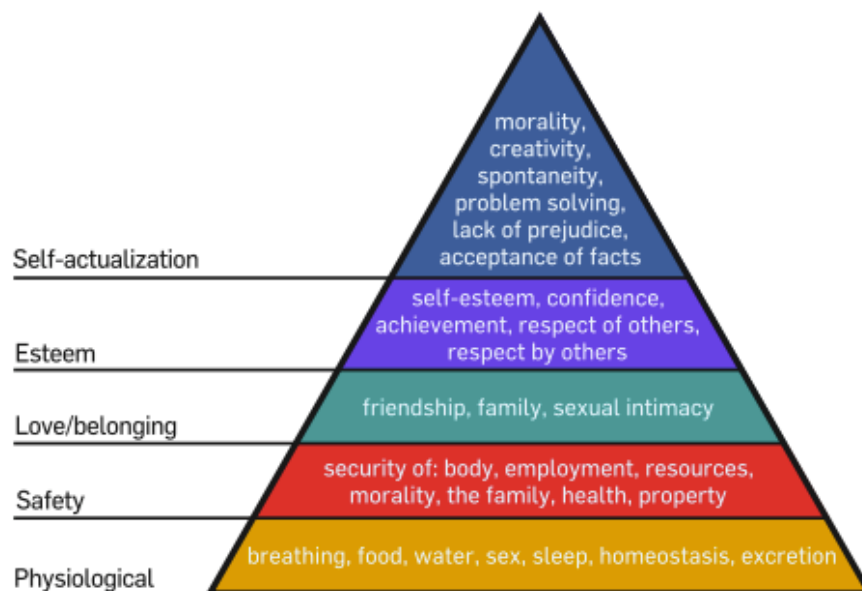


Figure 3. 1: Maslow’s hierarchy of needs 1943 (Sourced from Wikipedia)

Markus and Kitayama (1991) challenge Maslow’s model in regards to the importance placed on the self and suggest that societies who value the collective, value the self as one with humility and working for the benefit of the collective; that self-satisfaction is attained when one contributes to the collective. Thus, people in different cultures have different construals of the self, of others and of the interdependence of the two and that, “these construals can influence the very nature of individual experience, including cognition, emotion and motivation” (p. 224). Furthermore, they state that:

In many construals, the self is viewed as interdependent with the surrounding context, and it is the "other" or the "self-in-relation-to-other" that is focal in individual experience. One general consequence of this divergence in self construal is that when psychological processes (e.g., cognition, emotion, and motivation) explicitly, or even quite implicitly, implicate the self as a target or as a referent, the nature of these processes will vary according to the exact form or organization of self inherent in a given construal. (p. 225)

Similarly, this perspective of the self in connection to others is a commonly shared view by Indigenous cultures whom value an individual as a tribal self who makes a contribution in advancing themselves, but strongly motivated also to contribute and advance the communities they belong to. This is evident in a Tūhoe (One tribal group of the Indigenous peoples of Aotearoa, New Zealand) tribal expression in terms of achievement of the self that is minimalised within:

Ma roto rā e kata to be joyous within about one's achievements

Likewise, Markus and Kitayama (1991, p. 224) share a similar expression of humility in the Japanese saying, *deru kugi wa utareru* "the nail that stands out gets pounded down" and contrast this to a Western American expression, "the squeaky wheel gets the grease." The difference in viewing the self is evident depending on the values of that particular culture. Within Indigenous cultures, an innate and pervasive drive to enhance and advance the state and wellbeing of the collective is omnipresent. Consequently, self-enhancement and self-achievement is over-shadowed with the motivation to advance collective enhancement and collective achievement.

Western models of motivation have evolved and those theories espoused by Freud and others have shifted to a multi-faceted, socially connected cognitive model of motivation (Pintrich & Schunk, 2002; Linnebrink & Pintrich, 2002). Additionally, motivation is viewed as an "academic enabler" (p. 314) rather than the self as a passive agent; the scholar being an active agent in the process. Furthermore, scholars as active agents in study means that their own thoughts about their motivations and study play an important role in the extent of their engagement, persistence and accomplishments in study. Moreover, social cognitive models of motivation propose that motivation is not static and can vary depending on the environment. This situated proposition according to Bong (2001), would mean that scholar motivation will vary dependent on the environment while studying.

The next section will continue the discussion and critique on motivation with a focus on the theories and concepts linked to academic motivation.

Academic motivation

Several definitions and theories have provided theoretical frameworks for understanding human motivation and in particular the motivation to study. Research strongly suggests that several sources of intrinsic motivation provide learners with a sense of control over their academic outcomes (Pintrich & Schunk, 1996). In this research, the interplay of both intrinsic and extrinsic motivations is presented providing a platform to investigate more closely motivation in the domain of academia, termed academic motivation. This is important in this study as this guided my thinking in relation to the questions posed in this research.

Academic motivation has been studied from a variety of theoretical perspectives including the work of Bandura (1990), Weiner (2001) and Wigfield and Eccles (2000). Much of the recent research has been guided by self-determination theory (Deci & Ryan, 1985, 2000; Vallerand, 1997) which differentiated extrinsically motivated behaviour from intrinsically motivated behavior with the result of revealing the multidimensional nature of motivation.

In line with this research, the specific motivational factors that influence scholars in study within the realm of academic motivators will be investigated in the following section that focusses on agency as a cultural phenomenon in conjunction with self-efficacy, self-determination, volition, emotions and spirituality.

Agency

When one has agency, it means that one purposely makes things happen by one's own activities. The concept of agency has been central to educational thinking and practice for centuries. The idea that education is the process through which learners become capable of independent thought which, in turn, forms the basis for independent action, has had a profound impact on modern educational theory and practice. Bandura (2001) has contributed extensively to this debate and adds that people are independent as “producers as well as products of social systems” (p. 1). He proposed that:

“Social cognitive theory distinguishes among three modes of agency: direct personal agency, proxy agency that relies on others to act on one's behest to secure desired

outcomes, and collective agency exercised through socially coordinative and interdependent effort. (p. 1)

Agency, according to Bandura is made up of three parts. In terms of this study, motivation at the doctoral level will reveal itself at a number of levels. This will be the agentic influences of the individual scholar, the scholar with peers and the scholar as part of a collective. Ratner (2000), like Bandura, viewed people as having agency as individuals but expanded on his theory suggesting that people actively create and reconstruct cultural phenomena. He was of the view that individuals belong to particular groups with particular dynamics and argues that, “agency always operates within and through a social structure” (p. 421). Therefore, any action that individual agency initiates, will occur from a social source (Bhaskar, 1989). Agency according to Ratner is a cultural phenomenon whereby one’s motivations are initiated as an individual and a consequence of their cultural beliefs. Therefore, in terms of this study, the research participant’s membership to whānau, hapū and iwi has the potential to motivate them to act. The next section will examine agency further identifying particular agentic factors.

Agentic factors

A paradigm shift has occurred in theorising human behaviour based on behaviouristic principles that emphasize people as passive agents (emphasis on external behaviour of people and their reactions on given situations, rather than the internal) to an agentic perspective; viewing individuals as active agents who explore, manipulate and influence their environments. This shift has influenced the discourse and literature on motivation. That an individual is able to influence the contexts they work within, is central to Bandura’s (1997) concept of human agency and beliefs of personal efficacy (beliefs that regulate human functioning through cognitive, motivational, affective, and decisional process) (p. 270).

Bandura’s (1986, 1999) social cognitive theory, subscribes to a model of interactive agency whereby thoughts are not isolated that the human mind is “generative, creative, proactive and reflective, not just reactive” (p. 4). The three modes of agency identified by Bandura (2002) are; personal agency, exercised individually; proxy agency, in which people secure desired outcomes by influencing others to act on their behalf; and collective agency, in which people act in concert to shape their future. This theory suggests that interactive agentic factors are involved in motivating people who have the capacity to, “select, create and transform their

environments and influence the events that shape their lives” (Bandura, 2000, p. 75). In terms of scholars in study, Bandura’ theory would view scholars as having the ability to manipulate their own thinking and create their own motivations. Secondly, scholars also have the capacity to influence through their peers and thirdly, the power to work with others to achieve their goals. In light of this study, the research participants are therefore viewed as active agents rather than as passive participants with the ability to make their own decisions influenced by their own thinking, their peers and the collective. Part of having agency is the belief that one can actually perform a task and one has the ability to do it. To examine more specifically, the idea of an individual having a belief in their own capabilities to perform a task, the next section examines in more detail self-efficacy.

Self-efficacy

A large amount of information is available on self-efficacy related to academic performance (Lent, Brown, & Larkin, 1984; Pajares, 1996; Pajares & Miller, 1995; Zimmerman, 2000; Zimmerman, Bandura, & Martin-Pons, 1992). Bandura (1997) uses the term self-efficacy to refer to, “beliefs in one’s capabilities to organise and execute the courses of action required to produce given attainments” (p. 3). This provides an individual with the capability to influence and alter one’s course of action and environment (Bandura, 1997; Eccles & Wigfield, 2002; Linnenbrink & Pintrich, 2002). Furthermore, Bandura adds that:

efficacy beliefs influence the courses of action people choose to pursue, how much effort they put forth in given endeavours, how long they will persevere in the face of obstacles and failures, their resilience to adversity, whether their thought patterns are self- hindering or self-aiding, how much stress and depression they experience in coping with environmental demands, and the level of accomplishments they realize.
(p.3)

Hence, scholars have a perception of their own capabilities to perform tasks, as well as their beliefs about their agency in the process. The beliefs are derived from four main sources according to Bandura (1977) as outlined below:

1. Enactive mastery experiences (perceived belief in ability to perform by reviewing previous success or failure on similar tasks)
2. Vicarious learning (i.e. learning from observing of the performance modelled by others)
3. Verbal persuasion

4. Observation of one's own arousal cues (capacity to perform is affected by one's emotional and physiological state). (p. 79)

Consequently, the level and strength of self-efficacy will determine how an individual will behave in accordance with the four sources identified above; whether or not behaviours will be initiated; how much effort will occur and how long the effort will be sustained in the face of obstacles. Therefore, those scholars who believe they have the ability to complete a task with confidence, will exhibit the highest levels of academic achievement and engage in academic behaviours that promote learning.

The research conducted in relation to self-efficacy, reflect the sources identified by Bandura. For example, research has indicated that scholars' self-efficacy about their abilities to process academic texts can influence their motivation for study (Bandura, 1997; Schunk, 1991). This perception in turn creates a higher sense of efficacy and leads students to perform the tasks they need to complete in order to achieve their expected outcomes. Other research has suggested that having high self-efficacy when attempting difficult tasks creates feelings of calmness and serenity while low self-efficacy may result in a student perceiving a task as more difficult than reality, which, in turn, may create anxiety, stress and a narrower idea on how best to approach the solving of a problem or activity (Downey, Eccles, & Chatman, 2005).

In this study, a doctoral scholar may or may not have high self-efficacy and a belief in their abilities to either begin a doctorate or feel they have the ability to do the tasks required in doctoral study. In addition to self-efficacy as contributing to motivation in study is self-determination as a means of sustaining a scholar during their studies. This is examined in the following section.

Self-determination

Pursuing a doctorate involves a sustained length of time devoted to study. Self-determination is a necessary component considering the length of time in study and the depth of research required in that study. For a number of years, self-determination theory (SDT) has been applied to the study of motivation (Deci & Ryan, 1985; Ryan & Deci, 1997, 2000a, 2003; Vansteenkiste, Niemiec & Soenens, 2010). Deci & Ryan (2000) propose that SDT distinguishes between different types of motivation based on the different reasons or goals that give rise to an action. They state that in SDT, the most basic distinction is, "between intrinsic motivation, which refers to doing something because it is inherently interesting or

enjoyable, and extrinsic motivation, which refers to doing something because it leads to a separable outcome” (p. 57).

This theory began with the concept of intrinsic motivation (self-desire to seek out new and challenging things) and expanded more recently to include social and intrapersonal processes (Deci & Ryan, 2000, 2006). They propose that SDT is a psychological theory that is not an isolated concept but is determined and influenced by social and cultural conditions that promote it.

A study including 125 doctoral scholars, involved SDT to investigate the role of innate psychological needs and doctoral scholar satisfaction in relation to motivation to help explain the high attrition rate of graduate students (Mason, 2012). This theory described variables; autonomy, competence and relatedness that assisted and/or impeded motivation performance in study (Deci, Vallerand, Pelletier & Ryan, 1991; Deci & Ryan, 1994; Ryan & Deci, 2000a; Deci & Vansteenkiste, 2004). Self determination theory proposed that when an individual has autonomy, one’s behaviour is self-determined and thus, one is enabled to make decisions. Moreover, an individual is not being controlled in this process (Black & Deci, 2000). In relation to competence, this involved an individual comprehending how one achieves desired outcomes and having the self-efficacy to carry out the tasks required in a specific context (Deci et al, 1991).

In terms of the concept of relatedness, this reflects the necessity for an individual to have close emotional ties and feelings of connectedness to others (Deci & Ryan, 2000; Deci et al., 1991; Ryan & Deci, 2000). The results from this project indicated that there was a connection between motivation to continue and autonomy, competence and relatedness. It was also found that autonomy and relatedness were linked to satisfaction, but competence was not. The importance of students having autonomy over their research indicated that they should have independence in developing their research agendas.

The following discussion continues in relation to the concept of relatedness and examines a cultural perspective of agency as amotivational construct under the heading social intentionality as termed by Ratner (2000).

Social intentionality

Agency as a cultural phenomenon is dependent upon the relationships an individual established with the social groups they are connected to (Ratner 2000). When stimulated,

agency can gain in strength within the interaction, the process according to Ratner, is termed social intentionality. In terms of motivation towards achieving a goal, social intentionality is communal in nature and a move away from an individual approach to achieving a goal to an individual being driven by social intentions to achieve a goal. The individual is viewed as distinct with a culture as these individuals as a group have shared dispositions. Bourdieu would propose that, "It is in each agent, and therefore in the individuated state, that there exist supra-individual dispositions capable of functioning in an orchestrated or, one could say, collective way" (Bourdieu, 2000, p. 156). The disparate individuals he explains are shared because they occupy similar social positions which results in similar experiences.

In other words, "Common experience with similar conditions leads to acquiring shared dispositions even without interpersonal communication or agreement among the individuals (ibid., pp. 145-146). With this common experience, the individual motivations by the scholars in this study have the potential to be similar. The common experience of colonisation for Māori scholars would, for some, lead to acquiring a shared disposition towards halting the negative impact of colonisation.

Paulo Freire who worked as an educator in Latin America and former Portuguese colonies in Africa, initiated change by challenging the exploitation of oppressive societies by motivating the oppressed in finding new ways of approaching education (Macedo, 2000). Like the work of Freire, the critical mass of Māori scholars emerging within the academic arena nationally and internationally, to achieve self-determination. In terms of social intentionality theory for the research participants in this study, their shared disposition and the various communities they interact with, has the potential to act as a trigger to motivate them to achieve their goals. Resilience plays an important part in maintaining the momentum to continue in studies and achieve intended goals. A discussion on this concept continues in the following section.

Resilience

Resilience relates to an individual or community's capacity for, "positive adaption despite adversity" (Fleming & Ledogar, 2008, p. 49). Hassinger and Plourde (2005, p. 319) define resilience as "the ability to cope with adversity and overcome the most challenging circumstances." Others define resilience simply as succeeding despite adversity (Cefai, 2004; Luthar, Cicchetti, & Becker, 2000). In relation to academic study, according to Morales (2008), resilience is the ability to achieve in an educational setting despite exposure to risk factors. Traditionally, research about resilience focussed on risk and protective factors

(Garmezy, 1971; Werner, Bierman & French, 1971) however, a shift has occurred and resilience is now viewed as the interaction of the individual with the larger sociocultural environment of that individual.

An ecological perspective of resilience is supported by Tinto who views graduate scholar's resilience in study as being "shaped by the personal and intellectual interactions that occur within and between students and faculty and the various communities that make academic and social systems of the institution" (1993, p. 231). Tinto's (1975, 1993) theory is supported through a range of studies examining doctoral persistence and attrition (Earl-Novell, 2006; Herzig, 2002; Hoskins & Goldberg, 2005; Ivankova & Stick, 2007) that recognised the challenges and sacrifices associated with doctoral persistence and the importance of becoming socially, academically, and economically integrated into the university and their programme.

Research conducted on female Latino doctoral scholars in identifying characteristics of resiliency, revealed that individual characteristics such as intrinsic motivation, independence, internal regulation, self-determination, perseverance, and motivating self, played an important role in their motivation to study. Interestingly, in addition, the use of negative external factors was revealed as motivation in the academic achievement of these women (Castro, Garcia, Cavazos & Castro, 2011). The participants in the study highlighted the impact of using negative experiences and/or low expectations, which increased their resilience, as motivation to succeed. The authors stated why they wanted to conduct a study on Latina women at the graduate level:

Why is this type of research important? Statistics indicate that women, especially ethnic minorities, are less likely to obtain a professional/doctoral degree despite higher enrolment (U.S. Bureau of the Census, 2009a, 2009c; U.S. Department of Education, 2009). This indicates that women are at greater risk for graduate school/doctoral program attrition. (p. 52)

This same question can apply to this study. Why is research involving Indigenous doctoral scholars important? What will be unravelled in conducting research with Māori scholars about their motivation in study? Are the motivations of the participants in this study driven by a desire to address the fallout from a colonial past with the result of increasing their resilience as motivation to persist and a determination to complete a doctorate? For Indigenous scholars who have a history of colonisation, perhaps it is the obstacles they identify that build resilience and in turn become powerful motivators. As identified by

Ratner, social intentionality and a common disposition directed towards colonisation and a decolonising agenda have the potential to build resilience and spur on individuals to pursue their goals. The study with Latino women may mirror other Indigenous scholars who are motivated by negative factors as motivation to continue in study.

A similar study conducted by Amini, Dehghani, Kojuri, Mahbudi, Bazrafkan, Saberand and Ardekain (2008) with medical students revealed elements they believed led to doctoral success of these scholars, these were: personal abilities, attitude, beliefs, and motivation, effort and perseverance and supportive factors. The scholars in this study believed that intelligence, creativity and focus were vital to academic success but endurance in their study weighed heavily towards their success. In fact, “effort was mentioned more important than intelligence in medical schools” (Amini et al., 2008, p. 349).

The next section examines volition, which I thought would be an interesting concept to examine in light of the previous discussion on resilience. Similarly, volition involves maintaining one’s intention despite distractions (Corno and Kanfer, 1993). According to Ashar and Skenes (1993) an individual’s learning goals are powerful enough to attract adults to higher education, but not to retain them. Corno and Kanfer continue to propose, that volition is the mediating force between one’s intentions to perform a task and the behaviour, or action to perform that task. The examination of volition continues in the next section.

Volition

Corno and Kanfer (1993) define volition as those thoughts and behaviours that are directed towards maintaining one’s intention to attain a specific goal in the face of distractions. Additionally, Corno (cited in Zimmerman, 1989) suggested that “the capacity to readily protect one’s own psychological state is the operational heart of what is meant by volition” (p. 111). What does a scholar do when the challenge in study seems so great that there is a fear that the task at hand will not be achieved and the work comes to a standstill? Volition provides support in the management and execution of a course of action goals, particularly when challenges arise. In recognition of this, Corno and Kanfer (1993) summarise this process in the following excerpt:

The point is that motivation conceptualised as a choice process can be a necessary but insufficient condition for enhancing learning and performance in many school and work endeavours...during the pursuit of difficult or long-term goals, effective

volitional control over action can enhance learning and performance, as well as sustain motivation for goal striving. (p. 305)

There are several volitional tools that assist scholars with distractions and identified by Corno and Kanfer (1993). They designated five categories of volitional control strategies that are: metacognitive, attentional, environmental, motivation and emotion. The strategies are useful, particularly in studying towards a doctorate which requires sustained study over a long period of time, and most importantly, when challenges arise. In light of this study, one could assume that Doctoral scholars have psychological needs that require attention in order for them to reach their goals. Engaging in socialising and becoming members of strong and supportive communities can assist scholars in sustaining volition and successfully completing their doctoral journey (Rovai, 2002). A number of theorists suggest that education value involves being part of a learning community (Rovai, 2002; Vonderwell, 2003; Wenger, 1998; Wegerif, 1998). Socialisation can generate feelings of community and commitment to that community, whether this involves being part of a doctoral programme, or in the case of the participants in this study, belonging to an extended whānau, hapū or iwi.

Emotions and motivation are discussed in the following section. A discussion ensues in examining emotion as intelligence and how emotion may assist scholars rise above challenges while studying.

Emotions and motivation

This section will examine emotion as intelligence and the influences that emotion has on individuals, focusing on motivation. In the context of this research, an investigation of emotion may illuminate further, the motivations that have influenced doctoral scholars in study. This is supported by Denzin (1984) who is of the opinion that emotions can be viewed as a source of knowledge; an intellect, that, he suggests, is critical to one's sense of self and purpose in life.

The literature on motivation has broadened to include affective variables such as feelings, emotions and mood (Izard, 1977; Boekaerts, 2001; Linnenbrink & Pintrich, 2002; Pekrun, Goetz, Titz, & Perry, 2002; Silvia, 2001). This new "pedagogical space" recognises the entirety of an individual, and rejects the severance of mind and body, thought and feeling (Beard, 2005, p. 5). Vygotsky (1986) draws our attention to the connection of intellectual thought and emotion and proposes in the excerpt below that:

There exists a dynamic meaningful system that constitutes a unity of affective and intellectual processes. Every idea contains some remnant of the individual's affective relationship to that aspect of reality, which it represents. (p. 50)

Lazarus (1999) would offer a more direct relationship and propose that emotion is intelligence and developed a theory of emotion that is “cognitive, motivational and relational” (p. 3). His theory emphasizes that emotion occurs in the company of meaning that an “individual constructs out of an ongoing personal – environment relationship” that has an awareness of an achievable goal (p. 3). He defines this as the “core relational theme” of personal meaning (p. 15). Lazarus writes that:

Thought without motivation is emotionless. Motivation without thought is drive or energy, without the direction that cognition provides. The three constructs are also not parallel in that emotion is an amalgam of the other two. That emotion should be a superordinate concept containing both cognition and motivation is a complication that has not been sufficiently recognized. (p. 10)

The connection of these three constructs; emotion and thought working together as motivation in study provides further thinking about the role of emotion in making meaning and providing purpose to one's study.

The move away from the more traditional cognitive point of reference, identified by Gardner (1983), accentuated the multifaceted nature of intelligence. This was to influence the thinking underpinning emotional intelligence (EQ) and the work of Salovey and Mayer (1990) who drew on psychological and cultural literature in proposing the first formal definition of emotional intelligence (Feldman Barrett and Salovey 2002, p. xiii) suggesting that, “Emotional intelligence is a type of social intelligence that involves the ability to monitor one's and others' emotions, to discriminate among them, and to use the information to guide one's thinking and actions” (Salovey & Mayer, 1990, p. 189).

Daniel Goleman (1996) offers a definition of emotional intelligence and recognition of emotion in helping one cope with challenges in the following passage, “Being able to motivate oneself and persist in the face of frustrations; to control impulse and delay gratification, to regulate one's moods and keep distress from swamping the ability to think; to emphasize and to hope” (p. 34). He would develop a classification of EQ into five main domains: knowing one's emotions, managing emotions, motivating oneself, recognizing emotions in others, and handling relationships (Goleman, 1996). Goleman's early research has

been challenged for presuming on the outset that emotional intelligence (EI) is a type of intelligence. Eysenck (2000) writes that Goleman's description of EI contains unproven assumptions about intelligence in general, and contradicts what researchers have come to expect when studying types of intelligence.

Boler (1999) is also critical of the approach to emotional intelligence offered by Goleman. She argues that women's segregation from the ideal of rational thought has rested on their connection with emotion, mother-nature and passivity. Now, she argues, Goleman offers a "new status for emotions as themselves intelligent" (p. 2). Furthermore, she asserts that the champion of Goleman's thesis "is not in fact emotion, but the ability to control emotion" (p. 3). She proposes that emotionality has been recuperated and instead of the emotionality presumably connected to women, that the display of emotion is patronised and more contained; is civilised; is dispassionate; clear thinking with an air of calmness. This theorising then has the potential to commodify emotional intelligence with a particular brand that is marketed as superior intelligence. Boler suggests that another word be found and offers instead the notion of a new "pedagogical space" (p. 402) that supports the development of language and activities that enable the consideration, manifestation and recognition of emotions and feelings of self and others.

Boler (1999) extends her discussion on emotion to Indigenous peoples. She proposes that it is essential that emotions be made more overt rather than private in order to create the space for political activity and change. This is true of Aboriginal Indigenous emotions as a source of change in Indigenous communities according to Lee Brown (2004). He writes, "Aboriginal people and communities have often internalized a sense of value inferiority as a result of the colonisation and oppression of emotion" (p. 11).

The gradual eradication of emotion from Indigenous societies through education began with the work of John Locke whose writing was used to appropriate Indigenous land and elevate the colonisers' adulation of reason over emotion (Arneil, 1996). Arneil states:

Natural men or Amerindians are inferior to Englishmen, according to Locke, primarily because their reason has not yet been developed to the same extent... Locke draws a parallel between savages, idiots, and children, asserting that all have a diminished sense of understanding. (pp. 30-31)

Indigenous emotional intelligence may differ from the EI proposed by Goleman with his five domains. Perhaps too, the emphasis is less on managing emotions and more about raising emotional consciousness and awareness of Indigenous values and the articulation of these.

The next section extends the discussion on motivation in relation to spirituality.

Spirituality and motivation

Over the past two decades, psychologists have learned how goals in the study of human motivation (Austin & Vancouver, 1996; Karoly, 1999) contribute to long-term levels of well-being. Spirituality, like emotion can be a powerful motivator in achieving one's goals. Peter Vaill (1988) identifies the connection between spirituality and better performance and states that the spiritual dimension behind all situations of great achievement as "special energy" (p. 6).

Spirituality and the connection to better performance is relatively new thinking. With the predominance of science and rational thought in International literature, secular spirituality discourse within education has been viewed with some suspicion (Mugnusson cited in Dei, 2000). Dei (2002) would state that, "the spiritual discourse has either been negated, devalued or at best marginalized by Western philosophical traditions or scientific thought" (p. 2). In recent times, a new spirituality movement in education has emerged through the experience of the spiritual as opposed to education about religion (Milojevic, 2004). The spirituality gaining attention is spirituality unconnected to religion (Williams, 2003, p. 22). This is perhaps not unexpected given the separation of church and state and the growing exclusion of religious teaching in schools.

Similarly, Schwandt (2001) argues that secular spirituality emerged as a new discourse because it digressed from religion, bringing about a new structure and meaning. This new discourse resulted in a growing body of research literature, first in the academic field of business and then crossing over into education and educational leadership. The following section will offer a consideration of the definitions of spirituality and examine spirituality with a focus on concepts and theories related to learning and motivation from an educational perspective.

Definition of Spirituality

It is noted by various writers that spirituality is difficult to define with no generally agreed upon definition (Moberg, 2002; Miller, 2004). Meyer (2014) is critical of the many

interpretations for spirituality commenting that, “such is the nature of maturing knowledge systems” (p. 156). Her view being that Indigenous cultures are mature and have definitive ideas about spirituality. Other writers refer to concepts that make up a definition that include transcendence, purpose, wholeness, compassion, universality and meaning in life (Cavanagh, 1999; Fry, Vitucci & Cedillo, 2005; Cash, 2000; Stanard, Sandhu, & Painter, 2000). Along with these authors, Cacioppe (2000) also conceptualises spirituality as discovering the meaning and value for one’s life and work and a sense of interconnectedness with other beings. In the same vein, Bolman and Deal (1995) state that spirituality involves, “reclaiming the enduring human capacity that gives our lives passion and purpose” (p. 6).

Likewise, Ellison (1983) considers spirituality as a part of humanity’s on-going search for meaning and purpose, adding that this is embodied in a super-rational being or a force greater than the self. Miller (2004; Fullan, 2002; Tart, 1975; Wulff, 1996) and others also support the idea of a connection to a higher being and add that an individual’s behaviour is influenced by principles and a search to discover one’s potential and ultimate purpose. Palmer (1999) agrees stating that spirituality is a search for connectedness with something more powerful, a liberating experience that goes beyond one’s own ego. Likewise, Symington (1994) links spirituality to ethical and moral behavior. He asserts that true spirituality gives a moral perspective in one’s life and there can be no moral development without a spirituality to sustain and deepen it. Mitroff and Denton (1999) support this idea and see spirituality as one’s effort to live a more connected and holistic, rather than compartmentalised existence.

For some, spirituality is considered suspect. The devoutly religious equate spirituality with the occult and false faith healers; it often brings to mind reincarnation, telepathy, crystals, angels and tarot cards. To others, spirituality can appear as nothing more than clandestine self-absorption and a New Age mandate to follow one’s bliss. Despite the varied definitions of spirituality and the suspicions accorded this concept, there is a common underlying body of thought that emerges that is the existence of spirituality as independent of religion that can flourish in many contexts without adherence to a body of prescribed dogma (Zellers & Perrewe, 2003).

In the context of this research, spirituality is viewed as having the capacity to give one purpose and awareness and raise consciousness of self in relation to others and one’s environment. In study, spirituality has a place whereby the scholar finds purpose in the work and inner awareness of the importance to continue and a responsibility to complete. The

following section navigates spirituality towards a discussion and critique of spirituality and motivation.

Spirituality and intelligence

Over the last few decades, theories of multiple intelligences have broadened the concept of intelligence beyond intelligence quotient (IQ), to include emotional, creative, practical, social, existential and spiritual intelligences (Bar-On, 2000; Gardner, 1983, 2000; Emmons, 2000; Goleman, 2001; Salovey & Mayer, 1993; Sternberg, 1997a, 1997b). Whereby, spirituality refers to the search for meaning and higher consciousness, spiritual intelligence emphasizes the abilities that draw on the qualities that enable the attainment of a higher consciousness.

Furthermore, Emmons (2000) depicts spiritual intelligence as a set of two capacities and three abilities that enable people to solve problems and attain goals in their everyday lives. The capacities are transcendence and engaging in virtuous behaviour and the ability to enter into heightened spiritual states of consciousness; utilise spiritual resources for solving problems in living and to invest everyday activities and relationships with a sense of the sacred. Research conducted by Yosi Amran (2007) identified seven elements linked to spiritual intelligence: consciousness; an awareness and self-knowledge; grace and living in alignment with life; meaning and purpose; transcendence in going beyond self; truth and peaceful surrender to self and inner directedness. It was concluded from this study that these elements when applied, enabled one to solve specific problems more holistically and to better face life challenges.

In studying towards a doctorate, the relevance of the ideas presented by Emmons (2000) and Yosi Amran (2007) propose that spirituality has the capacity to enable one in study to consciously transcend to a spiritual level in order to find direction when confronted with challenges. The next section focusses more specifically on spirituality and education furthering the notion of spiritual consciousness.

Spirituality in education

Including spirituality in education is “important in the process of teaching and learning for pedagogues who are challenging students’ normative thinking” (Shahjahan, 2009, p. 130). However, Noddings (1992) would point out, that in modern public schooling, a paucity of spirituality in education prevails. Zohar and Marshall (2000) support Noddings in her

observation, stating in their book on spiritual intelligence that in education there tends to be little appreciation of the importance of developing those aspects of spiritual intelligence that include: self-reflection, imagination and examination of one's inner life.

In recent times, there has been a growing interest in spirituality in education which can be attributed to a general interest in secular spiritual issues as a response to societal problems and preferred holistic approaches to learning (Crossman, 2003). Within the teaching and learning arena, this includes the exploration of spirituality and its implications within a classroom (Tisdell & Tolliver, 2006; Groen, 2008), in curriculum (Fraser, 2004), for student development (Love, 2001; Kessler, 1999; Hindman, 2002) and within the academy as a whole (Shahjahan, 2006; Rendon, 2000). The emergence of this body of work stems from what is professed to be an ever-widening chasm that separates education from the whole person, suppressing and silencing aspects of student life that are important in the quest for a holistic education experience. Tisdell (2003) supports this idea and states that a spiritual education involving students finding and making meaning of one's existence is something not always acknowledged in the learning environment.

De Souza (2004) has suggested that teachers need to be encouraged beyond the achievement of surface knowledge and would affirm that spirituality in education begins in the hearts and minds of individual teachers who recognise the role of feelings and intuition in the learning process. Vaillant (2008)¹⁴ would agree that spirituality in education is connected to not just ideas, sacred texts and theology; rather, spirituality is all about emotion and social connection. An education that recognises the individual as a learner with emotional and spiritual dimensions is not often taken up in the traditional and conventional processes of schooling. A holistic education of this nature upholds the importance of spirituality and recognises the wholeness of the individual and the individual responsibility to the community and the education needed for this to occur (Miller, 1989, 1997, 1999). Palmer (1999) describes a spiritual education as one that embraces humility, respect, compassion and gentleness that strengthen the self and the collective human spirit of the learner, compassion and connecting the self to the world.

¹⁴George E. Vaillant is a Professor of Psychiatry at Harvard Medical School and the Department of Psychiatry, Brigham and Women's Hospital.

Additionally, Nash (2002) identifies an important part of spirituality as a “straining forward toward mystery, toward a luminous darkness, toward an insatiated desire for a meaning beyond meaning” (p. 18). He refers to the spirituality of education as, “student and teacher taking an inward journey together examining the mystery of existence” (p. 168).

Conversations and reflections generated through the process of inquiry into spiritual wellbeing have the potential to assist others who have become discouraged by what many describe as a one-sidedness in contemporary public education (Kessler, 1992; Noddings, 1998; Palmer, 1998). Spirituality in education, then, involves a deep connection between student, teacher, and subject; a connection that is intensely relevant. In the context of doctoral study, the relationship of the scholar with their topic, their supervisor and mentors, if at a spiritual level has the potential to act as motivation to continue and persevere, particularly when facing challenges.

Dei (2002) would state strongly that education must connect to the learner as a whole person and that this education should extend into the learners’ community and, “must affirm spirituality” (p. 39). Reciprocity is created through a spiritual education, whereby the individual connects to a larger collective and having responsibilities to that collective. For Indigenous people in study, belonging to a community, whether a tribe, sub-tribe, extended family or cohort of scholars, will involve a degree of commitment by the individual to that community. This relationship if spiritual in nature has the potential to commit the scholar with a purpose to contribute back to that community they identify with.

Similarly, bell hooks argues for a progressive holistic education that engages students both intellectually and spiritually. An engaged pedagogy she states, is to “educate as a practice of freedom” and to share in the intellectual and spiritual growth of students (1994, p. 13). She views learning environments as imperfect and a place of possibilities where collectively one can imagine ways to move to transgress boundaries. Freire would term this type of education as a critical pedagogy. Just as hooks would write about teaching to transgress, Freire would advocate a critical pedagogy and the ability of the teacher to bring critical awareness of the world to learners. At the core of this pedagogy is spirituality, a necessary foundation whereby learners develop a critical consciousness. The form of spirituality that is necessary in developing a critical consciousness is one that engages with social justice (Fernandes, 2003). Fernandes, like Freire would extend this and state that a true spiritual foundation is absolutely necessary for real and lasting social change. In order to accomplish this, Fernandes says there is a need to decolonise spirituality from educational institutions. Like Freire, Fernandes sees

in spirituality, the necessary and missing component to movements of social change. The most successful social justice movements were deeply spiritual movements led by iconic figures whose actions were informed by their spiritual beliefs (Martin Luther King, Jr., Ghandi).

Wane (2008) refers to a spirituality of resistance that moves away from a discourse of “victimization” and instead engages in the discourse of “possibility” asserting that, “It is imperative that I stop spending my time critiquing the totalizing forms of western historicism and engage in the discourse of possibility, where the missing voices and knowledges can be heard and validated” (p. 194).

This study aims to focus on possibilities rather than victimisation as a consequence of a colonised history. This is not to understate that experience and past at all, but to engage in a discourse of possibilities and investigate transforming opportunities. Resistance takes on a new form that is meaningful and engages in a discourse that seeks out those voices that have been silenced through colonisation. A spirituality of resistance involves reinforcing alternatives that include bringing spirituality from the margins and used to transform relationships with each other from an Indigenous worldview (Dei, 2000).

In concluding this section, it can be garnered from the preceding discussions that spirituality is an “inner resource” (Hill & Pargament, 2003, p. 68) and has the potential to guide and provide meaning and a direction in life. Spirituality is also a transforming entity, a concept gaining strength in the existing literature. In study, this inner energy can be an important contributing element as motivation to learn and achieve one’s goals and reason for doing a doctorate. As Peter Vaill (1988)¹⁵ identified, the spiritual dimension is behind all situations of great achievement.

The following section shifts to a discussion on Indigenous theories on motivation, beginning with defining who Indigenous people are.

¹⁵Dr. Vaill is internationally known for his innovative approaches to organisational behaviour, and has written extensively, including the well-known *Managing as a Performing Art: New Ideas for a World of Chaotic Change*; *Learning as a Way of Being: Strategies for Survival in a World of Permanent White Water*; and *Spirited Leading and Learning: Process Wisdom for a New Age*.

Indigenous Peoples

Historically, Indigenous people were identified collectively in groups such as the aborigines in Australia and in the United States of America, the Indians and Māori in Aotearoa, New Zealand. More recently, there has been a move toward a broader definition (Dykes, 2009). The term used is Indigenous. Anaya (2004) defines the term Indigenous as referring “broadly to the living descendants of pre-invasion inhabitants of lands now dominated by others” (p. 3). The problem with this is that grouping Indigenous people gives the outsider an uninformed view that Indigenous people are homogenous. Māori, for example, are made up of many tribes, and within those tribes are sub-tribes and within those sub-tribes are whānau (family) groups. So, although it is convenient to identify Indigenous people broadly as Indigenous, this identity is, “purely a state construction that is instrumental to the state’s attempt to gradually subsume Indigenous existences into its own constitutional system and body politic”(Alfred & Corntassel, 2004, p. 598). They make comment on the differences among Indigenous peoples in their cultural practices and beliefs, their political and economic circumstances, and in their interactions and relationships with their colonisers. But, what is similar across Indigenous peoples is:

the struggle to survive as distinct peoples on foundations constituted in their unique heritages, attachments to their homelands, and natural ways of life is what is shared by all Indigenous peoples, as well as the fact that their existence is in large part lived as determined acts of survival against colonizing states’ efforts to eradicate them culturally, politically and physically. (p. 597)

The *Merriam Webster’s Collegiate Dictionary* (p. 592) defines Indigenous as “native, or having originated and being produced, growing, living, or occurring naturally in a particular region or environment.” Thus, to be Indigenous to a particular region would mean this community has resided there for a considerable amount of time. Consequently, these communities develop extensive knowledge and relationships with the environment. Champagne (2007) identifies the importance of this relationship and asserts that Indigenous people have a profound spiritual relationship with the cosmos, the land and the natural environment.

Furthermore, this relationship is not outside the realm of nature, but a part of nature, with each Indigenous group having their own specific attachment to the land and own unique knowledge of their environment. Moreover, for many Indigenous societies, the social and political institutions established, are part of that cosmic order, and it is on the basis of this

worldview, beliefs, values and customs that Indigenous peoples define their own forms of governance, as well as customary lores, laws and norms.

Another salient characteristic of Indigenous cultures is the collective perspective of viewing resources as collective assets; the importance of cultural values and heritage; identity and functioning as part of a collective and not as individuals (Gomez, 2007; Daes, 1995).

Collectivism in Indigenous communities is expanded on by Gray (1996) as a concept involving political action and self-determination. He sees that Indigenousness is an aspect of the identity of peoples who have lived in an area prior to conquest of colonisation and the Indigenous movement is an assertion of this identity.

The next section critiques the space that Indigenous peoples have populated within the international arena; their knowledge, their language and epistemologies.

Indigenous space

The colonising theories espoused by Levy-Bruhl, have created spaces for Indigenous voices to rediscover, recover, mourn, dream and commit to action for transformative alternatives in focussing on Indigenous knowledge and practices (Laenui, 2002). Indigenous people around the world are curbing the appetite of colonisation as traditional knowledge regains ground previously lost to colonisation. The revitalisation and regeneration of Indigenous cultures heralds a return of traditional knowledge practices and beliefs that present a challenge to the traditions of modernity and Western practices and beliefs. With this return, differing perspectives and alternative theories have emerged transforming “the modernist vision” of society and replacing it with “an extraordinary context breaking vision that relies on Indigenous teachings about our place in nature” (Henderson, 2000a, p. 14 cited in Battise, 2000).

Roberto Unger (1987), a Brazilian legal scholar referred to artificial and natural contexts to explain the effects of colonisation on Indigenous voice. He contended that if a context allows people to move within it to discover everything about the world at one’s will, it is a natural context. If the context does not allow such movement, it is artificial. He continued to propose that for Indigenous peoples, there had been little room to exercise their freedom because of the imposing dominance of colonial restrictive systems that confine Indigenous voice. Unger referred to the powerful influence of Western education and Christianity as occupying a key role in creating artificial contexts for Indigenous people with the result of invalidating Indigenous life-styles and promoting Western knowledge. Henderson (cited in Battise, 2000b)

suggested that for transformation and human empowerment to occur would depend on minimising the distance between context-preserving routines (law) with its habits and practices and context-transforming conflict that would in turn offer transformative alternatives. For an Indigenous voice to flourish, a restrictive context is minimalised when Indigenous people create transformative possibilities and extend and transcend the “modernist vision” as Indigenous people advance from recovery to reinvention and renewal of the Indigenous worldview.

Within academia, a cadre of Indigenous academics are indigenising the academy challenging assumptions and broadening pseudo normative theorising and in particular, those assumptions that pathologise Indigenous people. The panacea is the application of transformative alternatives as Mihesuah and Wilson (2004) propose:

As academics committed to our nations, we must resist institutional co-optation and continue to challenge the dominant conventions of our disciplines, and at the same time we must use whatever authority, benefits and power that derive from our positions to further promote the causes of our people. Our research skills, methodological training, and access to audience and resources can become instruments of power for our nations, if we choose to wield them in that way. However, we must simultaneously work to ensure that we don't in the process become colonising agents for colonising institutions. (p. 14)

To avoid co-optation and continue to challenge the dominant educational discourse is a means of survival for Indigenous peoples. This determination manifests itself through research that seeks transformative solutions for Indigenous communities. Smith (1997) in reference to Indigenous peoples of Australia stated that:

There is currently a growing interest and respect for Indigenous knowledge, particularly in postcolonial societies. As Indigenous Australians are reclaiming their cultural heritage, ethics surrounding ownership and control become predominant. In a time when knowledge is linked to power and culturally rigorous research is being conducted, ethics and the value of research become tools of survival and empowerment for Indigenous peoples. (p. 23)

There are a number of commonalities shared amongst Indigenous groups in relation to their view of the world (Fitznor, 1998; Gill, 2002; Rice, 2005; Sue & Sue, 2003). A commonality also shared, as a result of colonisation, is a striving for their survival as a people, their practices and beliefs and the survival of their environments. The survival of a healthy

environment is depicted by McKenzie and Morrisette (2003), who suggest that all things exist according to the principle of survival. They propose that the act of survival involves every natural entity having a role and responsibility to play in order to maintain balance and harmony for the wellbeing of people and the environment. They continue to propose that each natural entity is linked by the energy of spirit. The struggle to survive has resulted in a global converging of Indigenous voices influencing global thinking and action in relation to care of people and the environment.

With a will to survive, Indigenous peoples continue to define themselves, their place in the world, and their traditions (Deloria, 1970; Stoffle & Zedeno, 2001; Vizenor, 1998; Vizenor & Lee, 1999). Surviving the aftermath of colonisation is captured in the coined word “survivance” (Warrior, 1995 cited in Brayboy, 2006, p. 435), as the ability to not only survive and resist colonisation processes, but most importantly, the ability to transform and adapt. Indigenous academics, writers and orators rename, reclaim and recover traditional Indigenous values, keeping them alive through both formal rituals of encounter and in everyday contexts.

Indigenous spirituality

For Indigenous peoples, spirituality is not confined to purely religious deeds. Indigenous spirituality may be understood through the normal, everyday beliefs and practices of people in almost any category of occupation (interactions, ceremonies, hunting, preparing food, politics, and genealogical ties and socialising) (Beck, Walters & Francisco, 1992; Hultkrantz, 1992; Kalweit, 1992; Narby & Huxley, 2001; Peat, 1994). Therefore, Indigenous spirituality does not separate spirituality from everyday existence, but a natural part of one’s natural existence.

The literature on spirituality has been linked to self-transcendence, an individual’s search for connectedness, meaning, purpose, transformation and relationships. In addition, the literature asserts that spirituality can be contrasted with religiosity (Wong, Rew & Slaikeu, 2006).

When defining Indigenous spirituality, the term is more complex than the concept spirituality alone (Fleming & Ledogar, 2008). There are a number of critical discussions that emerge in relation to spirituality from an Indigenous worldview. Indigenous belief systems have often been dismissed as being mere expressions of superstitious and irrational thinking under pressure from the large, dominant religions: Christianity, Islam and Hinduism. In the face of strong pressures for social, cultural and religious assimilation, Indigenous peoples have struggled hard to retain not only their lands and natural resources and their institutions and

ways of life, but also their spirituality and belief systems. These efforts are not necessarily a rejection of Western or world cultures, but rather an affirmation of Indigenous culture. Indigenous peoples continue to defend their worldviews to survive as legal and political entities and within this struggle, to affirm and revitalise the spiritual and philosophical understandings of their forebears. In this crusade, Indigenous peoples continue to be informed by Indigenous worldviews, values and philosophies.

Spirituality for Indigenous communities is closely bound up with culture and ways of living and thinking that is holistic and connected to aspects of mental, emotional and physical wellbeing. This perspective derives from a philosophy that establishes the interconnectedness of the elements of the earth and the universe, animate and inanimate, whereby, “people, the plants and animals, landforms and celestial bodies are interrelated” (Grieves, 2008, p. 264). Similarly, Morones and Mikawa (1992) support this view and propose that, “all matter in the universe is related in such a manner that all things are interconnected; elements may never be seen as isolated or distinct” (p. 459).

Ritskes (2011) proposes that any definition of spirituality needs to acknowledge the value of connection. He states that Indigenous spirituality is conceived on this basis and central to its being; “a connection to all aspects of the self, connection to one’s community, connection to history, and connection to a higher power or larger framework” (p. 15). Indigenous spirituality could thus be defined as Indigenous peoples’ unique relationship with the universe around them and spirituality defines the relationships with their environment as custodians of the land helping construct social relationships, giving meaning, purpose and hope to life. It is not separated but is an integral, infused part of the whole in the Indigenous worldview.

A number of Indigenous cultures believe that spirit is present in the natural environment. Leroy Little Bear (cited in Hill, 2008), a Native American elder of the Blackfoot tribe and academic, describes spirituality as energy, explaining that, “The Native paradigm consists of several key things...One of them is constant motion or constant flux. The second part is everything consists of energy waves. In the Native world, the energy waves are really the spirit” (p. 43).

He describes more specifically, that the energy waves present in the environment are concentrated in special places. These special places, Little Bear states, listen and communicate, passing on messages to those whose hearts are open and tuned in to receive

these messages. He adds, “It’s almost as though you act simply as a conduit, like a radio, picking up these energy waves that are always there and flowing through you and happening at the same time” (p. 42).

Concepts describing the universe as a highly integrated system are emerging in scientific fields, particularly in quantum physics. Little Bear’s late friend and quantum physicist, David Bohm, subscribes to the unbroken wholeness of the universe. His basic assumption is that there is an underlying unity behind all the various seemingly separate things we see. While Bohm (cited in Hill, 2008) believed that scientific investigations were important and useful, and produced valuable information, he also believed that these investigations alone contributed to present crisis prevalent in modern society. He concluded that information gained from science lacked wisdom. The wisdom referred to in this statement is traditional knowledge. Little Bear, as a keeper of traditional knowledge, drew on both scientific knowledge and traditional Indigenous knowledge, a unique position, as he could draw upon a variation of realities.

To the Indigenous peoples of Australia, spirituality is a self-defining entity with each person describing their own framework of knowledge and experience. Grant (2004) summarised spirituality as:

At the core of Aboriginal being their very identity. It gives meaning to all aspects of life including relationships with one another and the environment. All objects are living and share the same soul and spirit as Aboriginals. There is a kinship with the environment. Aboriginal spirituality can be expressed visually, musically and ceremonially. (pp. 8-9)

Stockton (1995) uses the term Indigenous Australian spirituality and describes a reverence for life and no promise of an afterlife, as offered by other religions. The description continues to expand on life as being something to celebrate as sacred:

Living itself is religion. The remarkable resilience of Aboriginal people is partly explained by the legacy of a spirituality that demonstrates an enthusiasm for living, a readiness to celebrate it as a will to survive and to pass the baton of life to the next generation. (pp. 77-78)

First Nations of Canada view spirituality as the essence of living and of life promoting balance and harmony. Saulis (as cited in Hernandez, 1999) explains that:

A universal sense among native people exists in regard to spirituality and that it coexists in all aspects of life. It is not separate but integral, it is not immutable, it is not replaceable, it resides in the essence of a person, and it is not always definable. It is in the community and among the people; it needs to be expressed among the people. (p. 40)

Valentine (2009) identified two sets of discussions in her study, within the literature on Indigenous spirituality. The first was the view that spirituality was “an avenue for the expression of beliefs, values and worldviews” and secondly, “from the perspective of healing” (p. 13). Healing through the spirit is encapsulated in Mayuzumi’s (2006) article describing the Japanese tea ceremony as a decolonising epistemology in healing Japanese women. She refers to the process of learning itself (the tea ceremony) being more important than knowledge itself. Mayuzumi refers to the Japanese proverb *ichigo ichie* (one encounter at a time) describing the concentrated, focussed movements, performed with care, when performing the traditional Japanese tea ceremony. Each movement of this ceremony requires intense concentration connecting the body and spirit (Kato, 2004). This philosophy of caring deeply about single encounters teaches one to focus on the unique quality of each experience (Sasaki, 2002). This connection is spiritual, *ichigo ichie* requires one to surrender to, rather than have control over the environment. A spiritual encounter in this sense has the potential to open one’s heart to the possibilities and potentialities in life. This involves both spirit and heart in concert and the process of connection slowed down to one encounter at a time, to allow time for meaningful relationships with oneself, with others and the environment.

Although there are many definitions of Indigenous spirituality this study is confined to a selected few. The purpose of this cursory examination was to get a sense of the holistic worldview of Indigenous peoples and that Indigenous belief systems have confronted and currently confront colonial challenges in their reconnecting and revitalising traditional knowledges of which spirituality plays a significant role. The next segment examines Indigenous spirituality in the context of education.

Indigenous spirituality and education

The place of spirituality in education is under researched and misunderstood according to Abdi (as cited in Wane et al., 2011). He adds that the world of academia seems to have avoided confronting or promoting the, “complex terrain of spirituality” and the main reason for this intellectual void is perhaps a misunderstanding of spirituality as being linked to

religion and deemed not rational and thus immeasurable (p. ix). Said (1993) and Fanon (1963) propose that as a consequence of colonisation, Indigenous people have been involved in a struggle politically, culturally and physically of which Wane (ibid) would add within that struggle is the revival of spirituality.

Spirituality has been part of Indigenous peoples' everyday lives and not fragmented or connected to religion. Graveline (1998) claims that this, "interconnectedness is a necessary resistance strategy" (p. 46). This interconnectedness extends to Indigenous knowledge and learning. Learning through spirit is enhanced through the connection of both the rational and spiritual aspects of human life, not as two separate domains, but intertwined. Indigenous knowledge draws on the belief that all living things are imbued with spirit. The interconnectedness of elements confirms that spirituality as an entity, does not exist on its own, but is part of a family of spheres. The spheres proposed by Archibald (2008, p. 11) are; "cognition; emotion and physical elements working together to create a wholeness, completeness, and ultimately wellness." This completeness is depicted by Indigenous people in different ways, but the commonalities of achieving harmony amongst all that is living and natural including the world of the spirit exist.

Indigenous people seek to challenge modernity with a transformational vision that is informed by traditional learning and teaching. As an act of survival, an antidote is prescribed to re-awaken the colonised intellect and spirit to ensure the maintenance of balance and harmony within oneself and with one's environment. Indigenous alternatives to modern thought and theory of society (Daes, as cited in Battise, 2000, p. 7) counteract the separation of the mind from the spirit and from purposeful relationships. The wholeness and relational aspects of Indigenous knowledge ensures an Indigenous education will include a body of knowledge that is inclusive of both physical and metaphysical entities (Cajete, 1994; Castellano, 2000; Dei, 2000). An education that includes both these aspects, requires (Cajete, as cited in Battise, 2000) teaching and learning about relationships in context. The first in this relationship is one's identity and the connectivity to others and secondly, extending to the whole ecological family of nature. Education, according to Cajete, should be, "a reflection of that social ecology" (p. 183). Education, he states, should help an individual find out more about where they have come from, their identity and unique character.

This type of education involves finding one's centre which is one's spirit. Indigenous education according to Cajete (1994) has at its innermost core an energy that is spiritual and describes this below:

Is education about the life and nature of the spirit that moves us? Spirituality evolves from exploring and coming to know and experience the nature of the living energy moving in each of us, through us, and around us. The ultimate goal of Indigenous education was to be fully knowledgeable about one's innate spirituality. This was considered completeness in its most profound form. It is no accident that learning and teaching unfolded in the context of spirituality in practically every aspect of traditional American Indian education. (p. 41)

Malidoma Some (1994) describes that centre in these words:

Each one of us possessed a center that he /she had grown away from after birth...The center is both within and without. It is everywhere. But we must realize it exists, find it and be with it, for without the center we cannot tell who we are, where we come from, and where we are going. (p. 198)

Finding one's centre is described by Tisdell (2003, as cited in Mayuzumi, 2006, p. 18) as "freeing one's sacred face" and thus emancipating one's spirit. An emancipatory education involves a process of unlearning the ways that others have determined what one should be. For Indigenous people, decolonising the intellect and spirit involves, "relearning, reclaiming and returning to Indigenous thinking and behaving" (Henderson, as cited in Battise, 2000a, p. 253).

Shahjahan (2008, p. 301) states that, "assisting learners in finding their centre, involves creating a teaching and learning environment of care and consideration." In this environment, a learner feels safe to unravel, discover, relearn and confirm one's identity and knowledge. Shahjahan refers to "a pedagogy of care" that appeals to learners' hearts, whereby the learner is encouraged to "speak not only from one's mind, but from one's heart" (p. 302). bell hooks (2003) adds that this type of teaching methodology involves a pedagogy of spirit which is linked to academic excellence. She describes the context for this type of learning in the following passage:

When as teachers we create a sense of the sacred simply by the way we arrange the classroom, by the manner in which we teach, we affirm our students that academic brilliance is not enhanced by the disconnection. We show that the student who is whole can achieve academic excellence. (p. 180)

The implications that a pedagogy of spirit might have on the academy is an exciting prospect. The impetus for spirituality to be brought into higher learning education is based on a desire for change and a desire to resist the current patterns of thinking (Kessler, 1999). In

understanding the impact of a culture-based education, an articulation and understanding of the approaches and philosophies used by Indigenous educators is necessary. The benefits of doing so are critically important to the field of education namely, to be able to promote, share, and develop culturally responsive educational strategies, learning approaches, and systems that presumably benefit all learners. Perhaps even more important, however, is that Indigenous peoples are involved in the creation, discussion, and evolution of their own definitions and methodologies and participate in the production and documentation of knowledge.

Indigenous spirituality posits an interconnected and relational model and resistance to a Western discourse of individualism that postulates science and Western rationality as crucial (Weedon, 1987). Similarly, Gearon (2001) asserts that, “A spirituality of dissent resists easy assimilation into the systems of cultural representation...and always presents a challenge to the systems which control such representations” (p. 296). A space is created for reflection that allows for multi-faceted ways of knowing and viewing one’s world and relationships from a critical viewpoint. Interestingly, Dei (2000a) articulates the activity in that space created whereby an individual, “simultaneously upholds ‘objectivity’ to the subjective experience and similarly some ‘subjectivity’ to the objective reality” (p. 7). The next segment creates a discussion about spirituality and the link to higher order thinking.

Indigenous spirituality and higher order thinking

Higher order thinking is a concept of education reform based on learning taxonomies such as Bloom’s Taxonomy (1956). This type of thinking is attributed to someone who possesses higher order thinking skills in Bloom’s sense of the word with an ability to analyse and solve problems effectively. It is generally considered to be an important attribute in a Western method of processing of knowledge and accumulation and creation of this knowledge and is therefore cultivated in higher education institutions. In Western knowledge systems, therefore, higher order thinking is linked to a colonial history in which (Chirgwin & Huijser, 2015), “Progress has been the key focus and driving force. Not coincidentally then the university as a research and development institution has played a central role in this colonial history” (p. 335).

From an Indigenous point of view, they add, such progress has been viewed with suspicion for good reasons (Smith, 1999). Colonialism has created a suspicion in Indigenous people due to the cultural variances that exist between Western knowledge and Indigenous

knowledge and the dubious history of colonial researchers in researching Indigenous peoples. In addition, when Indigenous knowledge is situated within a Western educational context according to Dei (2000), “Indigenous knowledges can be fundamentally experientially based, non-universal, holistic and relational knowledges of resistance” (p. 111). When assessed, this can have the effect of dismissing Indigenous knowledge and learners as deficit (Floyd, 2011).

Brown (2004) identified a number of obstructions to learning in his study of affective competencies in aboriginal pedagogy. He recognised the tension between Aboriginal and Christian beliefs and the aftermath of colonization inflicting a loss of tradition, culture, and spiritual beliefs all of which combine to affect a loss of pride and self-worth. With loss however, a revolution occurs in revitalising those competencies in education that are Indigenous and of value. Indigenous education draws on learning, not through a narrow band that a colonised education preached relying on cognition alone, but appeals to the rational, physical, emotional and spiritual aspects of a person enabling an individual or collective to draw on a wider band of thinking that reaches levels of creativity and higher order thinking processes.

Storytelling, like the affective competencies in an Aboriginal pedagogy, is a traditional pedagogy that is making its way back into the hearts and minds of Indigenous people. Storytelling ignites the heart to learn and has the potential to make the heart, mind, body and spirit work together (Archibald, 2008, p. 12). Archibald’s writing is a collection of tribal narratives that are likened to biblical parables and tell stories that spring from the wisdom of traditional tribal knowledge to be used as a way to learn not only cognitively, but learning that incorporates the body, heart and soul of a person. This type of learning is transformational as it extends right to the very essence of one’s soul igniting the spirit and enabling a higher level of thinking, feeling and connection.

Cajete (cited in Battise, 2000) uses metaphors to capture the spirit in learning with the saying; “*pin peye obe*”, (to look to the mountain) in reference to the pursuit of an individual gaining the highest perspective of a situation (p. 181). The metaphor is a mountain, and is within one’s heart and soul. In the pursuit of a doctorate, a scholar can look for inspiration and motivation by reaching out to a higher level of thinking that is the zenith of thoughtfulness. This resides within one’s heart and soul to trigger higher order thinking.

In returning to Bloom’s taxonomy, the diagram below (Figure 3.2) categorises a hierarchy of thinking that emerges from a basic level of remembering through to higher order thinking

processes of analysing, evaluating and creating. For Indigenous thinking, this model can be flipped repositioning remembering and understanding into the higher order thinking realm that would extend on Bloom's model and thus transform into an Indigenous taxonomy model. For Indigenous thinking, remembering and understanding brings enlightenment when connecting to one's past and learning from the teachings of ancestors. This has the potential for those connected to their past to conjure up and kindle higher level thinking. In studying towards a doctorate, creating new ideas requires the scholar to move beyond the ordinary and reach deep within one's psyche to imagine envisage and articulate one's ideas. The higher order thinking elements as seen in the model identify analysing, evaluating and creating as the pinnacle of thinking skills, typified by Western models. These typically, do not consider spirituality as a mode of intellectual activity. For Indigenous people, accessing one's spiritual intellect can be viewed as a higher order thinking taxonomy that involves remembering and reaching into the past.

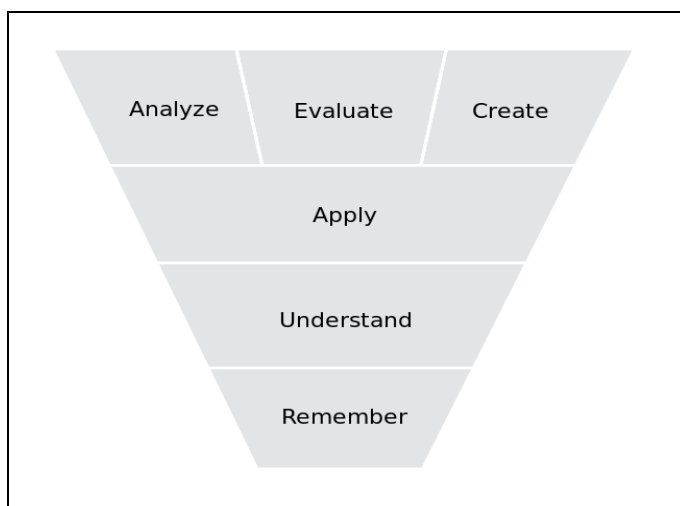


Figure 3.2: Categories in the cognitive domain of Bloom's Taxonomy (Source: Anderson & Krathwohl, 2001).

Brown (2004) describes the Anisa model (Jordan, 1973) that refers to the concept *immanence* as the “accumulated past stored as memory and transcendence as the immediate present in preparation of the future” (p. 292). Immanence and transcendence are directed through purpose, toward self-transcendence or the actualization of potential. This potential is an enabler and motivation for scholars in study to go beyond their perceived capabilities (Jordan & Street, 1973). Indigenous taxonomies include accumulated memories that assist scholars in their thinking. A model offered below (Figure 3.3) by Whitehead (2006, p. 3) depicts the

development of higher order thinking that firstly draws on the senses extending into the realm of spirituality.

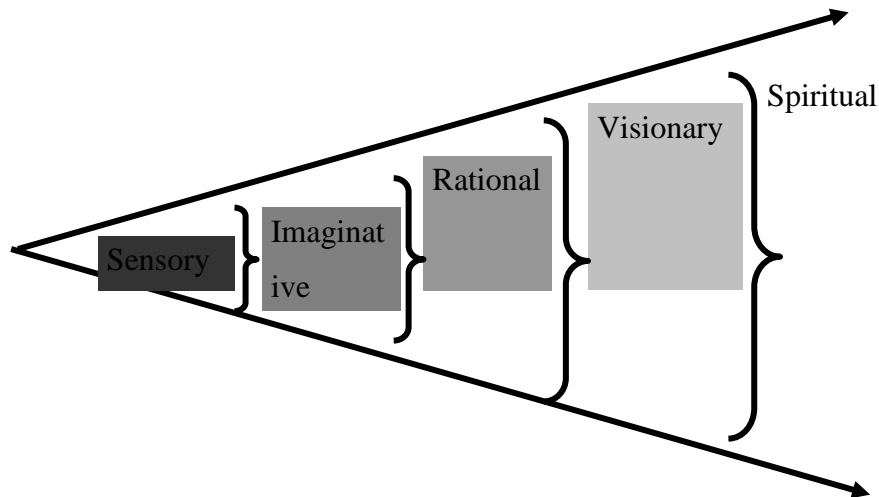


Figure 3.3: Higher order thinking. (Source: Whitehead, 2006, p. 3)

This model depicts the on-going development of each type of thinking, beginning with the emergence of sensory thinking at birth and then the gradual emergence of other types of thinking. Indigenous taxonomies view spirituality at an elevated level of thinking. In terms of this study, when considering the research question in relation to wairua and the potential link wairua has to motivation, it is proposed that wairua as a spiritual concept is categorised as a higher order thinking taxonomy. This category of intellectual activity has the potentiality for innovation and creativity as required by the doctoral scholars in this study.

Indigenous motivations

Ahl (2006) in reviewing motivational theory found that the body of knowledge on motivation favoured a dominant Western view. This dominance has marginalised Indigenous intellectualising creating a chasm in the literature. This chasm, however, offers opportunities for expanding on existing thinking about motivation. Consequently, a new pedagogical space is created and marginalised groups name (Smith, 1999) and theorise their world as they see it, offering alternatives and challenges to the dominant narratives. This study is an opportunity as an Indigenous scholar to challenge dominant narratives, engaging in what DeCuir and Dixon (2004, Love, 2004; Solorzano & Yosso, 2002) refer to as counterstory telling.

Counterstories give effect to otherwise marginalised concepts as discussed by Cajete (1997) in depicting emotion as the foundation on which one understands learning and the “primary motivation” and the method by which one establishes a personal and communal meaning of learning” (p. 40). He refers to the affective foundation as the “heart of learning” and writes that this foundation cultivates one’s “intention (will)”to do and is a primary motivator (p. 40).

Similarly, Brown’s (2004) counterstory includes the *Anisa* concept of learning competencies that depict five realms: the physical, mental, spiritual and affective elements with volition at the centre. Each of these competencies creates motivation for learning in their respective realm. Bryde (1967) argues for bringing Aboriginal values into full consciousness and realisation in curricula and using them as a source of learning motivation. Cajete (1997) would agree and state that the key to greater viability in education for Aboriginal peoples is to “translate their values, their meaning, and their process into modern education” (p. 70). He would say that the “affective foundation of tribal education is the internal emotional response to education” (p. 40).

In writing on American Indian/Native student experience in pursuing higher education, Roy (2014) postulates that the challenges for these scholars range from, “serving as the single face of diversity within their academic homes to trying to balance responsibilities to their tribal communities while constructing a life as a researcher and educator” (p. 303).

Roy continues to comment on the decreasing number of American Indian/Native students pursuing doctoral degrees over the past 20 years (Patel, 2014) due in part to the parallel commitments to tribal and academic obligations and the differing worldviews they represent. He offers Cajete’s action cycle (Table 3.1) presented below, that draws on Indigenous philosophical tenets to assist Indigenous scholars in study. The strategies offered are interconnected and draw on higher order thinking elements as motivational enablers not only in study, but for everyday living:

Table 3.1: Cajete’s (1994) action cycle

Being is the action of living in the present as well as connecting oneself to one’s Indigenous past and future

Asking is directed within and may come from without.

Seeking is the process of finding oneself and one’s place within one’s culture.

Making is the creative output of knowledge and to expressions of one's culture

Having one of acknowledging the balance of give and take in professional and personal relationships.

Sharing is a balanced process. It is in part claiming and in part distribution. It's also a reflection of safeguarding.

Celebrating is taking a pause in academia to celebrate one's own accomplishments and others.

Cajete (1994) calls upon educators to commit to promoting a respect for learners culturally and engage them in learning processes that support the development of their human potential through innovative transformative strategies as outlined in his action cycle. When compared to Maslow's hierarchy of needs, the difference is quite startling. Maslow's model is based on the individual's need, whereby Cajete's is based on the individual in connection with the collective and the transformative nature of that interaction.

The next section examines Māori motivational constructs with a focus on wairua which is at the heart of this study.

Māori motivations

In investigating the varying perspectives and worldviews on motivation, I believe is to get closer to an understanding of the varying perspectives and concepts on the subject. Although Māori and Indigenous knowledge has long been dismissed by the academic world because they have been considered not to belong to any existing theory or reduced to some nativist discourse (Smith, 1999; Cook-Lynn, 1997), this research with other like research, creates a space and strengthens the positionality of Māori and Indigenous theory within the academic debate. Hudson and Mila-Schaff (n.d) refer to this space as "negotiated space" which they assert is the, "empowerment of Indigenous theorizing" (p. 11) and transformative in the potential to bring together cultural clusters of knowledge. Ultimately, "The negotiated space acts as an intermediate stage in the process of encountering, understanding and then incorporating new knowledge into a worldview and provides a means of examining the nature of this knowledge exchange" (Smith, Hudson, Hemi, Tiakiwai, Joseph, Barrett

&Dunn, 2008, p. 6). This section creates a space for theorising Māori concepts that link to motivation.

Wairua as a motivational construct

As mentioned previously, wairua does not exist as a single entity. Wairua belongs to a web of interconnected parts and is examined in relation to those elements. For Māori, everything that is natural has a wairua (spirit) (Pere, 1997; McNeill, 2005; Hook, Waaka & Raumati, 2007; Barlow, 1991). Pere (1997, p. 16) describes wairua as “two waters, one stream representing all that is good and positive and the other contrasting stream, representing the negative aspects.” Maintaining a balance, according to Pere is essential for one’s well-being, enabling optimum conditions for living and learning. This balance involves the interrelationship of self with others and with the natural environment. It is believed that everyone is born with wairua, but, according to Mead (2003), not everyone is aware of these spiritual attributes. Therefore, the extent to which an individual is in touch with their wairuatanga (spirituality) is dependent on the connection to their culture, their relationship with others and to their place of belonging. Bringing that philosophy within the context of academic study, depending on the individual scholar’s connection to their culture will determine whether they are able to commune with their wairua.

Pere’s (1997) notion of wairua is connected to an individual’s wellbeing. This is supported by Valentine’s (2009) study which examined the relationship between an orientation to wairua and Māori health wellbeing. According to her study:

Wairua was identified as a fundamental attribute that enables Māori to engage with their reality; an intuitive consciousness. Through wairua, Māori identity is expressed, relationships are forged, balance is maintained, restrictions and safety are adhered to, healing is transmitted, and the connection to te ao wairua and te ao Māori are maintained. (p. iii)

The idea of the presence of wairua that is essential for one’s wellbeing is relevant for Māori scholars as they work through their studies, particularly at the doctoral level. Wairua enables scholars to engage with the reality of working through their writing and the challenges that doctoral study brings. For a Māori scholar, that reality also involves the individual scholar as part of a collective. The responsibilities of attending to the work required of a doctorate and the juggling of cultural responsibilities can be an added challenge and for some, a burden. Because of these realities, one’s wellbeing and state of one’s wairua can be put at risk.

Equally, the wairua of a person can be a source of inspiration and motivation and be strengthened and rejuvenated because of that very commitment to one's people.

Durie (1994) offers a model called the *Tapa Whā model* (four-sided house) that refers to wairua in connection with other dimensions that make up the person as a whole. The *whare* (house) is symbolised with these terms: *Te taha wairua* - The spiritual dimension; *Te taha hinengaro* - The cognitive dimension; *Te taha tinana* - The physical or bodily dimension and *Te taha whānau* - The familial dimension. The model gives insight into Māori thinking that places value on relationships. The relational value of wairua (Valentine, 2009) is significant as each of the distinct dimensions is reliant on each other for optimum wellbeing and in the context of study, wellbeing and performance. In study, the challenges confronted by scholars in sustaining the motivation to continue will depend on the state of each of those dimensions.

Likewise, a relational model is offered by Dr Rangimarie Rose Pere (1982) that incorporates *Te Wheke* (the octopus) that consists of eight tentacles; each tentacle symbolising a dimension of wellbeing. The body and head represent the whole family unit with intertwining tentacles depicting the close relationship between each dimension.

Similarly, Walker's (2004) tripartite model incorporates *mauri* (life-force), *wairua* and *tinana* (body) and points to the relational value of wairua. The concept *mauri*, like wairua is omnipresent and considered to be the life force that is present at birth until death (Valentine, 2000, Walker, 2004; Barlow, 1991). Best (1941) stated that Māori viewed *mauri* as an active concept and hence, the saying *Tihei mauri ora* (the sneeze of life) signalling the first breath of a child at birth and used at the beginning of formal speeches. Barlow (1991) describes *mauri* as the glue that binds the physical and spiritual elements. Consequently, when one dies, *mauri* unravels itself and wairua leaves the physical body, as described in the following extract:

The heart provides the breath of life but the *mauri* has the power to bind or join.

Those who die have been released from this bond and the spirit ascends the pinnacle of death. The *mauri* enters and leaves at the veil which separates the human world from the spirit realm. (p. 83)

When an individual is in a state of balance, physically, socially and spiritually, the *mauri* is at peace and an individual is described as being "in a state of *mauri tau*" (Mead, 2003, p. 53).

Mauri tau can also be achieved through the power of *karakia* (prayer) and invoking the energy of wairua. As Barlow proposes, "One petitions the gods through prayer in accordance

with one's individual capacity to pray." As a consequence, karakia enables people to carry out their everyday activities in union with the ancestors (Moorfield, 2005). Rewi (2010) writes that the celestial relationship is affirmed through karakia that, "act as intermediary between the spiritual world and the temporal world" (pp.138-39). Hence, for scholars in study, when faced with challenges, karakia can be used to help overcome despair and demotivation while writing and attain a settled state of mind.

Therefore, a fundamental tenet for maintaining balance in life involves a myriad of interconnecting elements. Broughton (1985, p. 6) refers to wairua and the interconnectiveness of self to all things natural, explaining that, "the parents of all things are Rangi and Papa, the heaven and the earth. Everything the trees, the stones the animals, the birds are all connected." This connection is an intimate relationship, bound by *whakapapa* (genealogy), a shared whakapapa that identifies ones' tribal connections and *iwi* (tribe) through the *whenua* (land) *maunga* (mountains), *awa* (rivers), *roto* (lakes), *kāinga* (home) and *marae* (meeting house). The special places, when recited, identify individuals and groups as belonging to a particular place and tribe. This identification is expressed in a distinct dialect, with reference to *tikanga* (customs) and pointed to particular ancestors. Identification is recited through *pepeha* (local sayings) that name the mountains, the rivers, lakes and marae, songs and stories of a people. The association to these sites is a spiritual connection. Professor Wharehuia Milroy (1985 cited in O'Connor, 1997) as a descendant of Tūhoe, encapsulated the landmarks previously mentioned in Chapter One and adds to these identifiers, the importance of language:

Our language describes the scenes we visualize. Before us are the elders. The land, the marae are our turangawaewae. Our being and emotions are from our people now lost from sight, but whose deeds are remembered in the words and the things they had fashioned and shaped. All these things are united through our belief in the existence of a Supreme Being. This is our Tūhoetanga. (p. 9)

These locatives establish one's turangawaewae (foothold) and strengthen one's identity and connectiveness. Within these special places reside the guardian spirits that for the people can be called upon for protection particularly during times of struggle. For those of Tūhoe origin, these special places and the spirit that dwells there is a source of inspiration and motivation. For scholars in study, one's turangawaewae becomes a source of motivation.

Māori knowledge is old and wise and originates from the land, sea and sky. It originates from the wholeness and relational domain that is both physical and metaphysical. It is a body of

knowledge that is connected to communities with specific histories that are handed down from generation to generation. In Māori terms, this is known as *taonga tuku iho* (those special gifts handed down from ancestors) (Linnekin, 1992) that ensures the process of knowledge transmission from one generation to the next.

Additionally, *taonga tuku iho* validates Māori knowledge recognising the value of traditional knowledge that has been developed over many generations. Maori Marsden (1988) explains:

The cultural metaphysics or basic convictions which provide a people's guidelines to life evolve over generations of life experience in which succeeding generations add their quota of knowledge and fresh discoveries to the corpus of their cultural heritage. The customs and traditions of previous generations based on their beliefs and attitudes regarding the nature of ultimate reality, of the universe, and of man [sic] are the foundation stories upon which the mores, standards and values comprise the body of the cultural metaphysics. (p. 16)

Wairua as a *taonga* has distinct idiosyncracies that have been handed down from one generation to the next. Wairua as an intuitive consciousness stems from the two streams of water that symbolize it, as constantly ebbing and flowing, swirling within and throughout an ever-changing environment. Wairua is energy and has the ability to cross between physical and spiritual realms and to interchange from reason and rationality into intuitive intelligence and higher levels of consciousness. It is proposed that wairua as intelligence can drive certain behaviours in particular situations (Ka'ai & Higgins, 2004), linking wairua to the very essence of Māori thinking and encapsulated by Nepe (1991) in the following extract, "The tipuna (elder) has the role of transmitting to the mokopuna (grandchild) knowledge that will develop the child's intellect to 'think Māori' as well as to nurture the child's wairua to 'feel and be Māori'" (p. 31).

McNeill (2005) also supports Nepe's link between wairua and Māori thinking processes. In interviewing Tūhoe kaumatua (elders) on mental wellness, she found that the concept of spirituality was a significant factor in Māori thinking (p. 174). She also indicated in her study, that it was virtually impossible to separate out "*te wairuatanga*" (spirituality) (p. 144) from much of the conversations with the participants, as it underpinned all of the discussions in the findings, and as such was to become a major feature of the entire research project. This research emphasised that wairuatanga was significant to Māori thought.

Viewed in a different way, Ngamaru and Hohepa (as cited in McNeill, 2005) argue that the concept of wairua is a post-contact Christian development. They both contend that the spiritual realm was originally simply referred to as *ngā Atua* (deities). It transpires that the different deities had jurisdiction over different spiritual domains (p. 175). This is an interesting distinction if one is to consider the effects of colonisation on traditional knowledge and the import of Christianity into Māori practices and thinking. The rebirth and transforming of traditional concepts such as wairua morph into new forms. This is not to criticise the new forms, because words, concepts and ideas within a culture are not static. It is important, however, to know the origins and understand the effects of colonisation. Therefore, the essence of wairua remains, but the form it takes and its origins may change.

Furthermore, traditionally, students were dedicated to a deity (Mead, 2003, p. 306). This meant that higher learning was immersed in ritual and spirituality, lifted above the common everyday activities and learning experienced in the community. This is still observed today, where higher learning is regarded as special and a privilege and respect bestowed on those with degree qualifications. Within this spiritually enhanced educative realm, the language used was highly specialised and metaphorical, evoking and igniting emotions of the heart and the *wairua* of *tūpuna* (spirit of ancestors) and in turn awakening one's own wairua. The specialised language is imbued with wairua residing within the incantations of *karakia*. The language (*te reo*) then has wairua and the potential to "activate within its members, powerful images, symbols, passions, energies and joy of belonging to a collective" (Pohatu, 2008, as cited in Hunia, 2008, p. 19). In response to the vibrations of *te reo*, the potential energy created, motivates individuals to firstly feel the spirit, think about that and then be moved to act. In study, motivation can be triggered through *karakia* and *te reo* and thus making connections with scholars at a spiritual level.

Similarly, McNeill's findings on the significance of *wairua* on Māori thinking described the spiritual dimension of reality as a core element of Māori peoples' worldviews and not surprisingly, a distinctive factor in the 'cultural divide' at Māori and non-Māori interface. This level of thinking that intersects intellectual and spiritual thought is placed in the upper stratum depicted in a Māori model of learning, namely, the *poutama* (a lattice weaving design). The *poutama* symbolises the stairway Tane-nui-a-rangi (deity connected to the forest) ascended in pursuit of the three baskets of knowledge. Persistence was required by Tane at each step to overcome challenges to obtain the three baskets of knowledge that was not limited to intellectual skills, but extended to physical, emotional, social, cultural and

spiritual elements (Tangaere, 1997). Tangaere compared the challenges faced by Tane to the challenges he faced in pursuit of knowledge. In obtaining knowledge, just as Tane persisted, scholars in study can reach beyond the confines of cognitive boundaries and transcend one's thinking into the spiritual realm as motivation to think at a higher consciousness that is wairua.

Similarly, Marsden (2003, p. 59) agrees that to transcend one's thinking from the "world of facts" will require an individual to be centred, which can be viewed as being in touch with one's wairua. To transcend to a higher consciousness is captured in the whakatauki below:

Kia eke ki tona taumata

To attain one's plateau of excellence

The notion of centredness is an interesting concept in terms of motivation. Marsden (2003, p. 59) encourages people to examine more closely, what he terms as "the ultimate questions posed by life" and calls attention to convictions that one should seek in order to attain an "authentic existence in this world." Motivation in cultural terms involves aspiring to a higher spiritual realm but maintaining a grounded connection to the realities of one's existence. A grounded connection is holding on to one's convictions and 'staying true to one's values' and to reflect on those realities. This concept aligns to the pepeha that underpins this study *Waimana Kaaku: Te horona o te kururanga*. As explained by McGarvey (2015) the kururangi which describes the upward movement of the mau rakau is a metaphor for transcending new levels of thinking and ingesting new ideas. In this state of heightened consciousness, it is also important to hold fast to that mau rakau and maintain a controlled and grounded position: *kia tau te mauri, kia tau te wairua* (the mauri is steady, the wairua is calm). Therefore, there are optimum conditions for thinking and learning in the Māori world that are dependent on the balancing of mind and spirit. Henare (2001) would support this idea and state that wairua is "necessary for the existence of the body" and that wairua is "the dawn of intelligence" (p. 209).

Hook, Waaka and Raumati (2007) link wairua to learning. They agree that each natural entity has their own wairua, but add that *wairua* must be nourished periodically and so, it is important to reconnect with those aspects of place and time that lead to the sustenance of wairua. It can be concluded, therefore, that in learning, wairua exists, but must be maintained through connections and reconnections with people and the natural environment. They also state that wairua is the spiritual quality most commonly identified in learning, but as

indicated by other Māori academics, it does not exist in isolation. The wairua of a person they explained requires nourishment as regularly as the *tinana*, and the forms of nourishment may differ for each individual.

The next section examines whanaungatanga as a motivational entity.

Whanaungatanga as a motivational construct

Sustenance of the wairua can occur through a number of mediums. One avenue is through *whanaungatanga* (relationships) that is based on the ancestral and spiritual ties an individual has to people and the environment that is connected to the past, to the present and the future (Pere, 1997). A collectivist culture of whanaungatanga promotes people as belonging to an immediate and wider group and also embodying the process of whakawhanaungatanga "by using the social and cultural processes that are part of whānau" (Bishop, 1996, p. 219). For Māori, the interconnecting groups are one's whānau (family), and one's tribal affiliations. In the immediate whānau unit, the inter-generational relationships with grandparents, parents and mokopuna (grandchild), create a supportive whānau unit.

Mead (2003) defines the whānau as a group that members are born into. He continues and refers to the whānau principle as the whakapapa principle that:

Underpins the whole social system, that is, one must be born into the fundamental building block of the system in order to be a member as of right. The act of whakawhānau (giving birth) produces a new child, a whenua (placenta) and eventually a pito (umbilical cord). The whenua and the pito are buried or placed within the land of the whanau and that establishes a spiritual link between the land and the child. (pp. 212-213)

The whānau is bound by whakapapa (genealogy) and bound to the whenua (land) in a spiritual relationship. As part of this relationship are the familial obligations and personal commitments as individuals to the collective. Whanaungatanga can assist with these responsibilities and act as an interactive agentic element with wairua at its centre acting as a trigger in motivating individuals to commit to action. Committing to action can appear in the form of inspiration gained from *tūpuna*. Linking back to one's tūpuna to help with present day realities is a concept supported by Heidegger (1962) who sees human experience as being shaped by the forces of time, the past, the present, and a speculative future, captured in this *whakatauki* (proverb):

Koia kei a ia te wā aiane

Koia kei a ia te wā a muri

Koia kei a ia te wā a mua

Wā muri ka oti a mua

He who holds the present holds the past

He who holds the past, holds the future

The past of our ancestors is our future

Durie (1997) describes the ability to care (manaaki) as an essential role for whānau. He continues to say that caring for children as encompassing emotional and spiritual responsibilities involving, “the transmission of culture, the fostering of lifestyle and the development of an identity” (p. 9). It is not unusual for grandparents to take on the role of adviser, teacher, caregiver, friend and historian.

Within these relationships, wairua (McNeill, 2005) is deeply ingrained in the Māori psyche, so much that relationships formed can be shaped as much by spiritual forces as by more tangible aspects of human existence. Sustenance of the wairua involves an individual maintaining whanaungatanga links to people and the special sites mentioned by Milroy. This is captured in the Tūhoe whakatauki (proverb) below that reminds Tūhoe descendants of the importance of maintaining links to the *kāinga* (home) and thus the relationships with family:

Hokia ki ngā maunga, kia purea koe e ngā hau a Tāwhirimātea

Return to the mountains that you may be cleansed by the winds of Tāwhirimātea

In traditional Māori villages around the 1880s, fires were tended to outside of *whare* (houses). Te Rangihīroa (Sir Peter Buck) a scholar and anthropologist noted that these fires were kept burning to cook food while they occupied the land. This took on a symbolic meaning connected to occupation whence the emergence of the phrase *ahi kā roa*¹⁶ (long burning fires). Ahi kā is the long-standing custom in which occupation was achieved over generations linked by whakapapa and time (Mead 1997), and it was a powerful force in

¹⁶Paul Meredith. 'Take whenua – Māori land tenure - Take whenua – principles of land-use rights', Te Ara - the Encyclopedia of New Zealand, updated 14-Nov-12

keeping one's ancestral flame alive on land as indicated in the following quote by Tate (1986, p. 37):

Ko taku ahi kā i kōrero mai anō i aku tūpuna, tae noa mai ki au

My ahi kā as told by my tupuna is alive today.

The value of keeping the fires burning by returning home replenishes the spirit and strengthening relationships with the people and the land. In terms of study, whanaungatanga as a constituent of wairua plays a particularly critical role for the scholar. Whanaungatanga can influence a scholar in the goals they pursue and provide sustenance while studying. This can be a powerful motivator in terms of the desire to contribute back to one's people as part of that collectivist culture and motivation to be sustained through the process of ahi kā. In Tuki Nepe's (1991, p. 31) words, "wairua is to feel and be Māori" which is strengthened in returning to one's kainga or homeland to retain relationships and the link to ancestral lands. Wairua is the prevailing energy that exists through whanaungatanga, and influences the way one lives and reacts to situations and the decisions made. Whanaungatanga has the potential to act as motivation to pursue and attain *taonga* (things precious) not for oneself alone but for the benefit of the collective.

By the same token, Rachel Wolfgramm and Cheryl Moana Waetford (2007) also linked spirituality with whanaungatanga as influencing behaviour. Interestingly, in their study, they did not focus on the term wairua and chose instead to use the term spirituality. They highlighted the link between spirituality and whanaungatanga in social and cultural interactions and in this interaction coined the term spiritual efficacy.

Early observations of Māori confirmed the importance placed upon relationships and the affective behaviours displayed within these relationships. Affective processes were an integral part of Māori knowledge as observed by the Scotsman, Alexander Marjoribanks (1846) in his description of Māori ceremonies as appearing:

Somewhat absurd they showed that amongst uncivilized nations, the affections they entertain towards each other are infinitely stronger than amongst those who call themselves civilized; and this being the case I am decidedly of the opinion that the march of intellect destroys the march of affection and of love. (p. 85)

In light of these past observances, Māori were highly sophisticated emotionally. This sophistication is still present in the value placed on relationships. Whanaungatanga is a sophisticated affective concept and is presented in this study as a theoretical construct that is

relational at its central premise. Māori value individual achievements, but place more value on the importance of individuals and the contributions made back to the collective for the benefit of the people.

For Māori, doctoral students coming from a familial experience, where relationships are essential to one's wellbeing, studying in an environment that is unfamiliar with such a concept can cause a dilemma for these scholars who may be marginalised in the academy. Hook (et al., 2007) discuss *te taha whānau* in opposition to a *Pākehā*¹⁷ / Western notion grounded on, "values of autonomy, freedom self-interest, entitlement, completion and so on" and a Māori perspective "where individuality is more likely to be constituted on values of relationality, collectivity, reciprocity, and connectivity to prior generations." With this in mind, a difference in worldviews can present a challenge for Māori doctoral scholars.

Greenwood and Te Aika (2009) argue that educational success is perceived of as an individual accomplishment accruing individual benefits whereas in "Māori terms education is valued as a communal good not just a personal one and where students are motivated by what they hope to be able to offer the community when they graduate as by their personal gains" (p. 11). The individual as part of the collective has a calling to contribute back to the collective as shown in the literature. A collective culture has at its core a particular identity and a philosophy that the individual is part of. The next section examines identity as a motivational construct.

Identity as a motivational construct

Māori identity has survived the ferocity of colonisation but to have survived has been at a cost to the people themselves in areas of health, socio-economic, justice, social and cultural arenas. Extinguishing a worldview and culture of a people is a process of disempowerment that affects the very spirit of the people (Jackson, cited in Bargh, 2007). For Māori, disempowerment through colonisation brought high mortality rates due to introduced illnesses, loss of land, loss of language and culture and loss of an economic base. As a consequence, this history has created a platform for future generations to reclaim that which has been lost.

¹⁷The "white" European/British people who came to Aotearoa

Decolonising processes have acted as a counterbalance to the imbalance and disconnectedness to those things of value, as a result of colonisation (Smith, 1999).

Therefore, Indigenous people have a determination to reclaim what has been extinguished by the forces of colonisation and reverse the effects of colonization. For Māori, reclaiming one's cultural identity is one means of combatting the effects of colonization. Māori value tribal connections sustained through whakapapa relationships to land and related landmarks.

Higgins (2004) highlights in her doctorate, Tūhoe identity and the concept of *matemateāone* by saying "Tūhoe people would rate *matemateāone* as an essential part of their Tūhoetanga, of their Tūhoe identity" (p. 357). Mataamua (1998) wrote extensively on this concept and referred to *matemateāone* as, "a distinct Tūhoe term that involves many Māori ideas and values. It informs and shapes practices such as *aroha*, *manaakitanga* and *whanaungatanga*" (p. 115). In conjunction to this reference *matemateāone* is about the relationship that people have to the land that is akin to the relationships people have with those they care for (Williams, 1992).

Therefore, the kinds of relationships an individual has can determine the decisions an individual makes in life. In terms of motivation in study, then, one's identity and the beliefs and values that are part of that identity can affect the decisions made during this journey. In doctoral study, the decisions include whether to do a doctorate, the choice of topic and the motivation required in study.

The late John Rangihau, a Tūhoe elder and scholar spoke of the importance of identity explaining, "the spiritual and emotional connection of the people to the land is central to their ways of being" (1992, p. 158). Rangihau was adamant that maintaining one's own tribal traditional idiosyncrasies was vital in maintaining a strong identity instead of belonging to a homogenous group under a Pākehā chosen label known as Māori.

Similarly, Mead (2003) asserts that one's identity and connection to a particular locality by itself is not sufficient. He adds that membership to a hapū requires *kanohi kitea* (the seen face) and refers to the *whakapapa* (genealogy) principle as fundamental criteria for membership. He proceeds to outline his thoughts in saying:

Whakapapa provides our identity within a tribal structure and later in life gives an individual the right to say, 'I am Māori.' Whakapapa is also affected by the *ahi-kā* principle: one has to be located in the right place and be seen often in order to enjoy the full benefits of whakapapa...One can say with certainty 'I am Ngāti Awa' or 'I am

Te Tāwera’ or ‘I am Tūhoe, Te Whānau-a-Apanui, Whakatōhea, Patuheuheu, Ngāti Manawa or Ngāi Te Rangi.’ In short, whakapapa is belonging. Without it, an individual is outside looking in. (pp. 42-43)

As mentioned previously, the ahi kā (maintaining the home fires) principle whereby members return home to rejuvenate and keep the homeland fire alight, ensures the mana (prestige) of the individual and the mana of the iwi (tribe) is maintained. The whakatauki (proverb) that follows encapsulates this principle:

Ka wera hoki i te ahi e mana ana anō

While the fire burns, the mana is effective

Mead (2003) describes that special place called the homeland in current times in this way:

Today, the marae is the centre of identity. Next to it is the cemetery and the wāhi tapu (sacred spots) of the hapū. The place then extends outwards to include the territory of the iwi - the rivers, lakes, mountains, islands, coastline, forests, swamps, harbours and specific land blocks. (p. 43)

Identity viewed in this light, brings with it a commitment to the homeland. As Stryker (2000, p. 286) purports, “the degree to which a person’s relationship to others in their networks depend on possessing a particular identity and role.” For Tūhoe, a return home is a spiritual experience, because wairua is within the relationships people have with each other and with the land. Valentine (2009) supports the view that “through wairua Māori identity is expressed” (p. iii).

In addition, Houkamau (2011) refers to Māori identity in narratives Māori say about themselves. These narratives about self are manifested in the form of *pepeha*. Pepeha are recited publically as a means of identification and connection. The references connect an individual to *maunga* (mountain), *waka* (canoe), *iwi* (tribe), *hapū* (sub-tribe) and *tīpuna* or *tangata* (ancestor) as outlined in my pepeha below:

Ko Pukenuiōraho te maunga

Ko Tauranga te awa

Ko Ngāti Raka te hapū

Ko Te Pou Papaka te tangata

Pukenuiōraho is the mountain

Tauranga is the river

Ngāti Raka is the hapū

Te Pou Papaka is the man

One's cultural identification connects the individual to the collective. Being part of this collective is inspiration to contribute to that collective. Mead (2003) would propose that this is a spiritual connection and proposes that identity is not only attributed to the very genes passed on by parents termed "ira tangata" but have spiritual qualities from the "ira Atua (the Gods)" (p. 42). These genes have biological and spiritual qualities and shape an individual's pathway in life. It can be surmised therefore, that an individual has the ability to draw on these qualities throughout their life-time. Therefore, in study, for Indigenous scholars, a determination to contribute to the collective that stems from one's identity is motivation to achieve.

Karetu was of the view that even though he was a product of his ancestors, his Tūhoetanga was not solely determined by his whakapapa. In relation to his Tūhoe identity, he believed:

In terms of my whakapapa, I am as much of one tribe as of another, although emotionally I feel more attached to one tribe in particular. I do believe that I am the product of the community in which I grew up and not really the product of my antecedents in terms of my way of thinking and reacting ...My greatest sense of belonging is to the tribe among whom I grew up and who influenced me most strongly in my attitudes to things Māori and to being Māori. (1979, p. 22)

Identity then can be traced to various tribes or community or group depending on one's personal attachment and experiences while growing up. For Indigenous scholars, therefore, commitment and contribution to communities they value can extend beyond tribal affiliations.

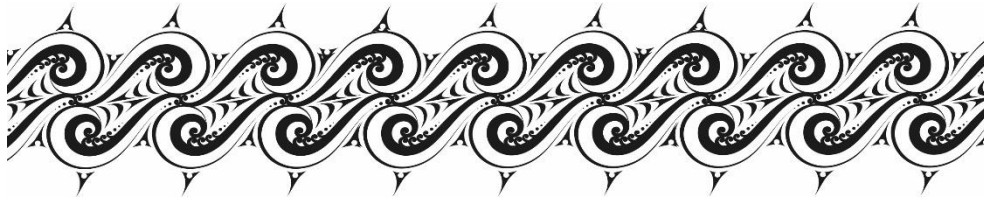
Tribal identity and a commitment to community, gives scholars value, purpose and motivation to make decisions, to contribute back to the collective and counteract the harmful effects of colonisation through their writing. The strength of this type of motivation gives courage to continue in times of challenge.

Chapter summary

The three motivational constructs; wairua, whanaungatanga and identity are interlinked, but examined as separate entities. The main points emerging from this section are that wairua is

pervasive and potential energy that is intuitive intelligence and has the potential for an individual to attain a higher level of thinking and consciousness. This state is strengthened through whanaungatanga and the connection one has with people, land and culture. The two research questions in relation to motivation and agency are highlighted in this review and critique of literature. Agency as a cultural phenomenon specifies the importance of the individual who is spurred on and motivated to act. In summary, the review of literature in this chapter, examined the perspectives and theories from a Western, Indigenous and Māori way of thinking and beliefs about motivation and agency that included discussions on spirituality and wairua.

The next section is an examination of the literature on leadership, which will again look at Western, Indigenous and Māori views on this subject and provide a background to leadership as it relates to doctoral aspirations.



Chapter Four Literature Review: Leadership

Perhaps we lost our way when we forgot that the heart of leadership lies in the hearts of leaders. We fooled ourselves, thinking that sheer bravado or sophisticated analytic techniques could respond to our deepest concerns. We lost touch with a most precious human gift - our spirit (Bolman & Deal, 2002, p. 6).

Introduction

The previous chapter presented the varying perspectives on motivation and attempted to theorise the major motivational constructs stemming from a Māori worldview. This chapter extends on those constructs and examines leadership with the view that Māori doctoral scholars provide that cadre of leaders who contribute to Māori aspirations nationally and towards the international knowledge economy (McKinley & Grant, 2010). To begin, the chapter opens with the above quote that provides my particular view of leadership, which requires not only the necessary skills required for effective leadership, but an impassioned spirit. Māori doctoral scholars, in my view, provide that type of leader who selflessly attain doctorates to benefit the communities they value; that requires an impassioned spirit that is wairua.

It was noted in the McKinley, Grant, Middleton, Irwin and Williams (2009) study that part of the motivation in their doctoral studies was the desire to serve the communities they valued as expressed in the following excerpt:

Almost all of the students in our study were undertaking projects that had a mātauranga Māori dimension. Often the students also had political intentions in that they hoped to contribute to improved circumstances for their iwi or for the Māori community more broadly, for example in a particular sector like health or social work. These dimensions had different kinds of implications for their work but they also contributed a great deal to the students' motivation (p. 5).

This chapter considers leadership viewpoints from a range of perspectives with a focus on Māori theories of leadership. It is the purpose of this chapter to examine what constitutes a

good leader and with that investigation, gain insights into the characteristics of leaders who feel motivated to serve people.

There is a dominance of Western notions of what constitutes effective leadership, over Indigenous and Māori definitions, knowledge and models of leadership. Ospina and Schal (2000) would support this in stressing that leadership research and theory have drawn on a narrow field of perspectives resulting in an incomplete explanation of leadership theory and practice models (Grint, 2005; Jackson & Parry, 2001; Kan, 2002; Parry, 1998) with the result of marginalising alternative approaches and types of leadership from varied contexts. With this in mind, an investigation from multiple vantage points including Indigenous and Māori views would benefit the leadership debate in contributing and considering alternative ideas of effective leadership (Blackmore, 1996; Bush, 2003; Dimmock & Walker, 2000; Fitzgerald, 2003; Fleras & Spoonley, 1999). Additionally, an investigation of leadership from multiple perspectives will broaden the definition and field of leadership theory and assist in displacing the more dominant theories of leadership; opening up the study of leadership to alternative models and understandings (Warner & Grint, 2006).

The varied definitions of leadership from a Western standpoint, include leadership qualities from several perspectives including but not limited to: (Razik & Swanson, 2001) personality traits (Stogdill, 1974; Cronin, 1984), behavioural (House, 1971; Bensimon, 1989), situational (Hersey & Blanchard, 1988), process (Burns, 1978) and values (Starrat, 2004; Tichy & Stratford, 1993; DePree, 1992; Sergiovanni, 1992) with related theories of servant (Greenleaf, 1977) and authentic leadership (Duignan, 2002) and finally, transactional and transformational leadership (Bass, 1998). These models are deemed responsible for generating the values and assumptions that have dominated the field of leadership research (Ospina & Schall, 2000; Rost, 1993). The theories underpinning the models are “time-bound” (van Maurik, 2001, pp. 2-3) as each generation continues to add something to the overall debate on leadership.

Emerging from the literature is the realisation that there are noted differences and similarities between Western, Indigenous and Māori ideas about leadership. This section creates a platform presenting the varying ideas on leadership beginning with defining what leadership is.

Definition of leadership

The first extensive piece of work conducted on defining leadership was undertaken by Stogdill (1974) and continued by Bass (1990). Bass proposed the following definition:

Leadership is an interaction between two or more members of a group that often involves structuring or restructuring of the situation of the perceptions and expectations of the members. Leaders are agents of change – persons whose acts affect other people more than other people's acts affect them. Leadership occurs when one group member modifies the motivation or competencies of others in the group. (pp, 19-20)

Although his later editions have shifted in this view of leadership, Western models are often planted in ranking approaches and individualistic in nature; whereas Indigenous models are more focussed on cogent techniques and more concerned about serving communities rather than enhancing the individual. A Western perspective, therefore, can be viewed as individualistic and authoritarian (Johnson, 1997), privileged and future oriented (Trujillo-Ball, 2003). Most leadership theory draws on a democratic individualism that is found in North American culture (Muczyk & Adler, 2002). This predisposition has been absorbed into the leadership literature and has focused on the role of individuals (Sergiovanni, 1992), the organisation (Senge, 1990) and notions of excellence and individual success (Glatter, 1999). This inclination motivates people to take care of themselves, their own interests and those of their close family, whereby individual initiative, achievement, and rewards are central.

Rost (1993) diverged from the view proposed by Bass and Stogdill providing a definition that describes leadership as influencing people with the intention of creating change that is communally acceptable. This diversion reflects Indigenous leadership that upholds culture as collective, interdependent, deeply connected to present, and of deep spirituality (Bond, 2004; Nolen, 1998; Trujillo-Ball, 2003; White & Prywes, 2007).

It is most interesting to note that in *Bass's Handbook of Leadership* (1990), that less than one page (out of 914) is devoted to Native Americans, even though there are over 500 federally recognised tribes in the United States. The description of Native Americans in Bass's summary is described as: "this country's most impoverished minority, whose members are undereducated and live mainly under tribal councils that discourage participatory democracy...The leadership of their many famous chiefs of the past is only a memory" (Bass, 1990, p.755).

As mentioned previously, his view has changed in light of Indigenous leadership but this particular view, according to Indigenous researchers, highlight the contrasting views expressed within Western definitions and theories of leadership and native ways of knowing (Nolen, 1998; Johnson, 1997; Trujillo-Ball, 2003).

An examination of leadership theory follows drawing on Western viewpoints.

Leadership Theory

In the international arena, for the last half century, the field of leadership has struggled to understand what exactly leadership is and under what contexts or situations it is effectively exercised. Also, a challenge exists in how to explain leadership processes in addition to leader traits, skills and competencies (Bass, 1990; Yukl, 2006). Theories of leadership have been based mainly on behaviour and interactions, traits, competencies and styles (Northouse, 2007) and have more recently expanded to include what is termed as invisible inner feelings that consist of thoughts, states and intuitions (Badaracco, 2002; Boyatzis & McKee, 2005; Goleman, 1998; Kriger & Malan, 1993).

Additionally, these authors propose that visible behaviour is but a portion of what leadership is and suggest that effective leaders focus on the images, visions and values central to the functioning of a community. This type of leadership utilises vision and values that include transformational leadership (Bass, 1995; Daft, 2008; Kanungo & Mendonca, 1998), authentic leadership (Avolio & Gardner, 2005), ethical leadership (Brown, 2007; Brown & Trevino, 2006), servant leadership (Greenleaf, 1977, 1998; Liden, Wayne, Zhao & Hendersen, 2008), and spiritual leadership (Fry, 2005, 2008; Kriger & Seng, 2005) which will also be examined further in the following sections.

Trait theory

An individualistic focus on one's traits is an initial theory of leadership described by Adler (1991, p. 4) who suggests that individual inborn qualities like initiative, courage, intelligence and humour is given at birth. In the early 1970s, interest in leadership traits re-emerged with more theoretical justification for the study of individual dispositions as predictors for individual behaviour. In particular this new focus helped to clarify when and how traits are likely to explain individual behaviour (House & Aditya, 1997).

Stogdill (1948) would add that there was no single trait that contributed to successful leadership, rather the traits required varied from situation to situation. Gardner (1989)

identified a long list of traits and qualities including, stamina, intelligence, courage, self-confidence and assertiveness, while other research would extend on this notion and suggest (Liden & Graen, 1980) that the combination of traits, situation and the response of followers to particular traits of leaders are the indicators of successful leadership. Wright (1996) contradicts the previous theories and in terms of traits associated found no differences between leaders and followers.

Situational and Contingency theory

Stodgill (1948) was one of the first researchers in the trait era who cast doubt on the validity of trait research (Bass, 1990). In his 1948 review of the literature concluded that personal factors were not the only determinants of leadership behaviours. He suggested that personal factors associated with leadership are also situation specific. Although Stodgill later re-evaluated his position on the significance of traits (in combination with the situation), his 1948 review is partially credited with the decline of trait-focused research and initiation of research on behaviour and style (Bryman, 1992).

The inter-relationship of context and traits gave rise to contingency approaches to successful leadership (Saal & Knight, 1995). The Fiedler (1964, 1967) contingency model contributed in moving the field of research of traits and personal characteristic of leaders, to leadership behaviour and style. This approach was the first and perhaps most popular situational theory to be advanced. Fiedler posited that there are two factors that are reliant on leading successfully, firstly, the degree to which the leader's environment is complimentary for the exercise of persuasion and secondly, the leadership style and personality.

In addition to a favourable environment, Fiedler (1967) identified three factors that included the value placed on the relationship followers have with the leader; how well people's roles are defined; and the perceived standing of the leader. Within this model, leadership style that focused on tasks resulted in highly favourable and highly unfavourable situations. However, leaders focusing on relationships resulted in moderately favourable and moderately unfavourable situations. The ideal would be that leaders would need to be able to adapt to varying situations to be able to lead effectively.

Transformational and charismatic leadership theory

Enabling others to rise above their present circumstances requires tapping into a new source of human motivation. Transformative leadership requires a humility and humbleness to

empower others that involves high-trust and an empowering philosophy that necessitates leaders to not only lead but to follow and become a learner in the process of leading. Transformational leadership therefore, has the potential to transform both the followers and the leader themselves.

Transformational leaders generally create a vision of a desired future that gives followers a sense of meaning and purpose that goes beyond their own self-interests for the good of the group or organisation, creating a collective identity and a concentration on the reciprocal nature of the leadership process (Conger, 1999). These leaders have a propensity to develop followers into leaders; and elevate the concerns of followers from lower-level extrinsic needs and rewards to higher-level intrinsic needs and rewards.

In developing others, relationship building becomes essential. Komives, Lucas and McMahon (2007) present a model including primary components; the purpose to influence the organisation or community; being inclusive; empowering people to lead and make a difference that benefits and improves the quality of life in a community. This type of relational leadership is “dependent on the context, but the context is established by the relationships that are valued” (Wheatley, 1992, p. 144).

In as much as transformational leadership has advantages, it has been criticised for a number of reasons. In transformational leadership, style is emphasised which could be at the expense of substance. In organisations, substance is considered as exceptionally significant, including character or integrity. In the current climate with the focus on production and outputs, there is an increasing demand for decision making which requires evidence of productivity and output. Both are essential according to Bryman (1992) who indicates that with this approach, little attention has been given to the analysis of the context this type of leadership is situated. Avolio and Bass (1995) concur indicating that even though there is considerable evidence that leaders described by their followers as more transformational are likely to be more effective, “situation and/or context in which the leader’s behaviour is embedded need to be included and systematically examined” (p. 201).

The focus on relationships within transformational leadership is the juncture at which International and Indigenous models of leadership have commonalities. The interrelationships can include the individual with community, as noted by Brooks (2007) in stating that people are shaped by surroundings, yet adds, the community or the organisation cannot be above the individual, both he would suggest are important, as they shape and reshape each other. He

postulates that success is not something achieved through one's own efforts and willpower only, but is a social phenomenon and is found in relationships; that people find meaning and purpose in the context of working with others.

Moral and ethical leadership theory

As with transformational and charismatic leadership, moral and ethical leadership focuses on relationships. This type of leadership challenges traditional views of leadership that consist of a top down direction. Instead, leadership of this nature focuses on relationships sustained by shared moral values. In addition to a focus on relationships, this approach requires direction of the heart that includes emotion, values and virtues (Sergiovanni, 1992). Sergiovanni (2004) would add that “moral and ethical leadership involves moral action, that is, the struggle to do the right thing according to a sense of values and what it means to be a human being” (p. 123).

Moral obligation to society, to a profession or to people, is a path that is often not clear as to what the right or wrong way is, or which perspective is right in moral terms. A leader's moral duty expresses itself not only in the obvious day-to-day ethical dilemmas, but also in the mundane policies and structures that may have hidden ethical implications. A leader with moral obligations would know that every social arrangement benefits some people at the expense of others. Therefore, this leader does not assume that desirable standards are ever present, this is ethically naïve. Rather, a moral leader would behave responsibly as an individual and create an ethical environment (Starratt, 1991).

Most people would probably agree that leaders ought to be moral and ethical, but there is a lot of discussion and debate about what that actually means. Moral and ethical leadership is not merely a matter of leaders having good character, or the right values; the reality is far more complex. Leading in this way involves leadership that respects the rights and dignity of others. As leaders are in a position of power, ethical leadership focuses on how leaders use this power in the decisions they make, actions they engage in and ways they influence others (Trevino, Brown, Hartman, 2003). Leaders who are ethical demonstrate a level of integrity that is important for stimulating a sense of leader trustworthiness and are people-oriented, cognisant of how their decisions impact on others. With this type of leadership, motivating followers to put the needs or interests of the group ahead of their own and engaging others in an intellectual and emotional commitment whereby both parties become equally responsible in the pursuit of a common goal.

Authentic leadership

Being moral requires an authenticity of self. The concept of authenticity has its roots in Greek philosophy (To thine own self be true). The origins of authenticity within the fields of philosophy and psychology are provided by Harter (2002) and Erickson (1995). Particularly relevant to this topic are the writings of the humanistic psychologists Carl Rogers (1959, 1963) and Maslow (1968, 1971). Rogers and Maslow focussed attention on the development of fully functioning or self-actualised persons who are secure in who they are and not bothered by other's expectations for them. Shamir and Eilam (2005) continue this line of thought, but express a concern about the breadth of definitions of authentic leadership and so put forward four characteristics of authentic leadership that authentic leaders have:

- (a) the role of the leader is a central component of their self-concept,
- (b) they have achieved a high level of self-resolution or self-concept clarity,
- (c) their goals are self-concordant, and
- (d) their behavior is self-expressive (p. 399).

As with transformational leadership, a central element of authentic leadership is that leaders and followers develop a relationship over time that becomes more authentic (Gardner, Avolio, Luthans, May & Walumba, 2005). As followers internalise values and beliefs espoused by the leader, their idea of what constitutes their actual and possible selves can change and develop over time. As followers come to know who they are, they in turn will be more transparent with the leader, who in turn will benefit in terms of his or her own development. This aspect of authentic leadership is transformational for both the leader and the followers.

The next section examines the place of spirituality in leadership.

Spirituality leadership definition

Research indicates that highly effective leaders express spiritual intelligence through feeling part of something larger, a feeling that engenders the need to give back to the community (Lynton & Thogersen, 2006). Spiritual intelligence is broadly defined as, "the intelligence with which we access our deepest meanings, values, purposes, and highest motivations" (Zohar & Marshall, 2004, p. 3). This emphasises a deep connection to a larger whole crucial in the development of specific attributes such as humility. The individual seeks to be in alignment with the whole, but that first means living in congruence with ones' own values and purposes. Leaders who lead with spirit have a spiritual intelligence. Research on

spirituality is growing in interest and abundance partly due to (Jackson & Parry, 2008, p. 100) a move away from behavioural styles of leadership. As with definitions for leadership, there is a myriad of definitions and conceptions of spirituality. Moreover, like leadership, spirituality is a difficult concept to define (Palmer, 1998). Much of the literature on the subject of spiritual leadership emerged with the coining of spirituality and leadership in relationship to workplace leadership (Dent, Higgins & Wharff, 2005; Fairholm, 1997, 1998).

Various studies have shown that spirituality can contribute positively to community and organisational leadership, culture, and performance (Ashar & Lane-Maher, 2004; Covey, 1991; Fairholm, 2000; Giacalone & Jurkiewicz, 2003; Greenleaf, 1996; Milliman, Czaplewski, & Ferguson, 2003). A leader with spirit would, according to White (2006, p. 6) have “a spiritual intelligence enabling and empowering the individual to cope with and resolve issues, whilst demonstrating behaviours such as humility, compassion, gratitude and wisdom.”

Spiritual leadership theory

Throughout the literature, there are a number of leadership theories and styles of leadership that share common elements with spirituality. They include; transformational leadership (Cooper, 2005), servant leadership (Greenleaf, 1977, 1996), moral leadership (Sergiovanni, 1992) and relational leadership (Komives, Lucas & McMahan, 1998; Bolman & Deal, 1991). The commonalities lie in the values and beliefs these theories have about community and organisational excellence, vision, quality caring relationships and leader integrity in conjunction with the opportunity of transformation of self and others as critical. Shields (2005) expanded on this and proposed that spirituality is a worldview and a way of interpreting one's world: “Spirituality functions as an epistemology. That is, spiritualities are systems of explanation providing the framework for people to interpret their own life-world and formulate knowledge and truths from their experiences” (p. 8).

Whilst spirituality has a theological side to it (Hicks, 2002), the notion of spirituality could be separated from spiritual matters by focusing on the characteristics of spiritual leadership that can be found in International literature which include self-actualisation and self-awareness, authenticity, emotion and passion, intrinsic motivation, wisdom, courage, transcendence and interconnectedness; as well as more traditional leadership subjects of morality, integrity, values, honesty and justice.

Servant leadership theory

A link between spiritual leadership and servant leadership is made by Fairholm (2000, p.26) stating that, “The new spiritual leadership paradigm sees transformation of self and others as critical.” Of interest though is Bass’s (2000) contention that while transformational leaders seek to improve and influence the followers, the leader’s motive is to benefit one’s community, but that in servant leadership theories the leader’s motive is to benefit the follower. Patterson (2002) and Winston (2003) both implied that servant leaders will seek the benefit of the followers even at the expense of one’s community.

Robert Greenleaf (1970) developed his theory about a calling to ‘serve’ that involves a true motivation to serve in the interests of others. These leaders are people of substance and stand for important ideas and values that they are able to share with others while inviting reflection and inquiry to come together in a shared consensus. Servant-leadership emphasises characteristics depicted throughout the writings of Greenleaf.

Behavioural theorists have identified 10 major leadership characteristics in Greenleaf’s writings as depicted in Table 4.1 below (see Russell & Stone, 2002, p. 146):

Table: 4.1: A practical model of leadership (Source: A review of servant leadership attributes: developing a practical model).

- 1. *Listening*** – A critical communication tool, necessary for accurate communication and for actively demonstrating respect for others. According to Greenleaf, “Only a true natural servant automatically responds to any problem by listening first” (1970, p. 10)
- 2. *Empathy*** – The ability to mentally project one’s own consciousness into that of another individual. Greenleaf wrote, “The servant always accepts and empathizes, never rejects” (1970, p. 12), and “Men grow taller when those who lead them empathize, and when they are accepted for who they are...” (1970, p. 14).
- 3. *Healing*** – Greenleaf defined healing as “to make whole” (1970, p. 27). The servantleader recognizes the shared human desire to find wholeness in one’s self, and supports it in others.
- 4. *Awareness*** – Without awareness, “we miss leadership opportunities” (Greenleaf, 1970, p. 19).
- 5. *Persuasion*** – The effective servant-leader builds group consensus through “gentle but clear and persistent persuasion”, and does not exert group compliance through position power.

Greenleaf notes that “A fresh look is being taken at the issues of power and authority, and people are beginning to learn, however haltingly, to relate to one another in less coercive and more creatively supporting ways (1970, pp. 3-4). Servant-leadership utilizes personal, rather than position power, to influence followers and achieve organizational objectives.

6. *Conceptualization* – “The servant-leader can conceive solutions to problems that do not currently exist” (Greenleaf, 1970, pp. 23-25).

7. *Foresight* – “Prescience, or foresight, is a better than average guess about *what* is going to happen *when* in the future” (Greenleaf, 1970, p. 16).

8. *Stewardship* – “Organizational stewards, or ‘trustees’ are concerned not only for the individual followers within the organization, but also the organization as a whole, and its impact on and relationship with all of society” (Greenleaf, 1970, p. 31).

9. *Commitment to the growth of people* – A demonstrated appreciation and encouragement of others. Per Greenleaf, “The secret of institution building is to be able to weld a team of such people by lifting them up to grow taller than they would otherwise be” (1970, p. 14).

10. *Building community* – The rise of large institutions has eroded community, the social pact that unites individuals in society. According to Greenleaf, “All that is needed to rebuild community as a viable life form...is for enough servant-leaders to show the way” (1970, p. 30).

Humility as an attribute is an interesting value, in that, for one to be humble requires a certain level of confidence by the leader. A servant of the people requires a level of humility to lead effectively. This seems a paradox in that confidence might be more logically tied to pride than to humility, but it is a sense of confidence that removes the fear that so often prevents the leader from being humble. Avolio (Luthans & Walumba, 2004) would add that, “humble servants of their followers engage the deepest levels of commitment” (p. 18). Little has been written on effective leadership and humility in International literature, but emerges in Indigenous literature as a key attribute of a respected leader and discussed in the next section.

Indigenous leadership

Leadership in Indigenous communities has taken on different forms based on changing historical occurrences over the years that include colonisation, self-determination, resistance and transformation and renaissance (Kenny, 2012). According to Kenny, prior to colonisation, leadership in Indigenous communities was based on: “the character of the land

and the needs of the people in their traditional territories. Today, native nations strive for solidarity and the right to govern themselves once again” (p. 1).

An investigation of Indigenous leadership provides a foundation from which to privilege an Indigenous worldview and bring attention to an Indigenous theoretical space that encourages Indigenous action and new strategies. Champagne and Strauss (2000), offer a cautionary note asserting that whilst it is important to bring to the fore Indigenous values and approaches to leadership, in doing so, colonial discourse must not dominate:

While critiques against historical colonialism and present-day policies are necessary they should not dominate Native scholarship. Arguments about colonialism are about non-Indian forms of domination over Indian communities. This is part of the Indian communities’ history but puts non-Indian history and policy in central focus, while often leaving the Indian role in history and preservation of community in the background. Putting living Indian communities and Nations in the forefront of the intellectual agenda of Native American studies [leadership] will establish the foundation of interdisciplinary development (p. 8).

This study theorises and discusses traditional concepts in conjunction with a consideration of Western views that support and at points contradict traditional views. What this study does not aim to do is to continually put to the fore colonial historical travesties, but to rather acknowledge this as part of the Indigenous experience and move into a new space with an intellectualisation of Indigeneity and Indigenous knowledge. Traditional concepts and practices provide valuable contributions of Indigenous leadership literature. In examining Indigenous leadership literature, it can be concluded that, an Indigenous perspective of leadership is more likely to be collective, interdependent, deeply connected to present, and of deep spirituality (Bond, 2004; Nolen, 1998; Trujillo-Ball, 2003). For First Nation leaders, authority is not limited to influencing the particular community they would work within, but can directly and indirectly influence every aspect of their communities because leaders have a greater circle of influence (Fullan, 1991, 2001; Maxwell, 1998). This notion of horizontal influence and leadership is supported by research conducted by Karl-Erik Sveiby (2009) on the Nhunggabarra people in north-western New South Wales in Australia that identified the root of Indigenous leadership stemming from a horizontal paradigm not a vertical one. He terms this type of leadership as horizontal leadership-followership paradigm. This type of leadership presents a different model to the existing vertical leadership models that have been cemented by thousands of years of cultural conditioning (O’Toole, Galbraith & Lawler,

2003) carrying with it the belief that under the single command of a top-chief chaos and anarchy are avoided (Locke, 2007).

Indigenous leadership definitions

Much of the research on Indigenous leadership aligns to a reciprocal style of leadership where the followers influence the leader in decisions (Miller, 2008; Alfred & Cornthassel, 2005). Arden and Wall (1990) and Coyhis (1993) define Indigenous leadership as both a place of engagement and interaction between people which is spiritual. Indigenous leaders influence others to accomplish objectives by applying their particular histories, genealogies, values, beliefs, ethics and skills demonstrating knowledge of Indigenous paradigms practicing local protocols, genealogies and ethical community service practices that predate colonial contact. Green (2007) would add that Indigenous leadership is also linked to Indigenous peoples' historical struggle concerning the spirit of sovereignty, that quality of being in control of social, educational and economic conditions.

For Indigenous communities, leadership exists within the context of historical struggle concerning the spirit of sovereignty and so those qualities of confidence of being in control of social, educational, cultural and economic conditions is important (Green, 2007). The challenges of cultural and language revitalisation, economic and environmental sustainability, political self-determination and rights and politics of identity, requires leadership based on a decolonised and sustainable future of Indigenous communities. Leadership within Indigenous communities requires the balancing of traditional cultural values with contemporary ways and to reassert community self-determination, and economic viability for Indigenous peoples. With this in mind, accountability is high in these circumstances and would require good relationships. Alfred (1999) supports this idea and posits that:

Accountability in the Indigenous sense needs to be understood not just as a set of processes but also as a relationship. In a very basic way, accountability can be thought of in terms of the answer to the question 'Whom do you answer to?' (p. 91)

Cajete's (2000) work supports the idea of working with the people as he describes traditional Indigenous leadership as being "for the good of the people" and intrinsically connected to the community (p. 91). Leadership in Indigenous communities is a role that has to be earned and earned by achieving a level of integrity that is impeccable. Ultimately, Indigenous leadership is about, "commitment to the nurturing of a healthy community and enriching the cultural

tradition of one's own people" (p. 90). To serve one's community emerges from a conviction to want to counteract the results of the colonial fallout and so accountability lies in that belief to do good in one's community. A traditional enabler that is tied in to the process of building good relationships is reciprocity. For a leader to lead in an Indigenous community, accountability involves a relationship with that community that is reciprocal. For the work to get done, both the leader and the people benefit in the relationship. A relational connectedness (Alfred, 1999) is the juncture at which motivation to serve by both the leader and the people occur. The reciprocation drives both partners to want to work together.

Indigenous educational leadership

Within Indigenous leadership discourse resides Indigenous education leadership. Current research on educational leadership advocates the need for culture specific leadership that fits the history and needs of the community it serves since leadership and life are interwoven (Trujillo-Ball, 2003). McGraff (2009)¹⁸ states that Indigenous educational leaders should help to define, protect, promote and control what counts as Indigenous educational leadership, and not simply buy into taken for granted skills or strategies set by 'whitestream' (Grande, 2000). One of the historical difficulties McGraff explains is that:

Indigenous knowledge and Indigenous educational leadership has been determined by those other than Indigenous peoples. She argues that there is a need for a counter movement by Indigenous peoples to assert a greater measure of influence and control in educational leadership, which is bound to their aspirations and hopes as Indigenous people and a need to expand and change existing notions about educational leadership to more adequately respond to cultural difference; to be more appropriately validated and to be addressed directly and with due diligence within existing leadership and management programmes. If educational leadership is to be valued, then re-defining what counts as Indigenous educational leadership needs to be addressed and may require educational management programmes and educational institutes to re-think their pedagogical frameworks. (p. 1)

The counter movement is afoot with Indigenous educational leaders affecting educational learning environments and changing the pedagogical frameworks that have been imposed by

¹⁸Maori Educational Leadership: Naming, claiming and reframing

‘whitestream’ (Grande, 2000). According to Faircloth and Tippeconnic (2013), Indigenous people are

inherently unique and distinctive about those whom they teach. They propose that:

If leadership is to be used as a tool for transforming schools into sites of empowerment and promise for Indigenous students and their communities, it is important for academics and practitioners to reflect upon the ways in which leadership is conceptualized and practiced in schools and communities... leadership is multifaceted and shaped in large part by the contexts in which it takes place. (p. 428)

Hohepa (2013) asks whether there are distinctive forms of Indigenous educational leadership. She adds that there is a danger in generalising about Indigenous educational leadership and takes the position that in terms of Māori, the “identification of a Māori educational leadership style would encourage stereotypical views and misrepresent the wide range of approaches to be found within Māori educational leadership” (p. 621). However, to intervene in Indigenous student achievement will require leadership that is consistent with Indigenous perspectives and practices. Indigenous leadership should draw on the breadth of innovative ways of leading and teaching and learning that has at the centre, the needs of that learner. In terms of the Māori educationalist as a teacher and leader, they are there “not necessarily effective by virtue of their ethnicity” (Lee, 2008, p. 278). Hohepa (2013) would assert that Indigenous educational leadership should also comprise of:

an understanding of and critical reflection on, what is known about effective educational leadership practices. Indigenous educational leaders can consider how their leadership is different, as well as how it might need to be similar to educational leadership per se, in order to ensure positive changes to Indigenous educational outcomes. (p. 263)

In summary, Indigenous leadership literature is an emerging field of study with Indigenous scholars writing about the implications for Indigenous peoples in relation to leadership (Alfred, 1999; Lee, 2008; Hohepa, 2013; Faircloth & Tippeconnic, 2013). Indigenous leadership theory and models can stem from traditional cultural concepts but are not confined to those concepts. Indigenous leadership research will contribute to the plethora of literature about leadership and extend the existing views on leadership (Nolen, 1998; Johnson, 1997; Trujillo-Ball, 2003). As argued by Hohepa (2013), there is no singular approach or style but

these are varied across across a range of contexts. The following section examines Māori and leadership more sepcifically.

Māori and leadership

The phrase *i ngā rā o mua* (days gone by) speaks of the past of which Māori take with them into the present with a future focus. Hence, current theories on leadership have embedded traditional Māori concepts, beliefs and values that inform and guide future thinking and future generations. Māori leadership involves a balance of traditional and modern concepts and contexts. Mead describes this saying that, “One mark of leadership success for Māori is providing leadership based on traditional principles while managing the interface” (2006, p. 14). This interface would include both a traditional, hierarchical and collective-horizontal style of leadership. Therefore, Māori leaders are involved in negotiating the influences of traditional Māori values and leadership principles and those of International contemporary society creating a unique blend of capability and competitive advantage through leading and managing.

Similarly, Māori academic leaders advance Māori knowledge, pedagogy and research in the academic arena nationally and internationally. This space is hallowed by Māori academics not bound by theories and practices that are discipline bound but able to draw upon a holistic knowledge base with inter-connected theories and concepts. Māori doctoral scholars are academic leaders in the work they do in the academy and within their communities. As academics, they generally emerge from traditional universities which, according to Smith (1992, p. 7) “are part of and yet separate from the traditional intellectual tradition.” The separation is due to Māori experience that is different from non-Māori, and as a consequence, have different priorities and accountabilities compared to non-Māori academics. Therefore, this section seeks to investigate the nuances of Māori leadership and specifically academic leadership with a focus on doctoral scholars.

With this examination, style, beliefs, philosophy, standards and behaviour particular to Māori leadership will be aligned with whakataukī (proverbs). The rationale in using whakatauki is their poetic form that embodies basic truths and guidance for everyday situations and metaphorical descriptions which will be helpful in identifying the important aspects of leadership particular to Māori (Mead, Stevens, Third, Jackson & Pfeifer, cited in Hohepa & Robinson, 2008).

Tū kaha: Resilience and dexterity

Within modern contexts, traditional concepts of leadership are still relevant. References to leadership can be found in traditional whakatauki. A compilation of Taitokerau (Northern part of Aotearoa, New Zealand) proverbs by Kawharu (2008) is such an example of the applicability of whakatauki today:

He toka tūmoana he akinga nā ngā tai.

A standing rock in the sea, lashed by the tides.

The leadership qualities espoused metaphorically in this whakatauki depict a leader who is resilient and able to defend their people against external pressures. For academics, a leader with these qualities is protective, taking the ‘knocks’ and mitigating risks. For Māori leaders in current learning environments, pressure exists in ensuring that traditional Māori concepts and practices are adhered to in tangent with everyday operational responsibilities. This dilemma exists within the workplace and externally, as the very communities that these leaders belong to want Māori academic leaders to uphold tikanga (traditional customs). This is a skill that is desirable for modern Māori leaders. If a leader has the ability to walk in both worlds confidently and apply tikanga, this is an admirable attribute (Higgins, 2010). Therefore, a leader with dexterity has the flexibility to work across contexts and uphold tikanga in those environments.

Utu: Reciprocity

One of the vital functions of the Māori rangatira is to “defend and enhance the mana of his people” (Patterson, 2005, p. 116). In the modern world of Māori, this is still a reality within governmental, local and tribal politics and within the educational, social, legal, health and cultural arenas. If there is a loss of mana, the process of redressing the balance is known as utu. The variations in meaning of utu range from “revenge” (Heinemann New Zealand Dictionary), “recompense” and “payment” (Buck, 1950, pp. 371-372); “reciprocity” and “compensation” (Firth, 1959, p. 512) and “requite” and “avenge” (Irwin, 1984, p. 85). These definitions have a commonality of reciprocation and restoring balance. Reciprocation in leadership is a balancing act that requires a leader who in order to be able to ask of the community, must also give to the community. In Māori terms, the art of maintaining balance is termed *utu*. Although a seemingly simple formula, maintaining a balance through the process of utu can be difficult to carry out as the method involves a relational leadership approach.

The relational process is described by Smith (1992) who situates community at the very core of leadership:

Within Māori society the leadership role of Māori academics is not dependent on our academic status but on our participation within our own whānau, hapū and iwi. Our connections both to the institutions in which we work and to the groups to which we belong place us at an intersection of social relations (p. 16).

This notion is aptly expressed in the whakatauki:

Ma mua ka kite a muri; ma muri ka ora a mua

Leaders give sight to followers; followers give life to leaders

In the double biography written by Patricia Grace is her description of the officers and men of the 28th Māori Battalion¹⁹. She postulates that, “the leader was nobody without the co-operation of those who would be led; one could not be effective without the other” (2009, p. 41). This style of leadership means power through, rather than over others enabling a culture of collegiality and transformation to achieve. Relationships of this nature continue to add to a strengthened sense of community, essential for the wellbeing and progress of the collective to achieve goals. This is captured in the whakatauki:

Te amorangi ki mua, te hāpai ō ki muri

The leader at the front and the workers behind the scenes

This is referring to a particular protocol whereby speechmakers at the front of the marae (traditional meeting house) and the workers at the back (referring to the work being done in the kitchen), cannot do without each other: their roles and responsibilities are mutually dependent. Importantly, both jobs have equal status, relying on each other to perform well, as the outcome will be a reflection of the totality of their work. Therefore, to lead well requires a leader who can lead with the people as a team to accomplish the tasks required of them. Working together is a value that was predominate in traditional Māori society for their

¹⁹The 28th (Māori) Battalion was part of the 2nd New Zealand Division, the fighting arm of the 2nd New Zealand Expeditionary Force (2NZEF) during the Second World War (1939-45). A frontline infantry unit made up entirely of volunteers, the Battalion usually contained 700-750 men, divided into five companies

survival and is still evident and relevant in contemporary times for the survival and enduring integrity and work of the leader and wellbeing of the community.

Similarly, the whakataukī (Williams, 1908, p. 14) below refers to the person who begins a *waiata* (song) on the marae and wants reassurance that there are people behind to give support. The meaning is that a leader with no followers is like one who chants a waiata with no support, or a leader who leads without the support of the people and the community behind them.

E tipi te waha i uia hoki, 'Ko wai ki muri?'

He chants and asks, 'Who is behind?'

The idea of unity is examined as kotahitanga in the next section.

Kotahitanga

The whakataukī below figuratively captures the collective approach that is inclusive. Leading in this manner will require an *all hands on deck* approach where collective success, not individual success pervades:

He waka eke noa

A canoe which we are all in with no exception

The notion of *kotahitanga* (unity) is identified by MacFarlane (2000) as a preferred leadership component when working with communities, to ensure a more facilitative and team-like style of leadership which is termed *The Hikairo Rationale*. The Hikairo Rationale encompasses seven domains as presented below in Table 4.2 (p. 69):

Table 4.2: The Hikairo rationale: Democratic-oriented leadership theory (Source: The cultural context of leadership)

kotahitanga	(establishing inclusion);
huakina mai	(opening doors);
ihi	(being assertive);
āwhinatia	(supporting treaty);
i runga i te manaakitanga	(engendering care);
rangatiratanga	(enhancing meaning) and
orangatanga	(achieving balance).

These components are distinct but typically interlinked as Māori concepts are holistically intertwined. Preferred Māori leader attributes do not fit into distinct categories of transactional that involves the day to day transactions of monitoring behaviour (Parry, 1996) or transformational leadership that sets typically high achievement performance (Bass, 1988) categories. Māori concepts better capture the preferred mannerisms of Māori leaders. Gardiner (2014) in his biography of Parekura Horomia wrote of his leadership style that it:

Did not fit readily into the major conventional models of leadership (authoritarian, paternalistic, democratic, transactional, transformational or inspirational). Elements of each of these styles of leadership can be attributed to Parekura...Parekura's life revolved around traditional Māori concepts: concepts such as aroha ki te tangata (love of people); manaakitanga (hospitality), mana ki te tangata (the importance of a person's status and wellbeing) and wairuatanga (the spiritual dimension). Within this Māori context, his style of leadership can best be described as a distributive or shared model of leadership, which has as its basis traditional customs and practices. (pp. 420-421)

Care has been identified as an important attribute of Māori leadership. For academic leaders, manaakitanga involves the ability to maintain academic standards of excellence and care enough for people, peers, learners and communities to maintain the enthusiasm and commitment to do so. Manaakitanga will be described in more detail below.

Manaakitanga

The Māori concept of manaakitanga involves the nurturing of relationships and care in treatment of others (Mead, 2003). Manaakitanga has a number of related parts as identified by MacFarland, Glynn, Cavanagh and Batman (2007). One of these parts is the concept of kotahitanga that relates to the unity of people as an important component of nurturing relationships and care of others. Leaders who are inclusive will have access to places, networks and information whereby avenues are open and better able to lead more effectively. With better access, a leader can be more assertive and assist in pursuing work worthy of the people engendering care, meaning and balance. Manaakitanga is captured symbolically in the following whakatauki:

Tangata takahi manuhiri, he marae puehu

Literally, this whakatauki states that if one does not look after visitors, one's marae will gather dust. This accentuates the importance of manaakitanga, or hospitality within Māori

society and culture. The concept of manaakitanga is of high value and one that is bestowed on visitors even at the expense of your own comfort. This extends not only to visitors, but to all people. A fitting whakatauki is (Glover, 2013, p. 72):

Te tohu o te rangatira he manaaki

The sign of a leader is their ability to care.

A well-respected leader will be one that is able to love the people to ensure they are being well cared for. The base word in manaakitanga is mana which is also a preferred attribute of Māori leaders. Every individual has mana to some degree, although, some might say that there are people who have no mana in the community, meaning they are people of little significance because of their low standing in the community. Good leaders then have high mana as identified by the collective. This is discussed in more detail below.

Mana

The nearest European concept to mana is Max Weber's "charisma" (Weber, 1947, p. 358). Mana is at the heart of manaakitanga and is also linked to tapu (sacredness). These were qualities inherent in the senior genealogical line in traditional times and still relevant in current times and constituted an essential aspect of leadership. Historically, the mana and tapu of chieftainship reinforced the respect and loyalty given by the people. In academia, this is still relevant. There is a new breed of chiefs today; a cadre of academics who lead with mana and work with the people to achieve goals and advance Māori aspirations.

Marsden (1975) identifies three different but related aspects of mana; *mana atua* referring to god-given power; *mana tupuna* - power coming from one's ancestors and *mana tangata* – achievement based power based on skill and achievement. A leader possessing these qualities is a preferred leader. In contemporary times, as Māori live away from their ancestral origins, mana tangata has a greater focus. The whakatauki that captures the necessity to have the appropriate skills to lead is:

He kai kei aku ringa

This literally means, there is food at the end of my hands. This is said of a person who can use their basic abilities and resources to create success. The reference to food is not coincidental, because to feed people well is to show care and generosity, a sign of a good host. The intertwined nature and relationship of mana and manaakitanga would suggest that in terms of leadership, the lines of accountability to people are valued.

An accountability to the people means that mana has a collective quality and therefore, the ideal leader is one who is part of a collective, rather than standing out as an individual. The whakatauki (proverb) that captures the essence of this quality is:

Kaore te kumara e whaakii ana tana reka

The kumara (sweet potato) does not say how sweet he/she is

This type of leadership requires a confidence to lead with humility; a challenge in current times when pressure to achieve within certain timeframes undermines traditional values and principles. Collective leadership in the form of mana involves a connection with the people that is leading with care and consideration. Forster (2013, p. 118) aptly includes in her writings, a whakatauki quoted from Bishop Manuhuia Bennett (n.d):

Te kai a te rangatira, he kōrero, te tohu o te rangatira, he manaaki, te mahi a te rangatira, he whakatira i te iwi.

The food of a leader is speaking, the sign of a chief is to care, the job of a leader is to lead the people.

This whakatauki captures the ideal quality of a respected Māori academic leader; that the words articulated should be considered; a sign of a rangatira.

The next section continues to examine the quality of humility called whakaiti in Māori terms, as a preferred leadership quality.

Whakaiti (Humility)

Whakaiti is a critical component of leadership. It means being humble and not standing out from the crowd (McKenzie, 2001). The importance of humility in bestowing success not on the individual but the collective is highlighted in this proverb:

Ehara taku toa, he taki tahi, he toa taki tini

My success should not be bestowed onto me alone, as it was not individual success but success of a collective

Indigenous leadership is multifaceted and dependant on the context in which it takes place. As such, the quality of Whakaiti will manifest itself in various ways with Māori leaders depending on the leaders themselves and also on the context of that leadership. For Faircloth and Tippeconnic, leadership should not “rest solely in the hands of a singular authoritative figure, but rather in the hands of those who are often viewed as being led rather than leading”

(p. 428). It takes a special kind of person to work with Indigenous people and Whakaiti is an honoured attribute of an effective leader. In leading with humility, the leader is one who is being led by the collective.

Leadership is about being visible in various contexts such as one's community. The attribute of whakaiti as a valued characteristic that is echoed in this whakatauki using the metaphor of the kumara (sweet potato):

Kaore te kumara e whaakii ana tana reka

The kumara (sweet potato) does not say how sweet he/she is

This proverb accentuates the value of humility and the down-play of an individual accentuating their skills and qualities. Rather, it is for the people to highlight the attributes of the individual. The theme whakaiti was identified in research conducted by Dr Maree Roche (2015) who interviewed a number of Māori leaders in relation to their understanding of their beliefs, values, attitudes, and behaviours in relation to their leadership roles. Whakaiti was identified as a critical component that involved a leader being humble and self-disciplined and through this was able to transcend the comparative-competitive response when interacting with others and admire the strengths and contributions of others.

The whakatauki, *me noho whakaiti*; (take on a humble stance) captures the quality of being respectful in the presence of people. In academia, this could be quite a challenging quality as prestige and pomp bestowed on successful academics is a very English custom. The highest qualification is to be honoured in completing a doctorate and being bestowed with the title Doctor. A wonderful story I had the pleasure of witnessing was when Wira Gardiner²⁰ was introduced as Sir Wira Gardiner to an audience of his peers and people from his own iwi. He promptly stood and condemned the introduction as a rather embarrassing one and that his name was Wira when back home. Humility as an attribute of leadership is part of manaakitanga (McGraff, 2014, p. 160) which involves “the act of giving” as a leader but underplaying that contribution by adopting a ‘back seat’ approach.

²⁰Māori leader, businessman, academic and author.

High expectations

To be a good leader is to serve the people. To be a transformational leader requires not only servitude, but great sacrifice of one's time and energy at the expense of one's own health in some cases. Transformational leaders have high expectations; they set lofty goals looking to a higher level of performance. This is captured in the whakatauki that encourages people to pursue worthy goals and if one must relent, let that be in pursuit of higher goals:

Whaia te iti Kahurangi ki te tuōhu koe me he maunga teitei.

An academic leader is concerned with achieving goals. In doing so, they work on helping others see these possibilities as well so the collective move together to accomplish what needs to be done. Expectations are raised not only for the team but for themselves also. This relational human dimension is an essential aspect in transformational leadership as described by McGraff (2014, p. 162), who refers to the Māori traditional concepts kotahitanga (unity) and manaakitanga (care) that promote horizontal leadership and an expectation of high performance.

To lead well in facilitating and shared decision-making requires a type of leadership quality that stems from an inner confidence in oneself. This is discussed in the following section.

Matemateāone

To be yourself seems simple, but for a Māori leader in academia, this can be difficult as to reveal yourself can make one vulnerable. When an individual is confident with their identity in who they are and where they come from, people can sense that confidence and have faith in that leadership. A strong Māori identity is a preferred leadership characteristic. The whakatauki below refers to this quality symbolically with reference to the Tui, Kaka and Kereru who with confidence; call their signature call:

*E koekoe te tui, e ketekete te kākā, e kūkū te kererū*²¹

Literally meaning that unless you know who you are, confidence in leading the team is undermined. An expectation then for Māori academic leaders is that they know who they are in terms of their whakapapa connections. This connection evokes a sense of relatedness, unity

²¹This Māori proverb, referring to birds common in New Zealand the Tui, Kererū and the Kākā, speaks to the importance of hearing the many different voices in the universe.

and group belongings. The inter-connections are not only between people but also with the environment and is termed Matemateāone.²² This relationship is captured in the whakatauki below:

Hokia ki ngā maunga, kia purea koe e ngā hau a Tāwhirimātea

Return to the mountains that you may be cleansed by the winds of Tāwhirimātea²³ (God of the wind)

This literally means to return to your mountain in order that you be replenished with those important qualities that replenish your spirit. For Māori academics, time away from the ivory tower of learning is an important departure to clear your mind and get back to one's roots and reconnect with the people and the land.

Matemateāone is the energy that is activated from the environment and has the potential to replenish one physically, mentally and spiritually. This energy influences people socially, culturally, politically and spiritually.²⁴ This human interconnectedness is linked to dignity that one has towards others, firstly in the cultural group to which one belongs, and secondly to all other human beings. Matemateāone comprises of reciprocation, whereby, one's humanity is inextricably bound up in others. The leader knows that he or she belongs to a greater whole which in turn triggers in one a feeling of interconnectedness with others. This self-assurance can lend a leader to feel diminished when others are humiliated, or when others are hurt or embarrassed. Leading with such consideration requires an approach that puts people as central.

The traditional saying: *E kore au e ngaro, te kakano i ruia mai i Rangiātea*²⁵ (Buck, 1950, p. 37) translates as: *I will never be lost, for I am the seed which was sown from Rangiātea*. This captures the vision for effective leadership and encapsulates a principle of ancient Māori

²²Cited in Ngahuia Te Awekotuku and Linda Nikora Nga Taonga o Te Urewera (2003). A personal communication by Tama Nikora, 08/05/03 Rotorua.

²³ Oral tradition

²⁴ Cited in Ngahuia Te Awekotuku and Linda Nikora Nga Taonga o Te Urewera (2003, p. 23). J. W. Milroy, Personal communication 26/08/03 Hamilton.

²⁵ Ra'iatea is an island in the Society Group. This saying comes from the tribe of the Aotea canoe.

society that dates back to the time of Rangiatea. This saying means that to know yourself, your genealogy and your cultural origins, is to never be lost. Embedded in this saying is the idea that Māori identity is derived from tūpuna (ancestors), passed down from generation to generation. In terms of leadership, this whakatauki challenges leaders to adopt a type of leadership approach that is cognisant of the importance of an enduring education that embraces generations in realising their full potential as Māori. Sowing the seed comes from the voice of one's ancestors drawing on the historical, cultural and spiritual links to the past and helps define and refine Māori identity.

The final fragment of preferred characteristics and qualities of Māori academic leaders is outlined below. It is fitting that this be about rangatiratanga which, to me encapsulates the totality of what a Māori leader is.

Rangatiratanga

Rangatiratanga is a process that involves weaving the polyphony of individuals together as they advance in a purposeful manner. In order to do this, the cultural concepts that have been presented inform leadership practice to achieve this end. The range of concepts differ for individual leaders, but as identified by Henare (2010) and Williams (2010), fundamentally, Māori concepts such as “*mana, tapu, manaakitanga, tikanga* and *aroha* are the foundation for Māori academic leadership” (Matthews, 2011, p. 2).

Rangatiratanga as a process reflects a network of gods, beliefs, values, and ancient histories. The most enduring forms of rangatiratanga encapsulate and reflect this network in a Māori leadership paradigm that captures the holism inherent in a Māori worldview. The interrelatedness of the spiritual, the natural and the social worlds are still relevant in contemporary Māori leadership paradigms and organisation activities (Wolfgramm, 2007).

The spiritual nature of Māori being and doing is encapsulated in this interpretation (Marsden, 2003):

Māori conceives of it (the universe) as a two-world system in which the material proceeds from the spiritual, and the spiritual which is of a higher order interpenetrates the material physical world of Te Ao Marama...In some senses, I suspect the Māori had a three-world view, of potentiality being symbolised by Te Korekore, the world of becoming portrayed by Te Pō, and the world of being, Te Ao Mārama. (p. 20)

This spiritual interconnectedness places value on relationships and behaviour between people extending to relationships with the natural environment. Rangatiratanga as a process is binding all the elements together and underpins the work of an effective leader. Effective leadership in education therefore, draws on one's language, culture which is one's identity and knowing who you are and your position within the collective that is your family and the wider communities.

The next section examines more specifically, Māori doctoral scholars as leaders in the work they do and also background to Māori in doctoral studies in Aotearoa New Zealand.

Doctoral scholars as leaders

Ina aro atu ana te oranga ki ngā mea pai, ka rere te wairua, ka taea ngā mea katoa

When our lives and heart are attuned to good things, life is clear, the spirit flows freely. Everything is possible.

(Doctor Maharaia Winiata, Ngati Ranginui)

The quote opening this section belongs to the first Māori scholar to obtain a doctorate. It is an appropriate opening statement from Dr Winiata to doctoral scholar leaders that, in contributing back to one's own community, the spirit of wairua is liberated enabling transformative possibilities to occur.

This section achieves two purposes, firstly to examine the participation of Māori scholars in tertiary education with a particular focus on Māori at the Post-graduate level in doctoral study. Secondly, an examination of Māori at the Post-graduate level is fitting as these scholars in their work, lead across all sectors of societies spectrum from education, health into politics both nationally and internationally. Although leadership is not a major tenet in this study, a review of literature on leadership honours Indigenous doctoral scholars as leaders and part of the examination of the motivational constructs that influence them.

This section provides an important contextual background for this research and addresses the main research questions posed in relation to Māori doctoral scholars and motivation. Formerly, higher learning was not unfamiliar to Māori, but was, however, an education available to only selected learners depending on gender and genealogical lines.

Traditionally, higher learning was formal and ritualistic and those selected were often identified through observations during childhood (Mead, 2003). The traditional houses of learning were called *Whare Wānanga*. Today, for Māori, higher learning is still respected and

viewed as a privileged occupation. In the more modern *Wānanga* and University context, Māori have a strong history of participation (Grande, 2004) with pioneer doctoral scholars who became trail blazers for those to follow.

Māori graduate pioneers

The very first Māori to obtain a doctorate was Maharaia Winiata who studied at Edinburgh University and graduated with a Doctor of Philosophy degree. In commemoration as a leader, teacher and scholar and advocacy for his people and Māori education, he was honoured with an unveiling of a memorial at Judea marae with the following tribute:

He put the welfare of his people in the forefront of his life. He strove for equality between Māori and European in the best things of life, and worked to reduce evils among his own and the Pākehā people.

(Manu Ao Academy, n.d)

Another scholar in Aotearoa New Zealand, Apirana Turupa Ngata (1874–1950) of Ngati Porou was not only the first Māori to graduate from a New Zealand University with a degree in 1893, but he was also the first New Zealander to hold a double degree of BA and LLB in 1897. In 1921 he was conferred a Master of Arts degree and in 1948 was awarded an honorary Doctor of Literature degree by the University of New Zealand (Walker, 2002).

Another Māori graduate pioneer was Maui Pomare of Ngati Awa who studied medicine in Chicago graduating as a medical doctor in 1899. He became the first public health officer with special responsibility for Māori health and was awarded a knighthood for his efforts in 1922 (Te Ara: The Encyclopedia of New Zealand).

Of the same calibre was Te Rangihiroa (Peter Buck) who graduated from Dunedin Medical School in 1904. He entered politics as the member for Northern Māori in 1909 and became a member of the Māori Pioneer Battalion in World War One. He was appointed the Director of Māori Hygiene and in his later years spent much of his time overseas as an anthropologist. He was awarded honorary doctorates by the University of New Zealand and Yale University and awarded a knighthood in 1946 (Te Ara).

The first known Māori PhD graduate at Victoria University was Martin Theodore Te Punga in 1954. He was also Victoria's first Māori lecturer, teaching in Geology. Another Māori alumnus of Victoria was Dame Whetu Tirikatene-Sullivan, who was elected as Women's Vice-President to the Victoria University of Wellington Students' Association Executive in

1960, its first Māori woman member. While on the Executive, she campaigned to have te reo Māori offered at Victoria (Victoria University).

Ngapare Hopa of Ngati Wairere was the first Māori woman to graduate with a doctorate in anthropology from Oxford University, England in 1967. She was former Head of Department of Māori studies at the University of Auckland and said of her fellow academics: “We need to become our tribe’s future academic community - the intellectual engine for leadership, growth, and development” (Manu Ao Academy)

A modern pioneer woman is Professor Linda Tuhiwai Smith (Ngāti Awa, Ngāti Porou) who was the only female pro-vice chancellor Māori at any university. Based at the University of Waikato, Professor Smith, was internationally recognised for her work in education with her seminal text *Decolonizing methodologies: Research and Indigenous peoples* (1999). This text challenged Western ways of researching and argued for the decolonisation of methodologies and a new type of Indigenous research. Her work has influenced the writing of Indigenous scholars’ world-wide (Te Ara).

This cadre of scholars set a precedent for those to follow; that to achieve at the highest levels with the highest academic qualifications was possible. Also, these scholars not only achieved academically, but set a model for achievement that included a commitment to contribute back to their communities and in that calling, created a precedent for academic leadership.

The following section presents demographics for Māori in doctoral study with the purpose of setting the background to examining more specifically Māori doctoral scholars.

Demographics of Māori in Doctoral study

At the doctoral level, the number of Māori enrolled has remained steady in 2014 but well above 2009 levels (Ministry of Education, (MOE) 2015). The increase is also reflected in the total number of enrolments of students at the doctoral level which has been a continuing trend since 2006. Furthermore, these statistics show that this trend has been mainly due to an increase in international enrolments as a result of a change in government policy in 2006 in funding international doctoral students on the same basis as domestic students.

Other factors have been the influence of the Performance Based Research Fund (PBRF), which provides financial incentives for Universities and Wānanga to help grow postgraduate research degree completions (Smart, 2007, Gerritsen, 2010). In addition, the Governments have focussed on developing research capacity and capability, outlined in the Tertiary

Education Strategy, with the goal of “building New Zealand’s knowledge base and responding to the needs of the economy” (Tertiary Education Commission, (TEC) 2010, p.11).

According to statistics (Education Counts, 2009), prior to 2002, 80 to 150 Māori held doctoral degrees. Existing data indicate that there were 387 Māori with doctorates in the New Zealand population in 2006. In addition, 29 doctorates were awarded to Māori by NewZealand universities in 2007, and another 34 awarded in 2008 (Education Counts, 2009a). These do not include doctorates awarded to Māori by universities outside of New Zealand. So, with this data, as of 2008, there were at least 450 Māori who held doctoral degrees. In the same year, there were 349 Māori enrolled in doctoral programmes in New Zealand tertiary institutions, including Universities and Whare Wānanga (Māori based tertiary institutions). Between 1994 and 2008, Māori doctoral enrolments increased by 353% from 77 to 349 students (Tertiary Education Commission, 2010).

In terms of time in doctoral programmes to complete, it is interesting to compare the 2002 starting cohort with the 1997 starting cohort. For Māori, the eight-year qualification completion rate of Māori doctoral students (42 percent for students who started study in 2002) continued to be lower than for the other ethnic groups. The eight-year qualification completion rate of doctoral students increased for the European, Asian and Other ethnic groups. The most substantial of these improvements occurred for the European ethnic group (up 14 percentage points to 63 percent) as indicated in the following Table 4.3 (Ministry of Education, 2010, p. 24):

Table 4.3: Eight-year qualification completion rates of domestic doctoral students

Starting years:	1997	1998	1999	2000	2001	2002
All doctoral students	49%	48%	54%	57%	60%	61%
Females	50%	46%	51%	57%	60%	60%
Males	49%	50%	57%	58%	61%	61%
Europeans	49%	50%	56%	60%	60%	63%
Māori		50%	41%	45%	53%	42%
Asians	53%	47%	54%	64%	70%	57%
Other ethnic	56%	39%	61%	46%	58%	60%

(Source: Ministry of Education Achievement in formal tertiary education)

As the data shows, compared to all other groups, Māori hover within the 50 percent category and are the only group that have decreased doctoral completions from 1998 to 2002.

Currently, the Government's Tertiary Education Strategy 2010-2015 proposes to improve Māori tertiary outcomes because, whilst one in five tertiary students are Māori, the achievement at higher levels of study is still lower when compared to other students. They state that for this improvement to occur, "tertiary organisations will need to provide better pastoral care and academic support and a learning environment and teaching practices that are culturally responsive to Māori scholars" (*Tertiary Education Strategy 2010-2015*, p. 12).

As mentioned previously, the number of Māori students enrolled in doctoral study remained steady in 2014. In comparison to Pasifika students, the number increased by 2.9%. In 2014, enrolments by both ethnic groups were over 20% higher than in 2009 as indicated in Table 4.4 and Figure 4.1 below (Ministry of Education, 2015):

Table 4.4: Doctoral enrolments by selected ethnic groups

		% change 2009-14	% change 2013-14
Māori	483	23	0.0
Pasifika	215	21	2.9

Note: Students who indicate more than one ethnic group are counted in each group.

(Source: Ministry of Education, Profile and Trends New Zealand's Tertiary Education Research 2014).

This trend is also presented in Figure 4.1 below:

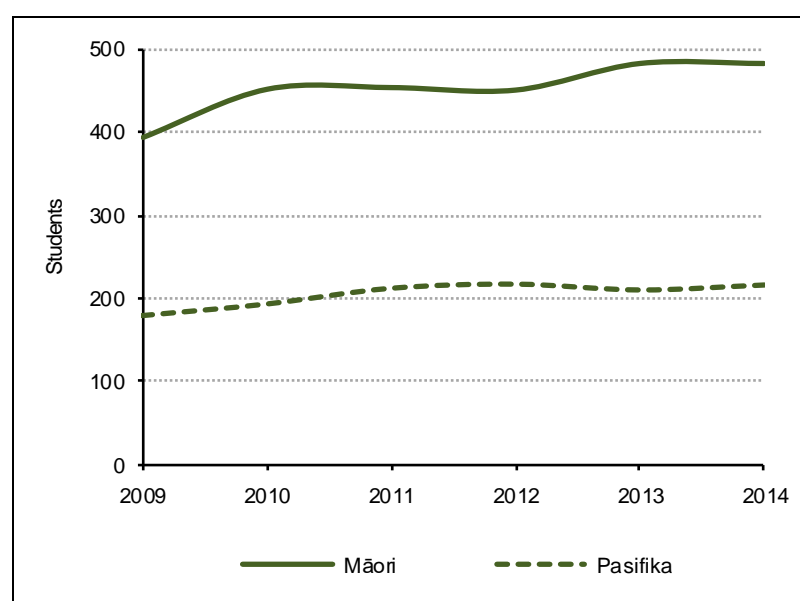


Figure 4.1: Doctoral enrolments by selected ethnic groups

(Source: Ministry of Education, Profile and Trends New Zealand's Tertiary Education Research 2014).

The increase is due in part to the implementation of a *Tertiary Education Strategy* (TES) that sets out the Government's long-term strategic direction for tertiary education in Aotearoa, New Zealand which has specific priorities for Māori education.

The most current is outlined in the TES 2014-19 (Ministry of Education, 2014) report that highlights the importance of developing international connections that has the potential to build improved business opportunities through the development of skills and research for the benefit of all people. The Ministry outlined the first steps in achieving this and identified six prioritised strategies. This plan, in conjunction with *Ka Hikitia - Accelerating Success 2013-2017* (which set goals for Māori in tertiary education) and *He Kai Kei Aku Ringa* (the Maori Economic Development Strategy and Action Plan) is a call for better connections from the education sector to the workforce to improve Māori participation and attainment of tertiary qualifications and participation and achievement at all levels of the workforce (MOE, 2014). These priorities have continued to be part of the aspirations of Māori communities for many years under successive government and successive policies. Their priorities are captured by the Tertiary Education Commission (TEC)²⁶ as indicated back in 2004: “Māori have clear expectations to participate in [research and scholarship] in ways that are meaningful and relevant to the realities they live in now and those they wish to build for their future” (p.10).

As from 1994, there have been 291 doctorates awarded to Māori with an increase annually from that date (Education Counts, 2009a). The progress in meeting the aspirations of Māori and national strategies with the goal of increasing the participation of Māori in doctoral education is attributed also to Māori academic communities. One such influential group at the doctoral level has been the *Māori and Indigenous Postgraduate Advancement Programme* (MAI). MAI was first established at the University of Auckland in 2000 and subsequently incorporated into *Ngā Pae o te Maramatanga*, one of seven national centres of research excellence funded in 2002. This group aimed to secure 500 Māori doctoral graduates, of which has been achieved to date.

In addition, the advent of Wānanga has contributed to the increased engagement of Māori into tertiary education. There are three Wānanga: Te Wānanga o Raukawa, Te Wānanga o Aotearoa and Te Whare Wānanga o Awanuiārangi. They are recognised as tertiary institutions under Section 162 of the Education Act 1989. Generally, Wānanga students tend to be (Te Tauihu o ngā Wānanga TToW, 2014, p. i):

²⁶TEC is responsible for funding tertiary education in New Zealand,

Part-time and are older than the average tertiary student cohort. In 2012, 52 percent of students were aged over 40, and 56 percent were enrolled part-time. Approximately, 35 percent of these students had no secondary school qualification prior to beginning their study, while 25 percent had NCEA level 1 or 2, and 7 percent had an NCEA Level 3 qualification. In addition, 51 percent were employed or self-employed prior to undertaking their study at a Wānanga, and 20 percent of students were beneficiaries or not in employment.

The particular type of learning environment that Wānanga provide in the tertiary education sector is one that is conducive to certain groups in the community that would not otherwise have access to a tertiary education and able to progress to higher levels of study (TToW, 2014).

The *School of Indigenous Graduate Studies* (SIGS) was established in 2008 at Te Whare Wānanga o Awanuiārangī (TWWoA) and has graduated twelve doctoral scholars.

Furthermore, the Wānanga in terms of the proportion of Māori PhD students studying there has 12.6% of all Māori studying for a PhD in Aotearoa New Zealand in 2013 enrolled there (www.educationcounts.govt.nz). Dr Patricia Johnston, as the former head of SIGS noted in 2011, “PhD candidates have risen from 17 in 2008 to 60 – approximately 18 per cent of growth in the Māori intake across the tertiary sector” (2012, p. 14). That year was a significant one for TWWoA as its first PhD oral examination was carried out marking as Johnston (2012) suggested the near completion of the institution’s first two PhD graduates, with three more in 2013, and a further five in 2014 – a total of 10. In the latest graduation during May 2015 a further five graduates were capped bringing the number to 15 from 2012-2015.

The following conclusion is cognisant of the prevailing statistics presented so far. Māori doctoral scholars represent every discipline of the spectrum of subject areas and infiltrate the economic and business sector, including education, health, psychology and social sectors in Aotearoa New Zealand and internationally. The graduate profile of Māori doctoral scholars can be in fact quite different from non-Māori graduates in that they generally are attached to communities they value with a desire to contribute back to those communities.

The Māori doctoral scholar

There is a dearth of literature, based on the supervision of Māori doctoral students (Hohepa, 2010; Fitzgerald, 2005; Pope, 2008; Kidman, 2007; Smith, 2007) and in particular, research

that focusses on the pedagogical elements (Hohepa, 2010). Studies recently conducted on Māori doctoral scholars (McKinley, Grant, Middleton, Irwin & Williams, 2009; Hohepa, 2010; Kidman, 2007; Middleton & McKinley, 2010) assist in expanding on the existing literature in this area and understanding more about Māori doctoral scholars.

A good reason to complete a doctorate in Aotearoa New Zealand is that it can lead to a better life socially, economically and culturally for an individual and their families. Nationally, doctoral graduates can contribute to Aotearoa New Zealand knowledge economy and leadership within that economy. For Māori, doctoral scholars are potential leaders who can contribute, “not only to the New Zealand knowledge economy but also to the realization of far-reaching Māori aspirations in education and other spheres” (McKinley & Grant, 2010, p. 5). In her doctoral thesis, Villegas (2010, p. 96) explained that the goal of increasing the number of Māori with doctorates (500 Maori PhD goal) was more about acquiring a type of leadership “necessary to secure a validated future for Māori.” As one respondent in her study aptly quoted:

When Graham and Linda [Smith] were appointed, and they began to think, if you're going to have a vibrant and effective influential program to do with Maori education, they quickly realized that you need a . . . pool of graduate students, and particularly doctoral students in order to create a cohort, and then an expanding cohort of very senior researchers and influential sort of leaders in educational thinking - it would make a difference - who could solve some of the things that just two or three people can't solve - a critical mass. [Respondent 15]

A call to create a critical mass of Māori doctoral scholars is a call for change, and for Villegas, she came to the realisation that this call was a movement, one that was the latest manifestation of Mana Māori Motuhake, a tradition based in Māori cosmogony that emphasized the role of right relationship²⁷ and a desire to preserve bonds across human, natural, and spiritual realms.

²⁷Right relationship here is not simply the form of connection and association between people, but actually refers to a way of being in the world that stems from cultural understandings about creation and human purpose.

Villegas (2010) described the crusade at the University of Auckland whereby academics including Dr Graham Smith, as Pro Vice-Chancellor Māori worked to raise the profile of Māori in the University and “stimulate more academic study at the higher level” (p. 136).

As Māori scholars increasingly occupy higher learning academic spaces the academic institutions they situate are being challenged. This point is highlighted in Middleton and McKinley’s (2010) study of Māori doctoral scholars whose work they propose takes place in “the intersections between the Māori (tribal) world of identifications and obligations, the organisational and epistemological configurations of academia, and the bureaucratic requirements of funding or employing bureaucracies” (p. 1). Hence, the space they occupy does not fit the “epistemological, spiritual, familial and conceptual resources” (p. 18). At this juncture, the supervision of Māori scholars is strained, thus affecting whether Māori continue in their studies.

Kapua Smith (2007) noted that even though there is an increasing number of Māori in doctoral studies, the attrition rate is still very high (Ministry of Education, 2006). Joanna Kidman (2007) suggests that culture impacts on Māori students’ experiences of the supervisory relationship and may also impact on retention as outlined in the following extract:

Given the diversity of the Māori student population and the variety of their educational needs and aspirations, it may be tempting for supervisors to simply treat Māori doctoral candidates as culture-free individuals and be done with it. And yet this does not suffice either; rather, it frequently leads to a simmering resentment among Māori who feel they must leave their culture at the door ... when they arrive for supervision meetings. (p.165)

Hohepa (2010) also comments on the need for supervision that is an “interdependent relational activity” (p. 138). Similarly, research conducted by McKinley & Grant (2010) on the findings of a Teaching and Learning Research Initiative (TLRI) funded by the Ministry of Education state in their report that research literature on doctoral education consistently identifies effective supervision as an important aspect in the success of doctoral candidates (Acker, 2001; Middleton, 2001; Phillips & Pugh, 2005 in McKinley & Grant, 2010), adding the connection of this to leadership: “If institutions can provide effective supervision, they likely increase the chances of Māori doctoral students being successful and moving into leadership positions within and without Māoridom” (p. 5).

Additionally, the project identified other challenges while studying as: financial, administrative processes, and the institutional ethics process. These challenges are also experienced by non-Māori, but what makes the challenges different for Māori (McKinley & Grant, 2010) is that:

The wider postcolonial context in New Zealand shapes Māori experience and interpretation of these issues. For example, as a colonised people, Māori are heavily represented in New Zealand's poverty and school failure statistics: those who do make it through to doctoral education are likely to interpret the institutional barriers they encounter as yet further evidence of the entrenched marginalisation of their communities. Institutions need to draw on their commitments to both the Treaty of Waitangi *and* equity in education, as well as the enhanced funding that government has targeted towards Māori achievement, to address Māori as a group with distinctive rights in relation to these issues. (p. 6)

Equally, because of a postcolonial history, Māori doctoral experience can be quite different from non-Māori doctoral scholars. The marginalisation of Māori knowledge and processes in the present-day tertiary institutions diminishes Māori voice within the conventional processes of knowledge production particularly in university contexts. The conventional approaches may not help Māori articulate their daily needs or experiences. Māori doctoral scholars have culturally constructed ways of reflecting on their needs and experiences and can give their own accounts of what is happening to them and what their needs are, as well as what they are doing, can do, and intend to do about those needs. From the research conducted by McKinley and Grant (2010), a series of resources were created, *He Rautaki mo te Akoranga Kairangi*²⁸ to assist Māori doctoral scholars and supervisors. Although motivation to study was not a specific focus, references to motivations emerged. When asked why they wanted to do a doctorate, researchers noted that the scholars expanded on personal development to commitment to community as noted in the following extract:

²⁸*He Rautaki mo te Akoranga Kairangi* is a series of resources for Māori doctoral students and their supervisors. These resources are derived from the Teaching and Learning in the Supervision of Māori Doctoral Students project, funded by the TLRI (No. 9250) in 2007-2008. The research team comprised Elizabeth McKinley and Barbara Grant (The University of Auckland), Sue Middleton (Waikato University), Kathie Irwin (Te Puni Kokiri) and Les Williams (Nga Pae o te Maramatanga).

Many we talked to had reasons for doing a doctorate that extended beyond their personal development. Their focus was often on the greater good of their communities, and this would be reflected in the kind of research they undertook—for example, a socially focused study might stem from a student’s desire to benefit their iwi. (p. 1)

And for many, the reason for choosing a topic was linked to their interest in te ao Māori (the Māori world) and the politics involved in contributing to improved outcomes for communities highlighted below:

Many of the students we talked to were undertaking projects that had a mātauranga Māori dimension. Often the students also had political intentions, in that they hoped to contribute to improved circumstances for their iwi or for the Māori community at large in a particular sector; for example, health or social work. (McKinley & Grant, 2010, p.1)

Dei (2000, as cited in Dei, Hall & Rosenberg, 2008) refers to communitarian practices that emerge out of the process of decolonisation to confront the “insulting idea that others know and understand them better than they understand themselves” (Prah, 1997, p. 21). As a colonised people, urgency arises for Māori to work at solving legal, social, economic, cultural and educational issues as a result of the colonial aftermath and to be part of the development of a society rid of the results of this aftermath.

Graham Smith (2003) outlines quite explicitly where the critical points of struggle are located for Indigenous communities and within this struggle; transformation for the people. Below in Table 4.5 are identified the six critical sites (p. 3):

Table 4.5: Critical points of struggle for Indigenous communities

(Source: Smith, 2003)

A need to understand and respond to the unhelpful divide between Indigenous communities and the Academy. This impacts on Indigenous communities in feelings of distrust; lack of access, participation and success at higher levels of education, an undermining of the capacity to educate beyond the self-fulfilling cycle of educational underachievement and socio-economic marginalization;

A need to understand and respond to the new formation of colonization (the false consciousness of ‘watching the wrong door’ i.e. the traditional forms of colonization); the need to develop critical consciousness of new economic formation and to get beyond hegemony that holds them in place;

A need to understand and respond to the ‘politics of distraction’ to move beyond being kept busy and engaged with liberal strategies. This keeps Indigenous people from engaging with the deeper structural issues. Need to move to become proactive around our own aspirations, to take more autonomous control;

A need to understand and respond to the construction of an ultimate vision of what it is that is being struggled for, there is a need to develop the ‘end’ game to develop direction, purpose and impetus in struggle and to recognize the incremental gains along the way to the realization of the ‘vision’;

A need to understand and respond to the struggle for the Academy; to reclaim the validity and legitimacy of our own language, knowledge and culture, to position our own ways of knowing as being relevant and significant in the ‘elite’ knowledge production and reproduction ‘factories’;

A need to understand and engage with the State to encourage the State apparatus work for Indigenous interests as well.

For Māori doctoral scholars, completing a doctorate is not purely an academic exercise for the advancement of self, but also as a communitarian ‘doing it’ for the community. These thoughts are pervasive and act as motivation to begin a doctorate, influence choice of topic and endurance to complete. Kepa and Manu’atu (2011) assert that individualism and its related teaching and learning methods, marginalise Indigenous peoples’ way of being within tertiary education.

In response, Minogue (2007) identified *whanaungatanga* (relationships) and the importance of relationships to learning as a critical factor in addressing the inequities and improving the retention and educational outcomes of Māori students. The communitarian approach is certainly an aspect of Indigenous leadership style that stands out as unique.

Chapter summary

This chapter examined the varying perspectives of leadership in the International and Māori literature with the goal of widening the intellectual debate with a focus on Māori doctoral scholars in Aotearoa, New Zealand. Western models of leadership often posited in positional and individualistic forms differ to Indigenous models of leadership that are concerned with how to better serve people and communities. A communitarian approach as proposed by Dei (2000) encapsulates this endeavour.

There is a hesitation amongst Māori leaders to be called rangatira. However, those bestowed with this title grapple with the juxtaposition of participating in a system of oppression that they are unwilling to maintain. A new dimension to leadership has emerged that has grown out of the traditional models. These professionals articulate and practice the benefits of Māori values with confidence and armed with this they advance Māori knowledge and decolonising methodologies. Leaders of this kind involve themselves in disallowing an oppressive system to continue and help identify and overcome hegemonic processes and practices (Katene, 2010).

As we continue to examine the idea of leadership and identify the range of ways that contribute to effective ways of leading, the author is of the view that Indigenous leadership supports the view of a moral and ethical world that places an emphasis on values. It is concluded that as with the literature on motivation, leadership models and theories are numerous. Indigenous and Māori leadership debate have created a space adding value to the vast literature on leadership.

There is no definitive approach to Māori leadership, but instead a range of characteristics and approaches. What is certain is the importance of one's identity and connection to those traditional aspects like language, land and culture which make Māori who they are. A key attribute that stands out as important is the call to work for the people. As evident in a Māori proverb: "*Mā pango, mā whero, ka oti ai te mahi*" – *it will be by black and by red that the work of the day will be done* (That the leader with the collective will accomplish the tasks).

I conclude with the words of Maharaia Winiata (1967), the first Māori to graduate with a doctorate who stated that:

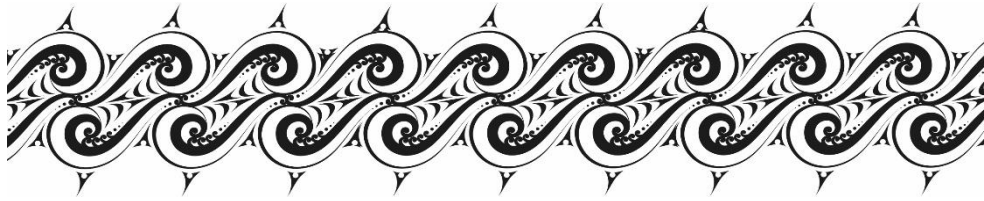
A Māori leader is a person who acquires leadership status by holding a superior position in one of three spheres (Māori traditionalist society, European institutions, or

Māori-European societies) and to have also the “essential qualification of ethnic affiliation and close association with the Māori people. (p. 23)

The words of this fine academic leader’s comment in 1967 is echoed throughout this chapter.

Tēnei te mihi atu ki a koe e te rangatira.

The next chapter presents the research methodology applied in this study and the ensuing discussion on the processes and methods used.



Chapter Five: Research methodology

I hangaia ai a tatau tikanga kia kore rawa ai tatau e noho i raro i nga tikanga a tetahi atu

We establish our customary practices and hereditary rights so we may never have to live in servitude in another people's system. (Waitangi Tribunal, 2009, Te Whenuanui Te Kurapa, kupu whakataki, doc E31, p. 3)²⁹

Introduction

The whakatauki that opens this chapter is a statement in support of retaining Māori tikanga and customary practices as an oppositional affront to colonisation. To draw on one's own practices, Freire (1972) would suggest, is naming one's world and necessitates encountering reality in real situations. And so, a Māori approach is applied drawing on a localised methodology that better supports the philosophies and practices within this study. The whakatauki *Waimana Kaaku: Te horana o te kururangi* is applied as a qualitative methodology that is relational in nature underpinned by a localised Indigenous epistemology.

To add scope and breadth to this research, a mixed methodological approach, applying both qualitative and quantitative analyses of data, is used. The qualitative data provided in this study is within the richness of in-depth interview responses and the quantitative online survey response analysis provided detailed assessment of patterns of responses.

There are five traditional approaches to qualitative research: Narratives, Grounded theory, Ethnography, Case-study and Phenomenology (Creswell, 2007). This study will adhere to a phenomenological approach in order to unpack Māori beliefs, values and concepts plus align to kaupapa Māori theory that advocates for Māori ways of thinking. Phenomenological

²⁹This statement is drawn from a Waitangi Tribunal report that addresses major historical and contemporary claims brought by the peoples of Te Urewera. A constant theme in the evidence is a sense of grievance, born of injustice, experienced from the beginning, and unanswered to this very day.

theory examines the thoughts and understandings of identified phenomena as participants perceive it and validates the importance of this knowledge (Burns, 2000; Strauss & Corbin, 1990). As part of the method in drawing on the ideas shared by the participants, a process of reflexivity is applied; as a learning approach to research. Reflexivity entails the researcher being reflective about the effects they have on the process and outcomes of research based on the premise that knowledge is inseparable from the knower (Steedman, 1991).

To begin, an explanation of the overall aims for this study is outlined, identifying the research questions and research themes. I then outline the methodologies which guided the research design, followed by a discussion of the methods applied in this study. The participants and the process undertaken in the data collection section is presented with a consideration of the research ethics.

The overall aims

The thesis topic examines the concept of *wairua* and the potential link *wairuahas* to motivation. This topic was viewed by a number of people as being too taboo to do because of the highly spiritual nature of *wairua*. For others, researching a traditional concept was a way of and means to reclaiming, reaffirming and revitalising Māori knowledge that has otherwise been denigrated and silenced through the process of colonisation. With this in mind, it was decided to select the interview participants from the tribe of Tūhoe of which the author has genealogical links (whakapapa). Secondly, Tūhoe were selected for this study, because this tribe has retained and maintained their language and a traditional view of the world. This is supported by scholar Doherty (2012) in asserting that: “Tūhoe holds a unique position in that its culture is still largely intact with large sections of the Tūhoe tribe able to debate and discuss its culture within its language” (p. 237).

Doherty (2012), in his doctoral thesis referred to Tūhoe knowledge as *mātauranga ā Tūhoe* which he purported was protected from colonisation for a longer period of time compared to other tribes due to their isolated location and continued resistance to the encroachment of colonisation. Traditional knowledge are the beliefs that are a product of the direct experience of the mechanisms of, “nature and its relationship with the social world” and a “holistic and inclusive form of knowledge” (Dei, 1993, p. 105). For Māori, traditional knowledge is termed *mātauranga Māori* that is defined as traditional knowledge handed down from *tupuna* (ancestors) (Hiroa 1949; Best 1924; Marsden 1988; Mead 1984; Durie 1996; Williams 1997; Harmsworth, Warmenhoven, Pohatu & Page, 2002; Waitangi Tribunal, 2011) and is an

integral part of Māori life and basis for tikanga (customs) and values (Barlow, 1993, Mead, 2004).

Central research questions

The overall aim of this research is to investigate the potential link that wairua has to the motivation of doctoral scholars. In order to investigate the overall aim, the central question posed is asked in this way:

What are the motivational factors that have contributed to the performance of Māori who have attained Doctorates and what is the potential link that wairua has to that performance?

The second question is one that interested me in terms of the extent that an individual has control over the decisions and pathways they choose, with a focus on education. Moreover, I wanted to bring to light the cultural determinants in relation to agency. The second overall research question is posed in this way:

To what extent does agency (the capacity to exercise control over the nature and quality of one's life) play a part in their learning pathway? Agency, in this thesis, will be examined as a cultural phenomenon.

Research themes and issues

The significant research themes that follow from the above questions are:

- The notion of revitalisation of traditional knowledge in a modern context with a closer examination of Māori concepts;
- The definition of traditional Māori concepts and the varying perspectives;
- The analysis of traditional concepts and the connection to motivation and the discovery of what motivation may look like as a Māori concept;
- The investigation of motivation from a Western, Indigenous and Māori paradigm;
- The examination of the concept agency from an Indigenous perspective;
- The localised ideas and perspectives of Tūhoe in relation to motivation;
- The application of a localised Indigenous methodology and methods.

A Qualitative methodology

A qualitative methodology is applied in this thesis situated within a traditional Māori framework. A mihi (homage) is given to the work conducted by Graham and Linda Smith in

relation to Kaupapa Māori theory (Smith, 1992) and Indigenous methodologies (1999). Their work has created a space whereby research conducted with, by and for Māori and Indigenous communities is able to be carried out with the employment and reference to appropriate cultural and traditional processes and practices. A qualitative approach to research fits in well with Māori ways of doing research as they are both at their root holistic. Creswell (2007) refers to a qualitative methodology as a holistic account and an attempt by the researcher to create a complex depiction of the issue being investigated and would involve:

reporting multiple perspectives, identifying the many factors involved in a situation and generally sketching the larger picture that emerges. Researchers are bound not by tight cause-and-effect relationships among factors, but rather by identifying the complex interactions of factors in any situation. (p. 39)

Geertz (1973) provides an interesting depiction of the multiple perspectives in a qualitative approach to research in this way:

To look at the symbolic dimensions of social action—art, religion, ideology, science, law, morality, common sense—is not to turn away from the existential dilemmas of life for some empyrean realm of demotionalized forms; it is to plunge into the midst of them. The essential vocation of interpretive anthropology is not to answer our deepest questions, but to make available to us answers that others, guarding other sheep in other valleys, have given, and thus to include them in the consultable record of what man has said. (p. 29)

A useful definition of qualitative research is offered by Denzin and Lincoln (2005):

Qualitative research is a situated activity that locates the observer in the world. It consists of a set of interpretive, material practices that make the world visible. These practices transform the world. They turn the world into a series of representations, including fieldnotes, interviews, conversations, photographs, recordings, and memos to the self. At this level, qualitative research involves an interpretive, naturalistic approach to the world. This means that qualitative researchers study things in their natural settings, attempting to make sense of, or interpret, phenomena in terms of the meanings people bring to them. (p. 3)

This definition fits well with the aims of this study as an ‘inside’ researcher interpreting data, using an approach that is culturally appropriate in a natural setting and making sense of phenomena that is being shared by the participants. This approach allows an appropriate process for a study of enquiry and also enables the researcher and the participants to have a

personal connection in discussing experiences, knowledge and concepts (Mason, 2002, Polkinghorne, 2005; Smith, 2003; Smith, Mitchie, Stephenson & Quarell, 2002). As the participants and researcher are linked through whakapapa in this study, *whanaungatanga* (relationships) is established through *Te Aka: The Vine* and assists with the sharing of ideas and experiences.

This connection establishes a platform for participants to share knowledge, perceptions, attitudes and experiences, however, the skills of the researcher will affect this process. As this approach relies heavily on the skills of the researcher, weaknesses have been identified with this process (Joubish, Khurram, Ahmed, Fatima & Haider, 2011): “the researcher is the instrument of qualitative inquiry, so the quality of the research depends heavily on the qualities of that human being” (p. 2084). To address this, particularly as an ‘inside’ researcher, a focus group consisting of peers and a cultural reference group were relied upon. Cohen, Manion and Morrison (2011) write about the preference of a qualitative methodology over quantitative, asserting that:

The social and educational world is a messy place, full of contradictions, richness, complexity, connectedness, conjunction and disjunction. It is multi-layered and not easily susceptible to the atomization process inherent in much numerical research. It has to be studied in total rather than in fragment if true understanding is to be reached. (p. 219)

However, for this project, the combination of the richness of the stories gathered from the interviews and the use of data collected from a general survey will bring together a wealth of information that can be merged and discussed from a more informed platform. In this study, *Waimana Kaaku: Te horona o te kururangi* offers a creative alternative; a methodology that draws on cultural protocols to frame the research undertaken in this study. Within this frame, a phenomenology approach is applied within a process of reflexivity that involves self-examination and a collective approach to the research. Further discussions on these applications continue in the ensuing section.

A Phenomenological approach

For the purposes of this study, a phenomenological qualitative methodology is applied. Phenomenology stems from the early 20th century philosophers such as Husserl, Sartre, and Merleau-Ponty and later adopted by intellectuals such as Amedeo Giorgi (1970) and Alfred Schutz (1967). More recently, the term is used to represent the study of individuals’

perceptions, feelings, and lived experiences (Deal, 2010). Smith, Flowers & Larkin, 2009), define phenomenology as:

A philosophical approach to the study of experience . . . [that] shares a particular interest in thinking about what the experience of being human is *like*, in all of its various aspects, but especially in terms of the things that matter to us, and which constitute our lived world. (p. 11)

Similarly, Creswell (2009, p. 13) defines this design as a, “research strategy of inquiry in which the researcher identifies the essence of human experiences about a phenomenon as described by participants.” This approach is appropriate for this thesis as the main goal of phenomenology research is to obtain the essence of an experience (Merleau-Ponty, 1945). Moustakas (1994) supports this definition in his description that: “Phenomenology seeks meanings from appearances and arrives at essences through intuition and reflection on conscious acts of experience, leading to ideas, concepts judgments, and understandings” (p. 58).

The focus of this phenomenological study is to understand the motivations of Māori who are Tūhoe in studying towards the completion of their doctorates. The aim is to describe the phenomenon and understanding the social, cultural and psychological phenomena from the perspectives of the participants (Groenewald, 2004). Similarly, Marshall and Rossman (1999) expand on this definition as the study of lived experiences and add that this process involves developing a worldview.

The description and analysis of these realities illuminate phenomena and how this is perceived by the participants in a particular situation or context. This translates into gathering information through interviews and representing the narratives collected from the perspective of the research participants. This approach is based within a paradigm of personal knowledge and subjectivity emphasising the importance of personal perspective and interpretation. From a cultural perspective, phenomenology is theorised in this way, instead of an individual arriving at a point of understanding through intuition alone, alternatively, an individual can gain meaning from knowledge that has been handed down from one generation to the next and makes sense of that knowledge within the realities of the present. Holloway (1997) states that researchers who use phenomenology are hesitant to prescribe specific techniques and impose a method on a phenomenon since that would (Hycner, 1999, p. 144) do an “injustice to the integrity of that phenomenon.” However, I deem it important to provide a cultural lens to phenomenology that better supports my study. Because, Western models of research are

limited in what they offer Indigenous people in selecting appropriate methodologies and methods in the research process (Ellerby, 2006).

In addition, the view of Indigenous people in relation to the pervasive nature of spirituality is at odds with a Western ontology view of spirituality. It is maintained, therefore, that the traditional Western phenomenological approach needs to be modified through the inclusion of Indigenous ways of viewing the world in order to better encapsulate the realities of Indigenous ways that include relationality and spirituality. Indigenous people have developed modified forms of phenomenology to better support an Indigenous research process as with Ellerby (2006) who included an Indigenous Integrative Phenomenology or IIP as a practical application in the research process. An integrated approach that includes Indigenous and Western methods co-jointly is a useful collaboration (Constantine, Myers, Kindaichi & Moore, 2004; Ellerby, 2006).

I have interpreted phenomenology from an Indigenous worldview and created a four point model of phenomenology termed *Pono* (Faith in one's own reality) as an Indigenous Relational Phenomenology (IRP) that aligns to the research process and procedures applied in this study; depicted in the following Table 5.1:

Table 5.1: Pono: Indigenous relational phenomenology IRP (Faith in one's own reality)

Taonga tuku iho - Intuitions that stem from knowledge handed down from previous generations
Kōrerorero - Questions posed to encourage a discussion of experiences
Ngākau mōhio - Cultural understanding
Whanaungatanga - The importance of relationships and respect bestowed on the participants)

The *Pono* model refers to one's faith and beliefs in what one knows and to conduct one-self according to the intuitions that have been learned from generations before. In being attuned to your cultural intuitions, a respectful approach of humility is adopted throughout the research process. The first point *taonga tuku iho* refers to Indigenous traditional knowledge that has come from previous generations that form the learned intuitions of Indigenous people that in turn informs decision making during the research process. *Kōrerorero* is translated as discussions. As a phenomenological element, *kōrerorero* refers to the way a researcher is able to tap in to the lived realities of the participants and create a trusting space in order for conversations to occur. *Ngākau mōhio* relates to the cultural understandings the researcher

has that guide them in the research process. An advantage is created by the inside researcher who has the cultural capital to engage with more understanding of the lived realities of the participants being researched. The fourth point is *whanaungatanga* which has at its core the importance of relationships within the research process and practices. Whanaungatanga encapsulates the entire process and ensures a respectful approach in terms of the process and practices applied in engaging with the participants and the treatment of the data to ensure that the essence of the interview has been respectfully conducted and captured.

Te Aka: The vine is an Indigenous Relational Phenomenological methodology that represents the realities shared by the participants who as leaders in their own fields, are situated at each node of the vine, each with their distinct views but also connected through a common whakapapa. This metaphor extends to the process of reflexivity adopted as a strategy of examination of self in relation to the collective and the conscious reflection by the researcher in the research project. The researcher is situated in a realm of reflexive thought of one's own connection, positionality as an insiderresearcher and reality in terms of the phenomena that is being shared by the participants. This situation is discussed further in the next section.

Reflexivity

Within a phenomenological approach, the researcher has applied a process of reflection and examination throughout the research project. As an insiderresearcher, thoughtful consideration was required in terms of balancing the benefits of this research and working with and representing the research participants' accounts (Ahern, 1999). In this consideration, a process of reflexivity was adopted as an intermediary strategy. Reflexivity (Russell & Bohan, 1999) is defined as a process of honouring oneself and others through an awareness of the relational and reflective nature of the project. Russell and Bohan further emphasise that researchers, "may not stand apart from their own humanity while creating new understandings and that research is not an objective rendering of reality but a form of participation in the phenomena under study" (p.404). This process encapsulates an insider being able to transgress the boundaries of objectivity and to work with the participants in a more natural and ethical manner.

A reflexive approach was employed for two reasons, firstly to continually reflect on the possible impact of the researcher's work on the participants and the researcher themselves and secondly; to learn from the research itself. As a teacher, this seemed important. Freire (1993) in his observation of teaching refers to this as a process of educating and being

educated. In this exchange, the researcher can be changed by the research process through engaging in real conversations through learning while listening, watching and reflecting on those conversations.

Reflexivity is a process of self-examination that is informed primarily by the thoughts and actions of the researcher (Porter, 1993). Strategies for the implementation of reflexivity will typically include the completion of self-reflective records and diaries, the examination of personal assumptions and goals, and the clarification of individual belief systems and subjectivities (Ahern, 1999). For this thesis, reflexivity is framed within a traditional Māori framework and includes Māori values, beliefs and practices. It extends the process of self-examination that not only turns the researcher's 'gaze back upon oneself' (Hawes, 1998, p. 100) but involves a collective approach and shared decision-making enlisting a team-based approach to research. So, instead of self-examination, examination of self involving the collective becomes an important element in the research process. In working through reflexivity, I created a four-step model of critical reflection termed: *Pumanawa* from a Māori worldview that is holistic and collective in nature. This model also forms part of Te Aka: The vine that frames this study. Reflexivity couched within a cultural frame involves a process of reciprocity in examining and checking on one's decisions and honouring the relationships and narratives in the process.

A model of reflexivity stemming from a Māori cultural lens is depicted below in Table 5.2:

Table 5.2: Pūmanawa: A model of reflexivity

Āta whakairo - Critique of self with advice from the collective

Āta pūmanawa - Take heed of one's own intuition

Whanaungatanga - Take heed of the relationships formed

Whakaaro rerekē - Challenge oneself to think outside the dominant discursive discourse and create own transformative models.

(Nobel, MacFarlane & Cartmel, 2005)

The first concept: *Āta whakaaro* involves a critique of one's decisions and ideas and making these decisions in light of advice from the collective. In this study, I relied upon the advice of the cultural expert group who were from my own tribe. Advice included responses about the methodology applied extending to the cultural knowledge and elements in this study. *Āta pumanawa* are the innate intuitions that Indigenous people have in terms of following one's heart (manawa is translated as heart) and using that emotional intelligence in making

decisions. *Whanaungtanga* is a reminder that relationships are important in the research process. The final concept is *whakaaro rerekē* which sets a challenge for researchers and in particular Indigenous researchers to create modified and transformative models to better represent Indigenous research idiosyncrasies.

Kaupapa Māori and Kaupapa Māori theory

Indigenous methodologies posit Indigenous knowledge, experiences and realities at the centre of research (Smith, 1999). This involves a researcher undertaking Indigenous research and taking heed of cultural protocols, practices and philosophies in the process of reclaiming and revitalising Indigenous knowledge (Denzin, Lincoln & Smith, 2008; Smith, 1999). Linda Smith (2005) would add that Kaupapa Māori brings together values and principles that enable researchers to conduct research that can make a positive difference for Māori. Similarly, Graham Smith (1997) claims that Kaupapa Māori must make an impact at an ideological level within institutions in changing thinking and practice. Including Kaupapa Māori within research has the potential to challenge hegemonic ideologies and practices and address unequal power relations that have dominated and forced to the margins Māori cultural beliefs and practices (Pihama, 2001).

A Kaupapa Māori approach applied in this research centralises Indigenous research, processes and practices and the lived experiences of the participants. This approach legitimises Māori realities and ways of knowing, seeing and interpreting their world and experiences through proper representation (Smith, 1990). Linda Tuhiwai Smith (1999) puts this aptly in stating:

Indigenous methodologies tend to approach cultural protocols, values and behaviours as an integral part of methodology. They are ‘factors’ to be built in to research explicitly, to be thought about reflexively, to be declared openly as part of the research design, to be discussed as part of the final results of a study and to be disseminated back to the people in culturally appropriate ways and in a language that can be understood. (p. 15)

Underpinning a Kaupapa Māori methodology is Kaupapa Māori theory. Kaupapa Māori theory takes for granted that Māori knowledge is valid and the survival of Māori language is paramount and Māori wellbeing crucial (Cram, 1993). Kaupapa Māori theory reclaims a space for Māori views and beliefs with the effect of influencing research practices and academic literature and a means of challenging and critiquing ‘other’ worldviews (Cram,

2001). Leonie Pihama (1993) would describe this succinctly stating that Kaupapa Māori theory is:

A politicizing agent that acts as a counter-hegemonic force to promote the conscientisation of Māori people, through a process of critiquing [sic] Pakeha definitions and constructions of Māori people and asserting succinctly and explicitly, the validation and legitimization of te reo me ngā tikanga Māori. (p. 57)

Inherent in this process, are firstly the realities of the participants who are central in this writing, but of equal importance, is the process applied in carrying out the research. This involves a tikanga Māori approach that draws upon a Māori worldview, Māori ways of knowing and practices and ethics that assist, guide and protect the researcher (Smith, 1990, Nepe, 1991, Smith, 1997, Pihama, 1993; Cram, 2001).

In the context of this research, a tikanga Māori framework adheres to practices, protocols and ethics not only in a general Māori way, but more specifically in a tribal (iwi) way.

Rangimarie Rose Pere (1988) argues (cited in Middleton, 2007, p. 2) that “Māori world-views are always tribally based.” This is also supported by Rangihau when he stated that “each tribe has its own way of doing things” (1975, p. 232). John Rangihau speaks of his Tūhoetanga (being Tūhoe), not his Māoritanga (being Māori); that Māori have their own tribal identity and history that is different from the identity and history of other tribes.

Therefore, the pepeha: *Waimana Kaaku: Te horana o te kururangi* applied in this study, focusses more specifically on a localised tribal methodology that represents more appropriately the participants in this research.

A culturally preferred relational process is applied in this study that is linked to whakapapa that assists in establishing collaborative relationships, termed whakawhanaungatanga (Bishop, 1996; Smith, 1999). Whakawhanaungatanga enables both the researcher and participants to work together to investigate key information, and most importantly to discover deeper and more hidden details of one’s culture (Donato & Lazerson, 2000, Garcia & Baird, 2000, Gordon, 1997). With this comes a responsibility of reciprocity that requires research to be beneficial for not only the researcher but for the people being researched. Hirini Moko Mead (2003) writes: “Processes, procedures and consultation need to be correct so that in the end everyone who is connected with the research project is enriched, empowered, enlightened and glad to have been a part of it” (p. 318).

Durie (1997) supports what Mead is stating and highlights the importance of reciprocity in working with Māori. He asserts that whanaungatanga (relationships) is essential to all professional interactions with Māori; creating a collective responsibility in sharing knowledge and information. In this study, whanaungatanga posits relationality at the centre enabling the researcher and the research participants to work and interact together in sharing knowledge.

A Kaupapa Māori approach to research has commonalities to a phenomenological approach to research. More recently, a phenomenological approach supports the researcher being visible in the research as a subjective participant rather than as a detached observer (Plummer 1983, Stanley & Wise 1993). Bogdan and Biklen (1992, 2007) state that having a way in to an ‘insider’s’ perspective enables a researcher to see things that may remain invisible to an ‘outsider.’ They reiterate that if “you want to understand the way people think about their world and how these definitions are formed, you need to get close to them, to hear them talk and observe them in their day to day lives” (p. 35).

Equally, Denzin (cited in Owens, 2007) describes the qualitative researcher as one that cannot be seen as “an objective, politically neutral observer who stands outside and above the study of the social world” but as a person who is “historically and locally situated” (p. 302).

A consideration of positionality when working in one’s own cultural setting is offered by Linda Tuhiwai Smith (1999) in stating that:

The Indigenous researchers seeking to work within Indigenous contexts are framed somewhat differently. They are ‘insiders’ they are frequently judged on insider criteria; their family background, status, politics, age, gender, religion as well as their technical ability...The point being made is that Indigenous researchers work within a set of ‘insider’ dynamics and it takes considerable sensitivity, skill, maturity, experience, and knowledge to work these issues through. (p. 10)

Similarly, Cram (2001) states that Māori researchers should write about their communities from the standpoint of an ‘insider’ so that authentic voices within the analyses emanate from those communities. Uncovering the realities of a community in this way assists in rectifying deficit theorising that has informed research and silenced and distorted epistemologies, particularly in Indigenous communities (Solórzano & Yosso, 2002). Four Arrows (2008)

offers alternative ideas that mitigate the pathological³⁰ effects of deficit theorising. These alternatives are brought together as a collection of dissertations that present other ways of knowing, research and representation. He states that the dissertations have one thing in common; they are “authentic” and are quintessentially, “spiritual undertakings and reflections that honor the centrality of the researcher’s voice, experience, creativity, and authority” (p. 1).

A Kaupapa Māori approach to research endeavours to remedy the effects of deficit theorising by non-Maori researchers and enable researchersto tell the counter-stories. This methodology highlights the importance of a researcher’s positionality (Ladson-Billings, 2000, Twine & Warren, 2000). Kana and Tamatea (2006, p.10) identify six Māori cultural elements that an ‘insider’ considers when researching within their own cultural contexts:

mana whenua: power-sharing through guardianship links

to the land

whakapapa: gaining access through genealogical ties

whanaungatanga: established relationships within the
research context

ahi kā: recognition of the knowledge and contributions of
those who maintain the ‘home fires’

kanohi ki te kanohi: closeness and presence of the
researcher to the participants

kanohi kitea: being visible and involved outside of the research activities.

Primarily, being an ‘inside’ researcher will require adopting particular practices and protocols to give authenticity to the voices of the participants and due respect to the knowledge shared. Being a Māori researcher and of Tūhoe descent provides me with privileges and advantages

³⁰Pathology is a term used by Shields, Bishop and Mazawi (2005), and Bishop and Glynn (1999) in the deficit discourse about Indigenous children as learners, especially Māori children. The term is a metaphor to frame the impact of dominant group power over subordinate, less powerful groups, the dominance of the colonialists over the Indigenous peoples (cited in Harris, n.d)

as an ‘insider’ over non-Māori and possibly Māori who are not of Tūhoe descent. However, with this comes a responsibility to ‘get it right’ in the face of those communities.

Methodology Waimana Kaaku: Te horana o te kururangi

Because this thesis is a study involving traditional Māori knowledge, the methodology applied will be located within a traditional Māori paradigm. According to Kana and Tamatea (2006), adopting a traditional Māori paradigm needs to reflect one’s whakapapa (connections and tribal identity). Thus, this study will be more specifically framed within a metaphor that makes reference to a pepeha belonging to the people of Te Waimana from whom I descend. The people of this region are collectively known as Te Waimana Kaaku; depicted in a local pepeha: *Te Waimana Kaaku; te horana o te kururangi* (the unity of the Waimana people is like the spreading, entangled growth of the kumara vines) (Sissons, 1991, p. 110). Within this vine are identified the hapū (sub-tribes of Te Waimana and the leaders within these various hapū). This pepeha is a construct that serves three purposes; firstly:

As a means of defining the unity of themes and concepts of all the elements identified within the narratives that combine to make up the collection of data in this study and;

As a way to depict the collective efforts of the researcher and participants; the inter-relationship between these groups positioned in this study contributing to the growth of this thesis to its conclusion and;

Depicting the entwined methodologies within this study; with the aim of enriching the quality and honouring the information gleaned.

Further discussions follow expanding on the idea of a mixed methodological approach in this study.

A mixed research design

Te Aka: The vine, represents the interconnectivity of both a qualitative and quantitative methodology; merging data gained from the interviews and the general online survey. Mutch (2013) asks whether this approach in research

is a “third paradigm” and refers to the work of Tashakkori and Teddlie (2003, p.4) who suggest that there are three types of research:

Quantitatively oriented (those working within the post-positivist tradition and focussed more on numerical analysis)

Qualitatively oriented (those working within the constructivist tradition and using narrative data)

Mixed methodologies (those working within other paradigms; e.g., pragmatism or transformative-emancipatory paradigms, and using a range of data).

Mutch (ibid) continues this line of thought and refers to the work of Johnson, Onwuegbuzie and Turner (2007) who claim that a mixed methods approach is the ‘third paradigm’ stating:

Mixed methods research is an intellectual and practical synthesis based on qualitative and quantitative research; it is the third methodological or research paradigm...It recognizes the importance of traditional quantitative and qualitative research but also offers a powerful third paradigm choice that often will provide the most informative, complete, balanced, and the most useful research results. (p. 129)

There is no discrete list of mixed methods design options, and so researchers develop a design that answers their own research questions “within the constraints and boundaries of the study context” (Johnson & Onwuegbuzie 2004, p. 20).

This thesis proposes a mixed research design that derives from both the qualitative and quantitative methodological paradigms. Figure 5.1 below

depicts the parallel methodologies that merge bringing together an analysis of the quantitative survey and the qualitative in-depth interviews:

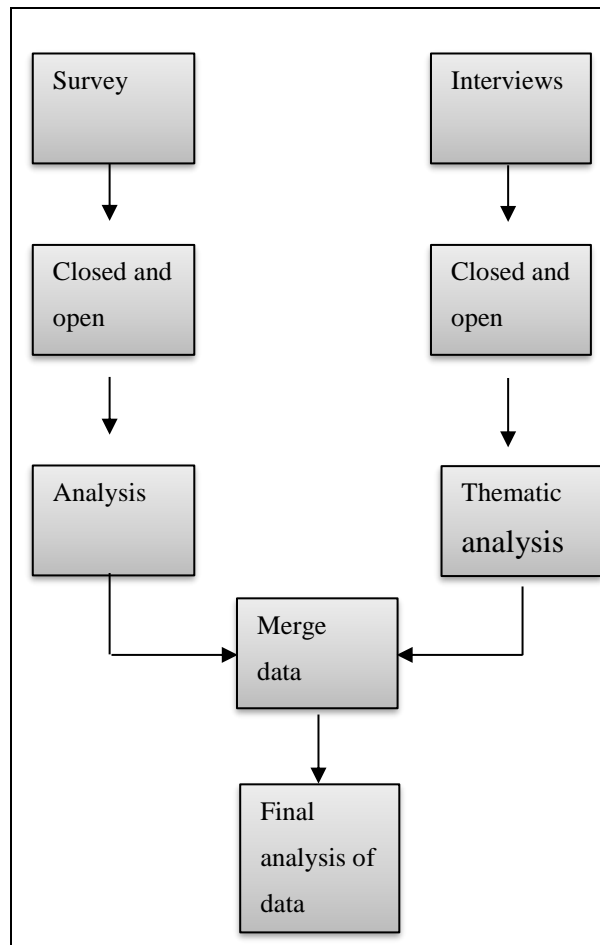


Figure 5.1: A mixed research design

Te Aka, as a qualitative methodology, embraces the narratives of all participants within an Indigenous Relational Phenomenological approach with the aim of capturing “the essence of the participants’ lived experiences and illuminating the meanings of these experiences” (Rainguber, 2003, p. 1155) as depicted in the *Pono* model. Within this, reflexive strategies are applied as cultural intuitions that assist researchers in their quest for meaningful and transforming methods of engaging with knowledge, data and people in the research process. The entire methodology; *Te Aka* is depicted below in Figure 5.2. The ethics process that is termed *matemateāone* is described under ethical considerations in the following section.

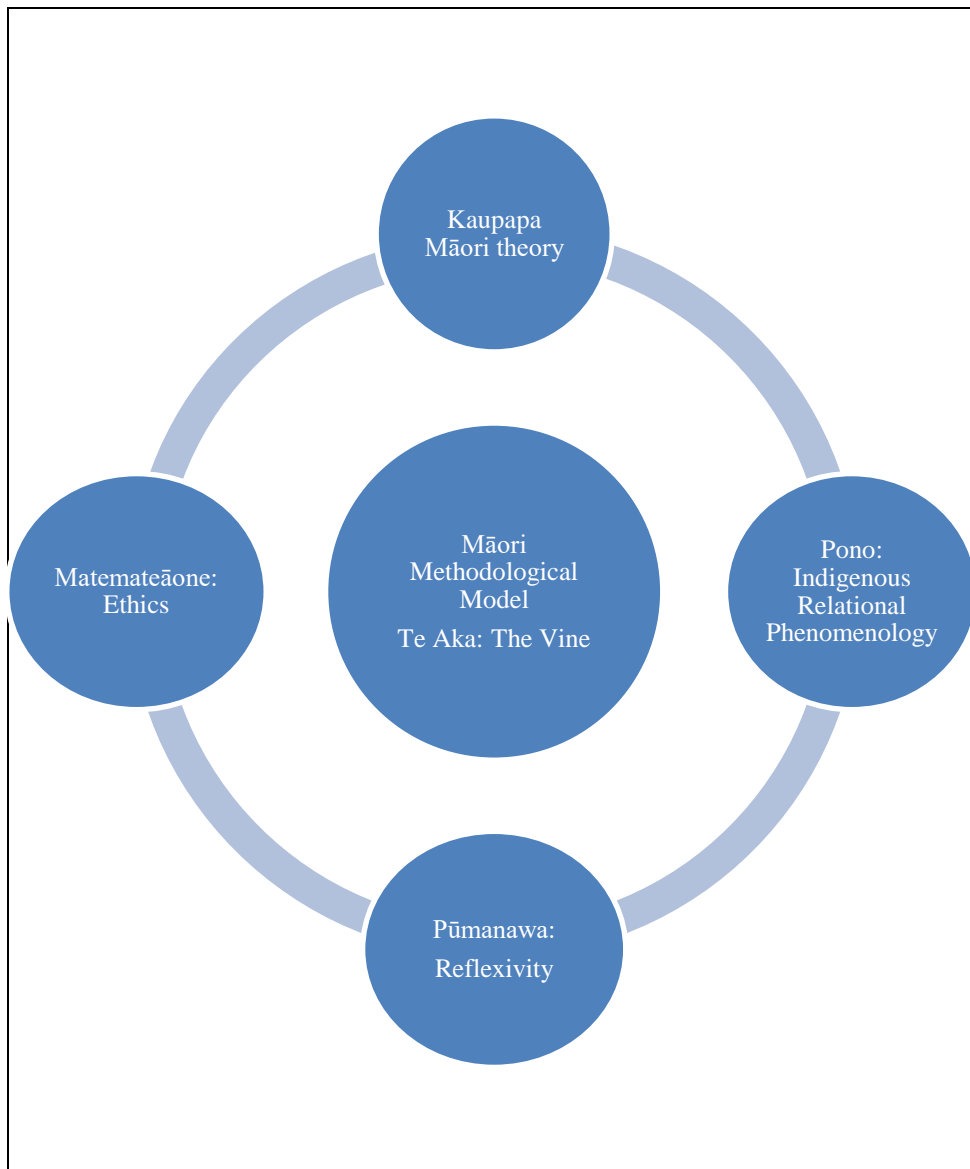


Figure 5.2: Māori methodological model *Te Aka: The Vine*

Te Aka brings all the elements of a Māori methodology together as a unified body of knowledge and practice. This model provides a frame for this study and will be referred to throughout the findings and discussion Chapters.

Ethical considerations

This study was conducted in accordance with the ethical standards of Te Whare Wānanga o Awanuiārangi Ethics Committee; guidelines that are particularly stringent on ethical behaviour when working with Indigenous communities (See Appendix One). As a localised Māori framework is applied in this study, cultural values are inherent within this methodology. Smith (1999) suggests that these cultural values:

Are factors to be built in to research explicitly, to be thought about reflexively, to be declared openly as part of the research design, to be discussed as part of the final results of a study and to be disseminated back to the people in culturally appropriate ways and in a language that can be understood. (p. 10)

The ethical considerations adhered to in this research draw on the Tūhoe concept of kinship termed *matemateāone*. Kruger (2005) defines *matemateāone* as a longing for one's own tribe. It is a profound connection to one's land, customs, culture, language and one's *whakapapa* to Tūhoe. Tamaroa Nikora would expand on this definition and claims:

Matemateāone has a number of facets but is essentially a feeling of genuine relationship and behaviour between people, place and property that engenders and demonstrates 'whanaungatanga' – a sense of relatedness, commonality, and group belonging. *Matemateāone* is the product of group membership and participation, as evidenced in the number of people who claim membership in an *iwi* called Tūhoe.³¹

Wharehuia Milroy explains *matemateāone* in these words:

As we understand it, it is associated with the manner in which we Tūhoe organise ourselves socially, culturally, politically, and spiritually. They are our ideals as an *iwi*, moral dictates that say how we are to behave. *Matemateāone* grows from within the group, knowing and getting to know each other. The physical cues such as trees, mountains, rivers and *kainga* etc. are all factors that activate *matemateāone*. Everyone of Tūhoe should share a subtle code of knowledge that goes to make up *matemateāone*.³²(pp. 22-23.)

The ethical considerations in this research are outlined in Table 5.3 and are part of the concept *matemateāone*; though each concept has their own identity or *mana*.

³¹Personal communications cited in Ngahuia Te Awekotuku and Linda Waimarie Nikora

³² Nga Taonga o Te Urewera, August 2003 (doc B6)

Table 5.3: Matemateāone: Ethical considerations for ‘inside researchers’

<i>Kaitiakitanga</i>	Ethic of guardianship which includes the protection of knowledge and information
<i>Whakapapa</i>	Provides a platform to build identity. Lines of descent that binds people together in kinship
<i>Whanaungatanga</i>	Kinship and the responsibility of maintaining and protecting these connections
<i>Mana</i>	Authority that each participant has in the research project and the responsibility of maintaining and protecting mana which can affect one’s reputation
<i>Utu</i>	The responsibility of reciprocity

The concepts outlined in Table 5.3 will be expanded on in the context of this research. Tūhoetanga (Tūhoe epistemology) has informed the selection of the concepts, the processes, rituals and formalities that mark the boundaries and guidelines when conducting qualitative research that is ethical. These boundaries and guidelines are maintained through tikanga, referred to by Doherty (2009, p. 233) as the “*Tūhoe truth*” in guiding the processes when engaging with whānau, hapū and iwi. Although Doherty was not specifically referring to ethics in research, the participants in this study are Tūhoe, as is the researcher, therefore, Tūhoe protocols of engagement with their own are applied and discussed in the following section.

Kaitiakitanga

Kaitiakitanga, as a traditional concept refers to the collective nature of guardianship opposed to individual ownership. This notion extends to the view that knowledge and thus ideas, belong to the people. In terms of this study, the data that emerges from the interviews and focus group discussions actually belongs to the participants who shared that knowledge. Therefore, an identified responsibility of the researcher is as kaitiaki (guardian) of knowledge revealed by the participants and them trusting that this will be done. The researcher as

custodian will ensure that the information gleaned from the interviews will be given back to the participants to validate the re-representation of this knowledge as being authentic.

Whakapapa

The metaphor of the kumara vine binds people together to create an acceptable and comfortable environment to conduct research together. A common whakapapa sets the platform for research to begin and continue to completion. Mead (2003, p. 42) would describe whakapapa as providing “our identity within a tribal structure and later in life gives an individual the right to say, ‘I am Māori’... ‘I am Tūhoe’... In short, whakapapa is belonging. Without it an individual is outside looking in.” And so, in researching one’s own people, being an insider is enabling for the researcher, because the whakapapa connections assist in authentic and intimate conversations to occur.

Mana

Mana is something that everyone is born with and can be built on or diminished depending on one’s achievements throughout one’s life (Mead, 2003). It is defined in the William’s dictionary (1992, p. 172) as “Authority, control,” and “influence, prestige, power.” Within research, each participant has mana and authority in terms of the stories they contribute. According to Pere (1982), mana is a state of being whereby individuals make personal sacrifices to uphold the mana of the individual or the collective. Within a research environment, the researcher ensures that the mana of the participants is protected. The practice of respect for each individual, extending to whānau (immediate family), work colleagues, one’s hapū (sub-tribe) iwi (tribe) and related communities will ensure mana is maintained.

Utu

Utu is a primary element within a Māori conceptual framework and has the function of restoring balance in one’s own life and the relationships established with others (Patterson, 2005). Joan Metge (2010) described utu as “one of the most important ordering principles in traditional Māori society” (p. 19). In terms of research, the concept of utu requires reciprocity, in the sharing and exchange of information. The researcher reflects on the process of this exchange in respectful terms in addition to how the research participants benefit from the research project. For Māori, the values of utu have not always been honoured and research conducted on Māori has not always been beneficial. In this study, utu

is adhered to in terms of the benefits to the participants that include the telling of their story and contributing to the corpus of Indigenous knowledge, research and practices that come from the completion of this doctorate.

The targeted group: The participants

The interview participants in this study were selected with a specific purpose to “satisfy a need to know” explicit information that could indicate cultural determinants for motivation that could possibly “extend the boundaries of existing knowledge” (Smith, 2001, p. 70). This type of data collection is described by Marshall and Brossman (1999, pp. 113-114) as “elite interviewing, or purposeful sampling.” Thus, the inclusion of participants with doctorates who are specifically Tūhoe was a purposeful selection.

The participants selected for this study are Māori and of Tūhoe descent who have completed their doctorates. This group interested me firstly because I was myself beginning a doctoral thesis and secondly, I was of the belief that there were motivations that were particular to Māori that I wanted to investigate further. This doctorate has given me an opportunity to study in more detail wairua and its related elements in relation to motivation. Tūhoe were specifically selected because of the whakapapa connection of the researcher to the participants and the knowledge that this iwi still adhered to their traditional customs and practices.

Additionally, I was interested in the motivations of doctoral scholars in their determination to complete their study. According to the Ministry of Education (2003) statistics, Māori have a higher level of retention at the doctoral level than non-Māori students, but lower levels of completion. This research study would assist in identifying the influences that help motivate scholars in continuing with their studies. This study brings to the fore knowledge and understandings about Māori learners which would assist in identifying how to better meet the learning needs of Māori learning and achievement.

Creswell (2007) recommends between five and 25 interviews to be a sufficient sample for a phenomenology study to enable meaningful and useful interpretations. In this study, eight in-depth interviews were completed. The participants were accessed through professional and whakapapa (genealogical) connections. They were situated in various academic institutions across a range of disciplines both nationally and internationally. As noted earlier, all were Tūhoe from various hapū (sub-tribes) within that tribe.

The second group of 13 were participants selected for the online survey. This group were gleaned from the researcher's own personal corpus of professional colleagues and also located on the web within the Wānanga, Universities and Polytechnics of Aotearoa New Zealand.

Other participants who were part of this study included the cultural advisors who provided a traditional perspective essential to this study. As my thesis included Māori knowledge, I needed to seek expert cultural advice for this and guidance around the practices adopted in working with the interview participants. The whakatauki below encapsulates in a metaphor the wise counsel offered by this group:

Ahakoā kua ngaro te huia i te ao tūroa, ko āna kupu ako kua mahue iho Although the huia is gone from this world, its words of wisdom are left behind. (Barlow, 2002, p. xiv)

In other words, the knowledge handed down from one generation to the next becomes part of that trove or library of cultural information that the cultural advisors hold and share.

The fourth group of participants were drawn from the researcher's place of work. They consisted of Māori and non-Māori who had completed their doctorates. The purpose for this group was to give critical feedback on the questions used and test out the online survey and generate discussion on the emerging discourses throughout this study.

Data Collection

A mixed methods approach was applied in the collection and analysis of data for this study. The methods used included indepth interviews, an online survey and a focus group meeting to address the research questions. The mixed methods employed for data collection assisted in the validation of this information to "transform the data for comparison" (Creswell & Plano Clark, 2007, p. 118). The qualitative data collected from the interviews provided a deeper understanding of the survey responses, and the statistical analysis a more detailed assessment of the patterns of responses. The triangulation of data increases the credibility and validity of the results in an attempt to explain the intricacies, peculiarities and complexities of human behaviours from more than one perspective (Cohen & Manion, 1986; Altrichter, Posch, & Somekh, 1996; Denzin, 1978; Keesee, 1997).

Merriam (2009) listed strategies to assist in ensuring the validity and credibility of qualitative research. This table (5.4) has adapted Merriam's list to reflect the strategies employed in this study and also reflect the Pūmanawa and Pono models:

Table 5.4: Strategies for promoting validity and reliability

Strategy	Description
Triangulation	Using multiple investigators to confirm emerging findings including interviews, questionnaire as part of a survey and focus groups
Member checks	Taking data and tentative interpretations back to the participants and asking if they reflect and honour their responses
Adequate engagement in data collection	Adequate time spent collecting data
Reflexivity	Critical self reflection by the researcher and discussions with the collective including focus group and cultural advisors. Cultural intuitions are used
Peer review	A focus group to peer review the questions and processes applied in this study
'inside' researcher	Whanaungatanga (relationships) assists in sharing knowledge and accessibility to participants and shared cultural understandings
Avoid variation	To assist in identifying factors particular to a specific iwi (tribe)

(Source: An adaptation of Merriam's strategies for promoting validity and reliability in qualitative research, 2009, p. 229).

Applying a mix of methods and strategies will ensure the validity of the findings and researcher confidence in the research design applied. The methods used in this study are outlined below.

Kōrerorero: Interviews

The process of kōrerorero was applied as part of the *Pono* model to encourage natural conversations to occur. The natural path usually begins with making connections genealogically and easing in to the research questions. The style adopted is a taken for granted approach that is termed *ngākau mōhio*, whereby the researcher and the participants have a cultural understanding of each other. The in-depth interview used in research has a similar process according to Fontara (Frey, 2000; Legard, Keegan & Ward, 2003; Rubin & Rubin, 1995). Interviews were one of two methods for data collection in this study. The interview (Kvale, 1996) was selected as this generates an opportunity for the creation of knowledge and a juncture for two people to exchange ideas on a topic of “mutual interest” (p. 2). The process of whakawhanaungatanga (establishing family type relationships) as part of the *Pono* model enables the researcher and participants to co-construct knowledge together and researcher to be able to conduct authentic conversations with those participants (Bishop, 1996). Bishop and Glynn (1999) suggest that:

In Indigenous research contexts, rather than the interview being a research tool primarily used by the researcher to gather data for subsequent processing, interviews should be developed to position the researcher within co-joint reflections on shared experiences and co-joint constructions of meanings about these experiences, a position where the stories of the research participants merge with that of the researcher in order to create new stories. (p. 25)

Geertz (1973) would add that interviews of this nature, with set key questions asked in an open-ended manner, provide opportunities to engage in intimate conversations. The interview questions in this study were directed to the participants’ experiences and feelings. At the root of phenomenology, “the intent is to understand the phenomena in their own terms to provide a description of human experience as it is experienced by the person allowing the essence to emerge” (Cameron, Schaffer, & Hyeon-Ae, 2001, p. 34). This research method correlates well with the intent of the study to understand the reasons, meanings and experiences in relation to the motivating factors and decisions made while studying towards completing their doctoral studies.

Moustakas (1994) states that there are basically two phenomenological interview questions that need to be included when applying this approach in research. These two questions are:

What have you experienced in terms of the phenomenon? For the purposes of this study: What were your motivations while studying towards the completion of your doctorate?

What events influenced your experience of this phenomenon? For the purposes of this study: What events influenced your motivation while studying towards the completion of your doctorate?

Other questions included were:

Describe your decision to begin doctoral study

Describe your decision in relation to the topic of your doctorate

Describe your experience while studying towards the completion of your doctorate.

In this study, opportunities were provided for the participants to reflect on their own experiences and the researcher to glean an understanding from their point of view, their interpretations of their worldview, the reasons, meanings and experiences in relation to the motivating factors and decisions made while studying towards completing their doctoral studies (Rubin & Rubin, 1995). The *kanohi ki te kanohi*³³ (face to face) encounters were the ideal process for seeking individual interpretations and responses; allowing the participants to share and unfold sometimes sensitive information and experiences (Kvale, 1996). For the participants in this study, *taonga tuku iho* as part of the *Pono* model enabled them to draw on their own cultural interpretations as the researcher and participants interacted at a cultural level naturally and knowingly.

Each interview was recorded, transcribed and a copy of the text returned to the participants for checking, to identify information for validity. A thematic analysis of the text was employed to identify the themes as well as the interrelationships between and among these

³³An important value in Māori society is the face to face encounters, *kanohi ki te kanohi* interactions. The one on one encounters help build trusting relationships and links to the notion of *ahi ka*, keeping the home fires burning. It is important to be seen amongst your own people and so, when conducting research, one must go to the people, *kanohi ki te kanohi*.

themes. The information gathered was stored in a locked filing cabinet with the researcher's supervisor.

Focus group discussions

A collective approach was applied in this study. This approach is part of the Pumanawa model of reflexivity whereby the researcher self-examines in collaboration with others. The groups formed were firstly the cultural advisory group and focus groups to test the questions posed in this study. Focus group interviews were used in this study as a pilot group testing the phrasing of the questions for the interviews and subsequent discussions to assist in explaining, exploring and giving feedback on results and findings from the research. The function of focus groups, according to Morgan (1988) is likened to a group interview but differs in that there is not a reliance on an interaction between the interviewer and the group. Instead, dependence is on the interaction within the group who discuss a topic selected by the researcher.

The focus group interviews are contrived situations and have both strengths and weaknesses. The strengths include the focused questions and economy in producing data in a short amount of time. The identified weaknesses include the managing of the group interactions in recording compared to individual interviews and produce less data (Morgan, 1998). The focus group discussions enable the researcher to engage in conversations around set questions with the participants. This results in co-constructing knowledge and the opportunity for reflexive activities of self-examination and reflection on the outcomes of these discussions.

Survey Questionnaire

An on-line survey was used to disseminate a questionnaire to gather further data of participants' responses. Although *kanohi ki te kanohi* (face to face) is a preferred Māori approach of engagement; a survey can provide data of emergent and unexpected themes. The survey widened the scope of this study and provided an opportunity to not only merge results, but examine any variations of the responses from the interviews with the data from the survey questionnaire.

The questionnaire is a commonly used and practical tool for collecting survey information, providing well thought-out, quantified data; managed without the researcher being there and usually analysed without difficulty (Wilson & McLean, 1994). The questionnaire in this

study provided a vehicle to obtain further information about the beliefs, values and perceptions of the research participants in relation to the research questions.

Data Analysis

Data analysis is a way to reveal “patterns, coherent themes, meaningful categories, and new ideas and in general uncovers a better understanding of a phenomenon or process’ (Newton-Suter, 2006, p. 327). For this study, an adaptation of Crewell’s (2007) six-step process for analysing data from a phenomenological background is followed. The steps are outlined below:

1. Data from the survey is collated and interviews transcribed
2. Texts are read and the data categorised into groups
3. Examination and description of the essence of data from different angles; that of the researcher and the participants
4. Noteworthy headings are developed and grouped into meaningful themes
5. A description of what happened and how the phenomenon was experienced by the participants and compare the researcher’s descriptive results
6. Present the essence of the experience through narration and tables.

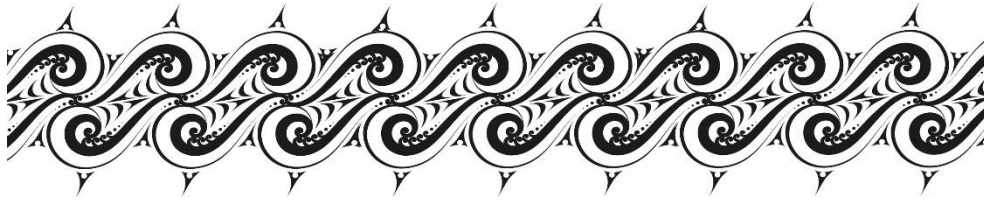
Neuman (2006) described the process of data analysis as a means for identifying patterns to explain the aim of the studied phenomena. The analysis began with the writing itself, creating a reflective, “cognitive stance that generally categorizes the theoretic attitude in social sciences” (VanManen, 1997, pp. 124-125). From this basis, continual rethinking, rewriting and reconfiguring became part of the writing process in this study, as the researcher engaged with the theories, research studies and experiences and perceptions emerging from the interviews (Richarson, 2002).

In this research, collective decision-making that was underpinned by the *Pono* and *Pūmanawa* models and feedback assisted in the writing and rewriting in the study. This process of meaning-making from the information gleaned in this thesis is described by Malfroy and Yates (2003), as an “enterprise of the group, not just of an individual” (p.128). With this approach, accountability to others is an integral consideration in the processes adopted and the work that is produced.

Chapter summary

Locating research within a traditional Māori frame fits well with a mixed methodological approach, as this chapter has demonstrated. Te Aka: The Vine is a metaphorical representation of the holistic nature of this study interconnecting the methodology and methods used to address the research questions. This pepeha brings together an ethical process that provides an opulent range of traditional principles that assist in providing a process in order to conduct the research itself in addressing the research questions posed in this study.

The next section will present the Findings as shared by the participants from the indepth interviews and online respondents.



Chapter Six: The Findings

Introduction

Te Aka: The Vine connects the participants from the face to face interviews in a common whakapapa (genealogy) to the participants in the online survey. From these two methods emerge common and distinct themes. At each node of the vine the individual participants are represented as leaders in their disciplines and within their communities as they reveal their stories about their motivations during their doctoral studies. In order to present the findings from these scenarios, the chapter is divided into two sections. The first section draws on the data from the face to face interviews and the second section presents the findings of the respondents from the online survey. Eight major themes were identified across the data from the interviews and the online survey that included wairua, identity, whānau, role models, being Māori is political, utu: reciprocity, agency leadership, with less prominent themes including the importance of kaupapa, validation of Māori knowledge, mentorship, supervision and scholarships, previous studies and resilience.

To begin the first section of this chapter is an introduction to each of the interview participants. Pseudonyms are used for all of the participants bar one, Hohepa, who specifically requested his name be retained. Most of the participants offered pseudonyms, others did not respond and were therefore given aliases. Following the introductions, the common themes across participants generated from the interviews are listed and extracts from the interview transcripts are presented as examples of these themes. There were eight respondents interviewed, all of whom identified as descendants of the tribe known as Tūhoe with links to other iwi and hapū. They had all completed their doctorates at the time of the interview. Two respondents were located overseas; one was interviewed by phone and the other, because of whānau commitments presented a written response to the questions. The *Pono* model (Indigenous Relational Phenomenology, IRP) and the *Pumanawa* model of engagement, framed the interview process that took heed of the cultural intuitive

methods which rely on one's own consciousness in honouring the relationship with the participants and their shared stories.

Their responses commence the following section.

Background of respondents

Miri

Miri began her Doctorate in 1996 and was completed in 2001. At that time, Critical Theory was used as a means to challenge the seemingly obviousness and naturalness of the world and in particular the world as perceived by Māori. She expressed that Kaupapa Māori theory had created a space for intellectuals to articulate more clearly Māori ways of being within an approach that is academically robust. In terms of beginning her doctorate, she was encouraged by Maori intellectuals and also saw an opportunity to expand on the work she was doing as a teacher in applied linguistics.

Rapata

At the time of the interview, Rapata was lecturing in a University setting. He began his doctorate at Massey University in 2004 and completed three years later. Although working full-time and studying full-time at that time, Rapata felt fortunate in having the opportunity to apply his research, which was part of his job, into his doctorate. His interests and passion lay with te reo Māori me ōna tikanga (Māori language and customs) and accordingly, his thesis investigated the impact of iwi radio (tribal radio stations) on te reo Māori. It was important to Rapata as a Tūhoe scholar, that on the completion of his doctorate, he contribute back to his people and communities.

Parekura

Parekura began her doctorate at Te Whare Wānanga o Awanuiārangi (TWWoA) in 2008 and completed in 2014. She also worked full-time and studied full-time. Her topic investigated Māori women and identity in Aotearoa New Zealand and Australia; an extension of her interests in exploring pathways for Indigenous women, including her whānau and in particular, her nieces, in relation to teaching and mentorship. Parekura was lecturing at TWWoA at the time of the interview. She has a commitment as a Tūhoe and Ruapani scholar,

to contribute as a positive role model, to her community, hapū and iwi both politically and educationally.

Hera

Hera began her doctorate in 2003 and had sat her orals in 2007. She was awarded a Health Research Council Māori Health Scholarship to assist with her studies. As the research Hera was involved with was moved to Massey University, she decided to move from the University of Otago with her supervisor to do her doctorate. Her topic focussed on understanding why some people are morning-type people and some people are evening-type people in relation to the science of sleep. Her passions lie in the area of science and Māori health. As a Tūhoe scholar, Hera aspires to be engaged in research that is meaningful for Māori and specifically in the area of Māori health. Beyond her own career, she would like to encourage a greater Māori engagement in maths and science; right from the start of school.

Taina

Taina began her doctorate in 2005 and graduated in 2009 at the University of British Columbia (UBC) Vancouver (British Columbia, Canada). Taina's passions lie in researching within her communities and writing and publishing about Indigenous matters. Hence, her topic stemmed from her own iwi and involved an investigation of the contributions children make in sustaining their identity through kapahaka. As a Tūhoe scholar, Taina is keen to create a critical space in academia to advance Indigenous knowledge

and as an extension of her doctorate to investigate further Te Ahurei (Tūhoe kapahaka festival) and to eventually create a database of Tūhoe traditional waiata performed at the Ahurei.

Hohepa

Hohepa began his doctorate at Te Whare Wānanga ō Awanuiārangi in 2011 and graduated in 2014. His thesis investigated the concept of mana motuhake (self-governance) with examples from First Nations in Canada and the people of Tūhoe in the hope of looking for positive models for his people. At the time of the interview, he was working in the postgraduate sector in a Wānanga. Hohepa thought it was an important responsibility as a Tūhoe doctoral scholar

to maintain a connection with whānau, hapū and iwi and be involved in making decisions at that level.

Nanise

Nanise began her doctorate at Massey University in 2009 and completed in 2014. Her thesis investigated te reo o Tūhoe me ngā tikanga; the language of Tūhoe in its many forms.

Nanise's passions and interests are a continuation of her doctorate, in writing and research on te reo Māori me ngā tikanga.

Hori

Hori began his studies towards his doctorate in 2003 and completed in 2011 at Massey University. As a Minister, he thought it natural to gravitate towards the spiritual for his doctorate and so investigated Te Wairua Komingomingo o te Māori (The spiritual whirlwind of the Māori). He is interested in Indigenous theology and wants to examine karakia and the relevance of this in today's world. Hori plans to translate the Paipera Tapu (The Holy Bible) from the King James account to the Good News version.

Emerging Themes

A degree of flexibility was applied in the interviews, with the desired effect of creating a space whereby questions could be clarified, further probing of responses occur and the offering of prompts where necessary. Both verbal and non-verbal prompts were used to assist in focussing the respondents to the questions. Creswell (2007) supports the use of prompts in interviews in order to maintain a focus and also ensure that data obtained are optimal responses from the participants. This was certainly the case in these interviews.

A thematic analysis was followed in this study and began with (Mutch, 2013):

- Reading through the transcripts for understanding

- Highlighting the key points

- Coding the key points with key words and themes in the margins

- Identifying patterns

- Grouping themes

- Highlighting relevant quotes

- Summarising with relevant examples

In considering what part wairua played in the motivation of doctoral scholars to continue and complete their doctorates, a range of factors emerged across all of the data. These elements are presented in the form of themes beginning with their responses about the influence of wairua in their studies

Wairua

This thesis sought to investigate the motivational factors that contributed to Tūhoe doctoral scholars completing their doctorates and the potential link that wairua had in this completion. For the participants in this research, their interpretation and beliefs about wairua varied. This in turn affected their view on wairua as a motivational factor in their studies. Subsequently, for all participants, the influence of wairua was a motivational factor; for some it influenced the totality of their work and for others, wairua was one of a range of factors that motivated them to continue to complete their doctorates.

Hori believed that his whole doctorate was affected by wairua. He linked wairua to the energy that exists in the relationships people have with one another and to their environment. This energy he said ignites other elements that included ihi³⁴ and mana³⁵ and wehi:³⁶

I don't think that it would have worked without wairua. Wairua is in the relationships people have with one another and their relationship with the environment. That is where our tipuna were superior; they were in connection with – Tāwhirimātea, the mountains, the rivers and making this connection personal. There is an inter-related aspect. It is through your wairua that gives you the ihi, the mana: hara mai te ihi te wehi; it makes you who you are and what you are. (p. 4)

For Parekura, wairua was also connected to ihi as described in her explanation of how the topic of her doctorate affected her. She also viewed her doctorate as a valuable contribution for Māori women:

³⁴Ihi refers to the vitality or total personality of a person, which increases through devotion to the gods and the development of one's skills and talents. Ihi encompasses every part of one's being and includes one's physical, spiritual, and psychological attributes (Barlow, 1991, p.31).

³⁵ In modern terms, mana includes the "power of the gods, the power of ancestors, the power of the land and the power of the individual (Barlow, 1991, p. 61).

³⁶ Wehi is the effect that one person's power and influence has on another (Barlow, 1991, p. 161).

The kaupapa grabbed me and it satisfied my intellect and wairua and desire, my hinengaro, my wairua, my ihi to pursue this pathway as I knew I had something to offer in this field for Māori women. (p. 1)

Rapata described wairua as being infused within the cultural approach applied in the collection of his data. As he recalled:

My whole doctoral approach has a particular wairua to it. So, before I collected data or went into other regions, I would do a karakia (prayer). (p. 3)

As well, Rapata described the process of invoking wairua by calling on his grandfather as inspirational in writing during times of struggle and the challenge of finding the right words to write:

I called out for the inspiration to come. I would call on my grandfather, my tupuna, koutou ngā pakeke ki te pō, kia taka mai koutou i tēnei wā. Kimihia ngā kupu. Help me find my words. I had my own karakia and as soon as I finished, I would just start writing. I found I could maintain that wairua. Ninety percent of the writing came from this. (p. 3)

He also felt that wairua and identity were inextricably linked and together were a source he could draw from to inspire him to write. He described the experience in this way:

The last five hundred good words came and I sent it to my supervisor, I'd finished, I kind of put that wairua to rest. I drew from a source within. As Tūhoe, we have a strong connection to who we are. It is only now I've been able to talk about my grandfather in this way, it's very Tūhoe. The wairua lead me. (p. 3)

Interestingly, Parekura talked specifically about wairua itself and described how at times her wairua was affected when confronting personal challenges. The challenges included family and personal health issues, financial difficulties and supervisory challenges. These challenges would affect her ability to write. She described this in the following way:

My wairua took a battering. I was on the verge of throwing the doctorate in the fire again. (p.2)

She continued:

My supervisor was going through her own issues. Our relationship became worse. The feedback wasn't happening. I questioned myself and when this happens: it was patu wairua. (p. 2)

For Parekura to overcome these challenges and bring her wairua back to an equilibrium, she would draw strength from her whanau in order that she could continue writing:

I do believe that my children and my mokopuna were the ones and my extended whānau and hapū that encouraged me, that gave me the strength, the kaha, it strengthened my wairua and fed my ihi to keep going. (p. 3)

Parekura also referred to the pervasiveness that wairua had in her studies and her life. She viewed wairua operating at two levels, one through karakia and the energy this invokes amongst the people and within the doctorate itself. Her doctorate she believed had a wairua of its own as the following extract reveals:

I think it's [wairua] is pervasive. It's everywhere. It's an integral part, a natural part of life. I would take the opportunity to be part of karakia [prayer], ahakoa te haahi [no matter what denomination]. I believe the doctorate itself had a wairua about it; that developed and grew, it had an organic nature to it. And now I understand why it takes six years for a thesis to grow and develop. You've got to allow its essence, its wairua to grow and yes you're ready to be born, go into the world and be published. For myself, it helped to sustain me through the last six years. Wairua ā te whānau, hapū, iwi [wairua of the family, sub-tribe and tribe]. But in essence, the actual doctorate itself had a wairua that reaches to fruition pērā i te ira o te tangata [like the growth of an individual], as an embryo until its ready to be born, ā ka whānau mai. (p. 4)

The following respondent also believed in the power of karakia evoking wairua in his studies.

Karakia was a large part of my research. Before I went anywhere and after I left those people I did a karakia. It was important for me to do that and to keep coming home, to Waiohau and to Ruatoki. I'd go to Canada and then go home to reground myself. It helps clear my head, and feel a bit more secure a wairua especially with all the travelling, physically, I needed that grounding, an inner peace, because I had to be careful in doing the work there and the work here. (Hohepa, p. 3)

Nanise referred to her kaupapa (topic) that motivated her to write and the wairua within that kaupapa in the following way:

Apart from the stubbornness of wanting to complete, the kaupapa itself drove me to keep writing. The kaupapa entrenched with our reo carried with it its own wairua. Words came to me and the kupu [words] had a wairua just like the wairua of a person, it was the same. Like the spreading of the kumara vine with its leaves; each word

leading to another linking together to form whole sentences and messages; moving from te ao kikokiko ki te ao o te wairua [the physical world to the world of wairua]. This was the process endured during the writing phase. At times I would write a little bit; sometimes in the middle of the night. Koirā te wā o te wairua, kei te oho te wairua [that is the time when wairua is awakened]. This carried me through. (p. 1)

Furthermore, Nanise described in more detail her understanding of wairua. She referred to the importance of keeping in touch with one's culture and connection to the land. This was the impetus for her staying connected to her kaupapa and to continue with her writing:

Ko te ao Māori o Tūhoe is tied up with both spiritual te hunga wairua and te hunga kikokiko; the two cannot be separated; you are born with these two elements: You are a manuhiri, waewaetapu, in this world; your feet have not touched the ground. Wai [rua] is connected to who you are: Ko wai koe? [who are you?] Nā wai? [From which waterway did you spring?] My fire did not extinguish, although some who are away from their rohe [district] become disconnected with their reo, their whakapapa, they lose those things. I have not lost those things. They are what helped me stay connected to my kaupapa and complete my doctorate. (p. 2)

Hera thought a while about wairua and whether this was a contributing motivational factor in her doctoral studies. She linked wairua to determination in this way:

I haven't really thought about it. I suppose wairua captures the feeling of determination I had, and still have, doing my PhD. Knowing that although a PhD journey can be a lonely process, that you're not really alone, that there are people, whānau, our kuia and koroua who we carry with us all the time. (p. 5)

For Hori, returning home was spiritually motivating, he believed that this invigorated him to continue in his studies as expressed in this excerpt:

The Tūhoe festival; that was my rongoa [medicine]. Everytime we came back home, I revelled in it. Once I got back home and crossed the confiscation line, I changed. It was my wife who noticed it. I never thought about it. I go back to who I was, who I am. As soon as I come back, I'm in another world and recall that saying: E hoki ki ou maunga, kia purea koe e ngā hau a Tāwhirimatea [Return to your mountains; that you may be cleansed by the winds of Tāwhirimatea] that was a recharging of the batteries. Those were the motivations and the things that helped in completing my doctorate. (pp. 3-4)

Miri articulated clearly her definition of wairua and proceeded to describe what it meant to her personally in this way:

Wairua is about principles, courage, honour, love, peace and harmony. Wairua is a principled way of living. And so, in doctoral study, this is a courageous act and to complete is almost honourable act a Māori woman or a Māori man can do. (p. 2)

She continued to articulate how her upbringing prepared her spiritually to do a doctorate in terms of the principles that were imparted upon her by both parents in the following way:

I was talking about Faith, that's wairua. That was my Mother and her faith in God, her faith in being Māori and her faith in belonging to a large whānau who lived 8 hours away. I learned about faith in a different way from my Father. He was a deeply wairua man having served as a soldier. Their upbringing of me has made me aware of these things and philosophical about the world. They provided a loving home with high expectations and always there to support. (p. 2)

For Taina, connecting to one's tupuna and atua was spiritual and motivated her to write, as she expressed in this way:

I think of ancient knowledge and the environment. I think of identity and the transmission of knowledge from one generation to another generation. The people get to re-enact these events through waiata and emotions within these.

At 3a.m there is that spirituality there is Hinepukohurangi. At this time, the best writing was done and conversations I had as the mist started to lift...That occurred the day that I defended my thesis. (p. 3)

It has been evidenced in the responses of the scholars, that wairua invoked and inspired them in their doctoral studies. This is the thesis of my study. Wairua as interpreted by the respondents was influential as they worked towards the completion of their doctorates. Their interpretations of wairua varied, but all would agree that wairua is a phenomenon that evokes energy and a motivational factor in their doctoral study. Wairua took various forms, according to the participants, manifested through principles and beliefs, experiences and the relationships formed.

Another factor that motivated scholars in their study was identity and a sense of belonging that was paramount in their view of self in relation to the collective. Identity, for all of the participants, influenced them in varying degrees during their doctoral studies as discussed in the next segment.

Identity

For all of the participants in this study, a major contributing motivational factor was one's identity. Identity and wairua are interconnected which is echoed in the previous section. When the participants refer to wairua, they are linking to those special places, people and atua that are part of Māori identity. Identity for Māori refers to an individual's whakapapa in knowing who you are in that whakapapa, the connection to others and where you come from. While identity emerged as important in motivating one to study, the scholars viewed identity in different ways. For some, identity was expressed in terms of their relationship to the land from where one originates. Links to one's ancestral land is termed *matemateāone* and is defined as a profound connection to the *whenua* that is spiritual (Rangihau, 1992). This connection is a fundamental tenet to one's existence, thus one's identity. Nanise made reference to *matemateāone* in the following extract:

Knowing who you are is important. *Matemateāone*; that link to the *whenua*; your roots. You need to be passionate about your *kaupapa*, I am in terms of *te reo o Tūhoe*.
(p. 2)

For Rapata, he believed that *matemateāone* encapsulated *Tūhoetanga* and motivated him in his study in these words:

We come from each of our communities, we have our nuances. That *matemateāone*, that real *Tūhoetanga*. I wrote about *matemateāone* in my masters thesis.
Matemateāone is this connection, it is uniquely *Tūhoe*, a connection we have to one another, an ancient organic kind of bond that we cannot separate ourselves from. (p. 4)

Rapata continues with this line of thought highlighting a connection to a larger collective; one's *hapū* and *iwi* as motivation in his study:

Having that connection to where you're from; you realise that you're not an individual doing an individual topic. (p. 2)

He was also of the view that being part of a collective built resilience as expressed in the following way:

Our *iwi* have always been drivers in maintaining our own wellbeing and our identity. Being *Tūhoe* influenced my topic. It was solely directed at *Tūhoe*. How important that history was. I feel that every action I take is a reflection of my people. I have a responsibility because, if my *tūpuna* were able to do what they did, well, I shouldn't

just settle for mediocrity. I think that resilience comes from them, my identity, Maungapohatu.³⁷(p. 4)

Parekura referred to *matemateāone* as an influence in her study as a result of the relationships she had with her people and viewed this time as an opportunity to strengthen those relationships:

Opportunities ki te whakawhanaungatanga, te *matemateāone*. (p. 2)

Taina considered her *turangawaewae* (foothold) and the importance of not only knowing one's origins, but being a part of that place, that *matemateāone* which inevitably helped position her in everyday life and a driver in her study as the following example shows:

Being Tūhoe meant a connection to a place; a philosophy of a place; a metaphor of *te reo* (Māori language). Our connection to our place is what grounds you -

Maungapohatu, Ngāti Koura, Ngāti Haka, Rangitaiki, Ohinemataroa. I can feel it.

That's my *turangawaewae*, where I grew up. That helps position me. (p. 3)

Being Tūhoe was a driver for the participants in this study. This was highlighted in their responses in relation to the reasons why they chose their topics as expressed in the following excerpts as described by Hori and Hohepa:

Being Tūhoe strongly influenced my doctorate, I had to be who I am and be true to myself. (Hori, p. 4)

Being Tūhoe influenced my topic. It was solely directed at Tūhoe. (Hohepa, p. 3)

For Rapata, being Tuhoe influenced the methodology applied in his thesis as expressed in the following extract:

I don't understand *kaupapa* Māori. It's not just a tick box mentality. I thought about the things that are important to me as a Tūhoe. I took a look at post-colonial theory, this is who I am and this is how it is going to be infused into my writing. The structure I followed was the *wharehenui*. This dates back to our *tūpuna*. That for me was my methodology. It's Tūhoe, it's a natural thing. (p. 3)

³⁷Maungapohatu is a sacred mountain to the Tūhoe people

In conversation with Taina, she exclaimed that identity and wairua were inextricably linked. She explained that knowing oneself was connected to one's identity in being Tūhoe and the inspiration to write was intertwined with spirituality, as voiced in this passage:

What it means to be you. In order to make decisions, we have to be well and the starting point is with ourselves linking to our own hearts and our own spirit. Healing thyself, knowing thyself to understand the greater world help in understanding oneself. How does one get there? It will be as a collective. If I didn't know my identity, I would not have been able to write about my topic or without being Tūhoe and without going to the Ahurei.³⁸ (p. 4)

For Miri, there was no doubt that her identification to the various tribes she was connected to shaped who she was and influenced her philosophical and intellectual view of the world. She referred to her Mother and the constant trips they made, as they were growing up, back to Waimana and the many visits made to various families along the way. She reflects on these points in this way:

On reflection, I was raised in a home with parents who were fluent bilinguals and so both worlds were opened up to me. This shaped who I was to become. Our trips home to Waimana with our Mother and the many visits to families on the way kept the relationships with others strong and strengthened our connection to where we came from and who we were. (p. 1)

For Rapata, reference to his upbringing as being beneficial was cited in the way he approached his research:

My parents and my grandfather in particular, raised me and made me the way I am. I think that when I was doing the research in particular, studying every radio station, about 21 regions; the thing that sustained me in fronting each of those iwi was my ability to speak te reo, my knowledge of tikanga and my Tūhoetanga. All the participants responded positively. Engaging in this whole process that involves whakapapa, tikanga, waiata and whaikōrero was the work of my tūpuna; that's all

³⁸The Ahurei is a Tūhoe cultural event held every two years celebrating through kapa haka (cultural performances), debates and sporting activities.

passed down; they set a platform. In the actual document, I wrote about my whakaaro about being a Tūhoe person. (p. 3)

According to Hera, when asked how being Tūhoe influenced her topic; this prompted her to reflect on her motivations and she came to the conclusion that being Tūhoe was a driver and expressed her thoughts in this way:

That's a good question. At face value my topic probably doesn't look like it has much or any relevance or link to being Tūhoe. However, I would argue that being Tūhoe was the driver behind the whole thing! My mum made sure that I knew where I was from and who I was, and everything that entails. They taught me that knowledge isn't new, perhaps what we're learning about or thinking about at Uni is 'new' however, our people have an ancient knowledge and that our kuia and koroua protected that knowledge and used that knowledge. (p. 5)

A kindred connection provides an individual with a sense of belonging to a community. This is certainly true for the scholars in this study. They felt that their identity in being Tūhoe contributed to their motivation to begin their doctorate, create the topic in their doctorate and assisted in motivating them to continue to write to completion. This kindred connection to their iwi offers feelings of solidarity and mutuality generating communal values and instilling a sense of commitment to the collective. Matemateāone for some of the respondents was identified as a profound connection to the whenua that was a link to one's origins that invoked within Tūhoe a collective pride and responsibility to promote and strengthen Tūhoe knowledge and practices and a commitment to contribute to their communities. These communities include iwi and extend to academic, social, legal and cultural communities. To be a communitarian was a driver for these scholars in their studies.

As with wairua, the respondents have their own ideas about what identity means to them and the influence of identity in relation to motivation during their doctoral studies. An underlying passion that is evident amongst the scholars is the pride in belonging to a collective that is Tūhoe and this being a strong driver in their efforts to complete something as monumental as a PhD. The next segment will present the responses of the scholars and their views on whānau as influential in their studies.

Whānau

All participants acknowledged the influence of whānau (family) as a factor in their decision to begin a doctorate and continue with their studies.

Whānau included mokopuna (grandchildren), parents, grandparents, kuia (women elders) and kaumatua (male elders) and tūpuna (past and present elders). Rapata felt strongly about the influence of whānau and in particular his grandfather:

My Grandfather was the biggest influence in my life. He grew up in Ruatahuna in the 1930s and never went past Huiarau School. He was unrelenting in his drive for his grandchildren to get an education. Education was our way forward, our future. I was very lucky to have had a supportive family who made sacrifices; my grandfather in particular. This drove me on in my studies. (p. 1)

Another participant referred to her grandfather and the messages from her kuia in the following way:

My great grandfather would say: Me haere koe ki te kura; kia mohio ai koe i ngā mahi a te Pākehā [Best you go to school; so, you will understand the teachings of the Pākehā]. He wanted us to increase our knowledge. My grandmother would also say: Kaua e haere ki te kura kia haututu [Don't go to school to just muck around]. (Taina, p. 2)

Taina continued and reflected on the time while writing her doctorate. She would think about her kuia and grandfather for encouragement early hours in the morning. For Māori, these hours are significant, a time when one can draw on spiritual intervention for assistance, encouragement or inspiration. She recalled those times in this way:

While writing, I had all the pictures of my kuia and grandfather around me and my computer. I would go outside about 3 a.m. That is where I use to have my conversations; they were like ngā waiata koroua [the ancient songs]. You go to sleep but can't go to sleep. In those conversations; the messages; don't give up, keep going. These are my reflections. (p. 2)

Similarly, Hera commented on whānau messages of encouragement about the importance of pursuing an education as expressed in the following passage:

I'm always motivated by my parents and my family. I mentioned that my parents have been major advocates for education and knowledge throughout my life so I always hold them in my mind in my work, and also now as a mother of three young children, the oldest one looking to start her formal education journey next year as she starts school. (p. 3)

Hera continued with this theme and added that she considered her upbringing as an important influence on her attitude towards knowledge and education:

All my life my parents had worked hard to ensure that I had a terrific and well-rounded education. They instilled in me a respect for knowledge, Māori and Pākehā, and taught me that through knowledge anything was possible. I wasn't the best student, to be honest I could have applied myself much more and I found lots of the undergrad science papers really challenging, but my parents also taught me not to give up. (p. 2)

Inter-generational influences as expressed by the previous respondents, is for Hohepa, motivation for him to continue with his doctoral studies. He refers to his mother who was studying, as motivation in the following way:

Another motivation was my mother who was doing her Bachelor of Maturanga Māori at the same time I was doing my Masters. She was always encouraging me to carry on with my doctorate. I lost my mother, and her sister who was like my mother, they died two weeks apart from each other. (p. 3)

Hohepa also referred to his sister as motivation in his own study with these words:

My sister's whole educational journey influenced me, her Masters, which to me was way out of my reach at that time. (p. 3)

Miri spoke of her obligations to her whānau as motivation in relation to the things she set out to do in her life and shared her thoughts about this in the following way:

There were no set goals in my upbringing, just expectations and obligations. I was the oldest and I had to succeed and look after my sister. That's a driver; you know who you are and what you have to do. You'd hear the conversations as a child by your elders; that lifts and strengthens your resolve that your transformation is going to make a difference, the seeds have been sown. (p. 3)

For Nanise, her motivation stemmed from the desire to gift her doctorate to her grandchildren saying that:

This would be a koha for my mokopuna. (p. 1)

Influence from family was described by Parekura as a result of her matriarchal whakapapa (genealogy) in this way:

My real passion was Mana wahine, this interested me. I think there are a few drivers there. One is that I come from a matriarchal whānau on my mother's side and

secondly, I am the fourth generation of Māori activists from my Taranaki and Ruapani side. Both sides of me are proactive in mana motuhake and dealings with the crown.
(p 1)

Messages from whānau members were also expressions of aroha (love) that manifested as motivation to continue his study as noted by Hori:

There was also my family, my parents who strangely enough, never said anything. But, my Mother it was her way of loving us as her children and that of nurturing us with very little material things. (p. 2)

He continued to express recollections of his Mother as a modest person but her nuances imprinted memories for him that inspired not only him in the work he did, but his life:

The little things that she left behind were memorable. Little simple things like that inspired me. (p. 2)

Miri also pointed to the influence of her parents and the principles espoused by them in her upbringing. The environment was a loving one that minimalised the importance of material possessions and instead prioritised the importance of relationships and having high expectations in your pursuits:

A loving home and one of high expectations and parents there to support you with whatever you wanted to do. (p. 2)

Hera referred to her family as a major influence to do her doctorate and explained that her parents with their encouragement motivated in her education endeavours as expressed in these words:

My decision to do a PhD was a relatively easy one. My parents had always encouraged me to look for, and take up opportunities when they presented themselves.
(p. 1)

Interestingly, Hera felt that the obligation towards family while studying extended beyond familial responsibilities to a sense of accountability to Māori generally:

I think there is always a level of expectation and obligation to our families and our people when Māori are engaged in higher learning. It may not be explicit but is recognised nonetheless. (p. 4)

The respondents acknowledged the positive influence whānau had in studying towards the completion of their doctorates. This influence acted as motivation for them to begin a doctorate and to continue in their studies. Accountability to the wider whānau group

extending to hapū, iwi and Māori in general was motivation that stemmed from a profound connection to one's iwi. Within their whānau or wider communities, are people who were instrumental in motivating the scholars in this study to continue in their studies. The next section reports on the influence of role models as identified by the scholars.

Role Models

For a number of the participants, the influence of role models motivated them to either begin or continue in their studies. Role models included academic leaders, whānau members and themselves as role models to others. Academic leaders who hold values grounded in manaakitanga (care), whakaiti (humility) and aroha (love) for others, recognise “that their own contribution is time limited and that future potential leaders must be identified and encouraged” (Glover, 2013, p. 72). Glover continues to say that, “new leaders will not be developed and come forth if elders do not mentor, involve, create opportunities and eventually stand aside for them” (p. 73). For these scholars, a number of academic leaders were mentors and identified as role models in their doctoral journey.

This respondent identified two academic leaders who encouraged him in his studies:

It was Dr Mason Durie who encouraged me to do my PhD and gave me the idea that it was possible. Without that I wouldn't have done it. Dr Taiarahia Black encouraged me and helped me after that. (Hori, p. 1)

Dr Mason Durie also influenced this respondent with the direction of his doctorate noted by him in this way:

Dr Mason Durie suggested I use this information for my PhD and as a consequence I started my doctorate in 2004. Three years later I finished my PhD. (Rapata, p. 1)

Although Miri did not speak specifically about role models, she referred to the influence that scholars Graham and Linda Smith had on her to do a doctorate. She described this as a wairua experience in the following excerpt:

Graham Smith was a visiting professor and asked if I wanted to do a doctorate. From then on it became an expectation and obligation to go ahead with that. I resigned from my job and under his stewardship began the journey. That's wairua. (p. 1)

Graham Smith (2000, in Archibald, 2008), proposes that an Indigenous call to serve is transformative and expresses this idea in these words:

Achieving an Indigenous consciousness-raising process that does not dwell on the colonisers but focuses on how Indigenous thought and action become transformative, thereby serving to improve Indigenous living conditions. (p. 90)

For some scholars, the call to serve, they believed, started with themselves as role models for their families as described by Hera:

I'm also mindful that I'm a role model for nieces/nephews and other rangatahi Māori who have aspirations to go to university, or even just take hope and motivation when they see that a little Māori girl from Wairoa can end up doing a PhD and win prestigious academic awards in NZ and overseas. I remember at my PhD graduation a number of other graduands and their whānau coming up to me and telling me how proud they were and that they hoped one day that they could do their PhD too. What a buzz! (p. 4)

Likewise, Parekura also saw herself as a role model that extended beyond whānau and into her community:

I do believe I have a destiny that is committed to the community, the hapū, the iwi. I feel like I'm just beginning to explore that pathway. (p. 4)

She continues and refers specifically to women and girls saying:

I do provide a template a role model to encourage the women, the girls and my hapū and the people I meet up with especially in teaching. (p. 4)

Rapata also refers to community and accountability to that community as a positive influence while doing his doctorate, expressed in this way:

I think as a Tūhoe doctoral scholar, it is our role and responsibility to have a positive impact on our people. We are one part of a mechanism that is Tūhoe. We need to realise we are the academic end of Tūhoe social conscience. (p. 2)

Hohepa wanted to be a role model in order to change a cycle of low achievement in his whānau as described in these words:

My motivations were that I wanted to set an example for the children in our whānau as not many of them were succeeding in school. And, I wanted to show that is was achievable. I thought if I can do it they can do it. (p. 1)

For Nanise, the death of her father influenced how she approached her studies. As the eldest in her family, she was a role model and viewed herself as kaitiaki (guardian):

In 2012, my father died. It was important to keep focussed as I wanted to finish my doctorate. I was the eldest, the kaitiaki of the family. There were 14 of us and I needed to be there to take care of my younger siblings and there were the mokopuna. It was important to manage my time, to juggle whānau responsibilities and myself. (p. 1)

Miri also mentioned her Father, who was diagnosed with a serious illness. She wanted to put her doctorate on hold but was encouraged by others to continue in her studies. Study for Miri became her sanctity, a haven to

indulge in another space and write. Being part of the collective that is whānau moves beyond the self as described by Miri in these words:

My cousin said, [Miri], if you discontinue, ensure the reason will not make you resent your Father and Sister. So, I cared for him and continued with my doctorate. It became my sanctity and inspiration to continue with my studies. (p.2)

The majority saw themselves as role models for others in their families and communities; this in itself is something distinctive of Māori scholars. Their narratives spoke loudly about the motivation to contribute to Māori communities.

The next section will present the responses that reflect views in relation to the politics of being a Māori academic.

Being a Māori academic is political

As mentioned in the previously section, for the scholars in this study, a commitment to contribute towards the improvement and progress for Māori communities was important. In tandem with this focus was also the building of Māori representation in academia. This is a political act, a stance taken by Māori scholars in response to the detrimental effects of colonisation, for example:

I work and research in the area of Public Health and within that am particularly interested in Māori health and inequalities, so my PhD and research is also political. I think Māori are constantly working in politicised areas, trying to understand our world in the 21st Century and asking the hard questions is political. (Hera, p. 5)

Furthermore, Hera comments on creating Māori spaces:

I'm fortunate to work with Māori health researchers who are expert in Kaupapa Māori research methodologies, creating a unique Māori space within a Western or Pākehā

research paradigm called epidemiology, and using numbers and statistics to monitor the Crown. You can't get more political than that! (p. 5)

She continued to comment on the resilience of Māori to adapt and innovate and the space created to make audible Māori voice as found in this excerpt:

But again, I come back to my whānau, my parents who told me that I had just as much right as anyone else to be doing science at school or at Uni, they weren't going to let me be pigeon-holed or told to do things people expect Māori to be good at or interested in. You know, it's not 'their' science. I also think that part of our resilience as a people is being adaptable and innovative and part of that innovation is knowing how to take the tools from one knowledge system and combine it with our own ways or understandings and using this to answer our questions. For me, that's a big part of it, that we're setting the research agenda, that we're answering 'our' questions, making 'our own' evidence, so that other people aren't speaking for us. (p. 5)

For Parekura, motivation stemmed from the politics of fighting for land rights and the Treaty settlement experience in the following extract:

Because of the current Treaty settlement process, my whānau on both sides had been fighting for land rights...That is a never-ending battle. And sometimes I wish I was a Pākehā and wished I never had these things to worry about. For some, the kaupapa doesn't affect them, but once it grabs your heart, it grabs your hinengaro and your wairua and your whole being. Once it grabs you, it never lets you go. This fight is one of my drivers. Being Tūhoe, Ngāti Ruapani means everything to do with the topic of my thesis. It's one of my drivers. (p. 4)

This scholar was motivated to complete his doctorate so he could get his work out to his community. He was concerned about the CNI³⁹ deal which he believed was having a negative effect on his people:

³⁹The CNI deal is The Central North Island Iwi Collective ("the Collective") is a group of eight iwi from the central North Island region. It was formed in July 2007, when iwi from the central North Island came together at Waitetoko, and agreed to a proposal to advance Treaty of Waitangi negotiation discussions relating to central North Island forest lands.

The CNI deal and the breakdown was an event I was witnessing and hearing the negative things that were happening in our communities. During the writing of my doctorate, I was trying to find out what was actually happening. Through my research, the mandate sat with urban Tuhoe. I realised that all the changes that took place were affected by the 80% who did not live within the rohe. (Hohepa, p. 2)

I was feeling for Tūhoe, I thought, is this the future I am looking at for Tūhoe; heading towards a reservation lifestyle? (Hohepa, p. 3)

Miri shared her experiences as a doctoral scholar in a University system that discriminated against her on the basis of her ethnicity as a Māori in this way:

At the University of [] I was asked: What are you doing here? This is not for Māoris. They look down on us and we're made to feel inferior. It's the politics of a Westernised University. Through a doctorate though, you learn that those are simply words and you can make a contribution that is transformative, so Tūhoe don't have to send their mokopuna into that furnace. (p. 3)

To be a Māori academic is to be political with the result of Māori scholars leading the charge in progressing Māori knowledge and practices and creating not only a space in academic communities, but a dual role in also contributing to their own communities including whānau, hapū and iwi. This leads into the next section presenting the findings that reveal the reciprocal nature of Māori scholar's obligations to their communities.

Utu: Reciprocity

A number of respondents felt that embarking on a doctorate and sustaining the motivation to complete, stemmed from a sense of responsibility to give back to those communities they valued. In this thesis, the traditional concept of 'utu' is applied as a motivational influence felt by the respondents. Utu⁴⁰ is a Māori value placed upon reciprocity (Mead, 2003, p. 31). This is demonstrated in the following comment by Rapata:

I feel that every action I take is a reflection of my people. I have a responsibility because, if my tūpuna were able to do what they did, well, I shouldn't just settle for

⁴⁰ Many commentators have noted the concept of utu in warfare (Vayda 1960, p. 45) and in economic transactions (Firth, 1959, pp. 412-13) and as the principle of reciprocity (Firth) or as the principle of equivalence, and Metge (2001) regards its main purpose as maintaining relationships.

mediocrity. I think that my resilience comes from them, my identity; Maungapohatu.
(p. 4)

Another respondent chose his topic in the hope of finding and offering positive models for his people in relation to self-governance:

Tūhoe were fighting for self-governance. So I decided to look at self-governance examples from Canada. (Hohepa, p. 2)

He continued to say:

I looked at those three examples and what they were saying about their future under self-governance. I also looked at Tūhoe. I hoped to look for positive models for our people. My motivation was to get my doctorate completed and out to my community.
(Hohepa, p. 2)

The determination to continue and complete his doctorate was described by Hori as being inspired by the thought that an investment had been made by others as described by him in these words:

My pride kept me going in terms of my determination to continue and complete the doctorate. When Taiarahia Black goes around saying to your whānau, have you bought your new dress for Hori's graduation? You know you need to complete it. It is an investment that people have put into you. (p. 5)

Utu is concerned with reciprocity. For some of the scholars in this study, the motivation throughout their doctoral journey is driven by a desire to reciprocate back to their communities, the fruits of their doctorates. This drive is a determination to invest back into their communities that have invested in them and hence, equilibrium is achieved. The following section conveys the responses of the scholars in relation to agency.

Agency

Situated within a sense of responsibility is a belief in oneself; that one has the capability to do a doctorate. For these participants, a belief in oneself was evident, but mostly driven by a collective agentic (Bandura, 2002) desire and responsibility to act in concert with others to shape their future and within the context of this thesis, to continue and complete their doctorates for the good of their communities. The following examples exemplify this:

I never saw my PhD as my destiny. I saw this as something that could happen for our people. Because I've always grown up believing that, if you do it for yourself, it is nothing for others. It was never for yourself, I never fancied it for myself. This was an

opportunity to do things for others. Getting that knowledge out to my people was important. That's what agency did; it helped me be responsible. (Hohepa, p. 4)

It wasn't just me, it was Ngāti Patuheuheu, a Māori, a Tūhoe doing a PhD. As a Tūhoe, it is about the people. There is a responsibility to our whanau to our hapū, to our iwi, to stay engaged, at this level in order to be able to be involved in making decisions. (p. 4)

Hohepa also felt that completing a doctorate was within his reach:

Because I had been through my sister's process in helping with her doctorate, I felt it was something I could achieve. And so after completing my Masters, I carried on with my doctorate. (p. 1)

For Taina, personal agency motivated her in her studies as expressed in the following way:

My own understanding of my capabilities and my own personal journey motivated me. (p. 2)

Hera believed that both personal and collective agency played a part in her motivation to complete her studies, for example:

Yes, agency definitely played a role. I talked above about feelings of obligation and expectation etc, but another important part of the PhD experience is working independently and knowing that when it comes down to it, no one else is going to write that thesis! I suppose that's like holding on to a dream or a vision for where we, as Māoridom want to be, and so if I go back to my earlier arguments about science, my destiny (that is my vision for our people, not just me) is that Māori, and I mean more Māori, are actively engaged and participating in science and in all sciences, maths, engineering, medicine, the lot. (p. 6)

Miri thought about agency in relation to self and the collective. She believed that her personal beliefs in her own capabilities and the responsibility she felt towards the wider collective were influential in her motivations. Her mother was the first Māori dentist and her Father was a soldier in the 28th Maori Battalion; a precedence set for success:

Alison Jones talked about the self and the collective. Western Universities promote self-your responsibility to find the books, your responsibility to write and create your topic. It's a little different for myself - I am myself with the collective. (p 3)

She continued to talk about her own self achievements and what this meant to her in this way:

I had high expectations. It was normal to pass School Certificate and University Entrance and to be Dux and train as a teacher. This is what I did. There were expectations and obligations of the self, but the collective was what was important. It was not self-determination, it was about us. We have a responsibility to each other and for those who have passed; our tupuna. My Grandfather, your Great Grandfather went to Te Aute. We are raised with those conversations and knowledge. (p. 3)

Both personal and collective agentic factors motivated these respondents throughout their doctoral journey. These beliefs act as drivers that stimulate scholars and inspire them to achieve goals they set. For these scholars, accountability, obligations and expectations are part of the agentic factors. The next section presents the ideas the scholars have in relation to leadership.

Leadership

The data indicated that the desire to lead and contribute back to their communities motivated the participants in their doctoral studies as expressed by Hori:

If you are to be a minister, you must be a leader. I did that through kapa haka taking the juniors right through to the seniors. I loved music, my language and education. These things influenced why I chose my topic. (p. 3)

For Hera, she felt inspired to advance Māori participation in maths and science as noted in this extract:

I aspire to be engaged in research that is meaningful for Māori and specifically Māori health. Beyond my own career, I aspire to greater Māori engagement in maths and science, right from when we start school, tamariki Māori should have opportunities to learn about the world using these tools. And I should be clear, when I talk about Māori engagement in science. I'm not saying that it's just a matter of making Māori more interested in science; that is not it at all. I'm saying that our education system needs to work harder and it has to come up with creative and innovative ways for engaging with Māori. (Hera, p. 1)

For this scholar, the completion of his doctorate meant he had a responsibility as a scholarly leader to give something back of value to his community in these words:

One of those things for me as a Tūhoe is about contribution. What is my contribution going to be in the future? My grandfather said to me: ki te kore he hua, kare he take.

(If it has no benefits [for our people], it is of no use). What are we [doctoral scholars] doing; who are we responsible to? (Rapata, p. 4)

Furthermore, Rapata viewed leadership as a natural part of his identity in being Tūhoe. He also commented on the resilience of his people as a result of the atrocities experienced at the hands of the Crown, expressed in this way:

Because of our poor relationship with the Crown, when we got an opportunity, leaders emerged like Timoti Kareti, Pou Temara, Taiarahia Black and in this generation Rawinia Higgins and Poia Rewi. We are producing these people and retaining and maintaining that resilience. I believe it's being Tūhoe, we're connected, leaders at each point. (p. 4)

This participant added a comment via email on what she identified as the qualities she thought were essential for a leader:

There are various forms as you know about leadership within the academy, whānau, hapū and iwi. When I think of leadership in the academy, it's about gaining knowledge of how to be an effective leader. This could be a leader with administration skills, professorship or just working closely as a mentor with students. It's about looking, listening and learning; a humble leader who has the vision for the collective, but includes the subordinates, Donny Rangiaho was one of those leaders. If one is able to balance the emotional, mental, physical and spiritual, that to me is a well-rounded leader. The other example I use is my father, he lived in both worlds as a Ringatū and later became Christianised because he believed that despite the colonial practices, humanity was most important. He too was a humble leader who saw no difference in people, but believes there is goodness in everyone. When you reflect back to Ringatū teachings, humanity and the world around us, were some of the many key values that we had to practice in a good way. He saw everyone as a whole not in parts or divisive. A leader is a visionary who not only talks but tries to situate people to have a voice. I am very much that leader although I might say, I'm not a good song writer, but I understand the complexities of songs written about the atrocities, oppression, health disparities etc. of all people who have or continue to suffer in our ill-health society. (Taina, 2014)

A Māori view of the world is holistic and so extends to a view of Māori academic leadership as a “collective endeavour” (Pehi & Theodore, 2013, p. 106). The skills of a Māori academic

leader require a resilience and courage as a professional to walk in both worlds confidently but with humility. This seems like a paradox, but is a valued Māori attribute.

Kaupapa driven

Others were motivated by the actual kaupapa (topic) of their doctorate, as this respondent explained:

Well, it (the doctorate) opened up what I never thought possible. New people, three trips to Australia and I met some amazing women. This piqued my intellect and challenged me to reach deep in crafting my ideas. It helped me in my journey to completing my doctorate. (Parekura, p. 3)

Similarly, with another participant, the kaupapa of her doctorate motivated her to write:

Apart from the stubbornness of wanting to complete, the kaupapa itself drove me to keep writing. (Nanise, p. 1)

For Taina, she believed the kaupapa of her thesis encapsulated her own thoughts about learning and acted as motivation in her own writing:

My topic is driven by my own interest in transformative praxis that can liberate one's performance and my thoughts around kinaesthetic movement and the functioning of the brain. (p. 2)

The following respondent was inspired by the research itself, explained in this excerpt:

I was fortunate that I had landed in a place where the perfect mix of research areas had come together. I had spent the majority of my education focussed on the sciences and loved the nature of science, but I knew by the end of my Masters that I wanted to move away from microscopes and work with people. I also knew that I wanted to learn more about Māori health research and knowledge, so as I said before, I really was fortunate to have found myself in a job/environment where I could bring together my two major interests at that time. (Hera, pp 1-2)

For some of the participants in this study, the motivation to continue in their study was the actual topic of their thesis and the research itself. The next section presents the responses made by respondents that sit alone, although they could fit under some of the major headings, but were slightly different.

Supervision

This participant had a number of life events that affected her wairua expressed in this way: *My wairua took a battering* (Parekura, p. 2). One of the events that affected her wairua was the supervisory difficulties she was experiencing. With the change in supervisor, Parekura expressed her thoughts in this way:

Dr_____ came along, he was so refreshing. He gave me what I wanted. He provided me with what I needed to get my doctorate to the finishing line. I cannot sing his praises enough. (p.3)

Effective supervision is likely to increase the chances of Māori doctoral scholars experiencing a successful doctoral journey. Although supervision was not mentioned as a motivating factor by the majority of scholars, research indicates that supervision is an important element in the success of doctoral scholars (Acker, 2001; Middleton, 2001; Phillips & Pugh, 2005; McKinley & Grant, 2010).

Advancing traditional Māori knowledge

One scholar acknowledged her deep sense of sadness for those kaumātua who had passed on and her concern about the gradual loss of traditional knowledge as the reason for her topic selection and determination to complete her studies:

I thought of kaumātua who had passed on. When they die, they take their knowledge with them, their reo. Also, this would be a koha for my mokopuna. (Nanise, p. 1)

Previous studies

One participant was motivated to begin her doctorate as a continuation of her previous studies.

I knew when I was studying my Masters I would take this pathway. (Parekura, p. 1)

Resilience

Parekura was of the opinion that being part of a collective of women built resilience.

This doctoral journey has made me very humble. The diverse nature of Māori women, they have strength and resolve, have beauty and rise above the challenges that occur in their lives. I guess...you've got to do that and keep going.

Summary

This section of the findings has highlighted the distinctive responses of the participants interviewed in this study and the data derived from them. The data reinforced my view that wairua was a motivating factor in their study and that agency played a part in that performance. Other factors emerged as dominant themes including the influence of whānau as inspiration to continue in their studies. Equally, one's identity featured as a contributing factor in their drive to complete their doctorate. Other contributing factors included the importance of role models, political determination, utu (reciprocity), one's topic of study and leadership. The next section of this chapter presents the findings of the online survey.

Findings: Online survey

Introduction

The decision to include an online survey in this research was to broaden the possible responses gleaned from the main research questions posed. The respondents were from a range of institutions and different iwi (tribes). I hoped their responses might offer something different or similar to the mix of data gathered in this study.

Pilot survey

Survey Monkey was the tool used to gather data from Māori doctoral scholars. In the first instance, a pilot survey was sent out to five known Māori with doctorates for feedback. There was little constructive feedback received. It was not until the survey was sent out to my targeted group of Māori doctoral scholars that constructive feedback was given that was most helpful in improving the communication and information attached to the survey.

The survey

The decision was made to send the survey out in three waves. The rationale was to allow an opportunity to make changes, if necessary, to either the communication sent out to the respondents or the actual survey questions. It might be thought that tampering with the questions may skew the findings. But, as a teacher, I took every opportunity to allow feedback from participants in order to make improvements to the survey. The first wave included the pilot questions. The second wave of surveys was sent to known doctoral scholars

in various institutions. The third wave of surveys was sent to doctoral scholars unknown to the researcher at various institutions.

There were 32 online surveys sent out in total with a response rate of 41% as shown below in Table 6.1. There were 3 invalid responses that were partially filled out, one for example with one answer in relation to their tribe. The table 6. 1 is presented below:

Table 6.1: Online responses

Total sent out	Valid responses	Invalid responses	Population	Response Rate
32	13	3	Doctoral scholars from Tertiary Institutions	41%

Although less than half the respondents completed the survey of the total number sent out, the online survey was used in addition to in-depth interviews. Therefore, any additional data gleaned from the online surveys assisted in supporting the research questions posed in this study.

The research questions from the face-to-face interviews guided the formulation of the online survey questions. The findings from this survey are presented as narratives with some numeric information displayed. To begin this section, a profile of the respondents is collated as a cohort in order to protect their identities.

The participants

There were 13 respondents in total of which nine were women and four men. The findings from 13 respondents are presented. Iwi (tribal) representation among the survey respondents covered affiliations from throughout Aotearoa New Zealand. Twelve of the respondents offered their iwi as information. The iwi and hapū combinations are listed below:

Table 6.2: Iwi and hapū representation of 12 survey respondents (each box of the table represents one of the respondents)

Ngāti Ranginui Ngaitai	Te Rarawa Te Aupouri Ngāti Kahu	Ngati Maniapoto	Ngāti Porou Ngāti Kuri	Tai Tokerau	Ngāti Kahungunu, Ngāti Awa, Te Whānau- a-Apanui Te Arawa
Ngati Hinekura Ngati Pikiao TuhourangiNgati Wahiao Taranaki Ngati Moeahu Nga Mahanga Tairi, Ngati Ruanui Nga Mahanga a Tairi Ngati Ruanui	Ngaputahi Ngāti Tāwhaki	Raukawa ki te Tonga Rangitane Ngaiterangi	Āti Awa	Te Whānau a Apanui	Ngāti Hau Ngā Puhi

The majority of respondents graduated with their doctorates from the University of Auckland with the remainder graduating from the University of Otago, The University of Waikato, Te Whare Wānanga o Awanuiārangi and Massey University. Listed below in Figure 6.1 is the number of years taken for the respondents to complete their doctorates. These varied depending on their personal and professional circumstances.

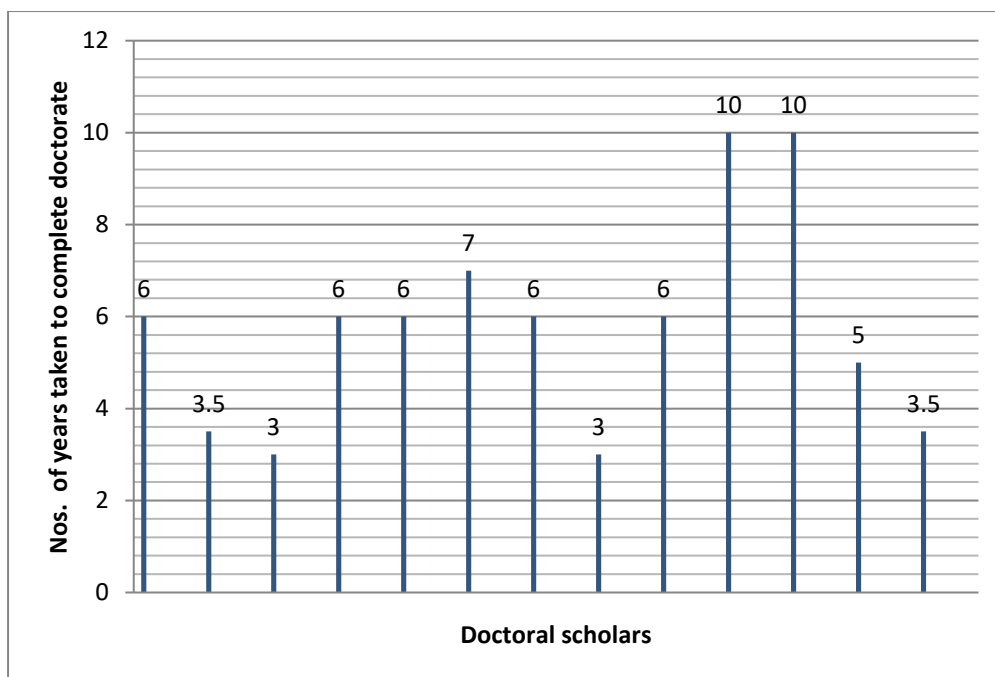


Figure 6.1: Number of years taken to complete doctorate

Those scholars who completed their doctorates within approximately three years studied full-time and their doctorates linked to research projects they were involved with in relation to their work. The majority of scholars worked full-time and either studied part-time or full-time. The average time taken for the total numbers of respondents to complete their doctorates was 6.0 years.

Emerging themes

The themes emerging from the online surveys were similar to those from the face to face interviews. There were examples of quite personal responses shared, which was a welcome surprise, as one might view surveys as an objective method of gathering data. The themes emerging from the surveys included wairua as an influence, agency, whānau, identity, validation of Māori knowledge, mentorship and leadership, supervision and scholarships and conferences and publications. The responses from the participants are presented in the following section.

Wairua

The majority of respondents referred to wairua as a motivational factor in their studies. Two respondents did not think wairua played a role in their motivation to complete their

doctorates. Rangi described his doctorate as a living document that had wairua, expressed in this way:

I think wairua is important for me as a human being, in terms of the way I think and act in the world. My connections to whānau, especially my mother, was what I called upon in those difficult times. Even in my writing I tried to articulate the wairua (unsuccessfully) of the words, feelings and thoughts of my PhD that connect the words, feelings and thoughts of the reader(s). For me, it was a living breathing document that spoke and was made sense of in different ways each time it was read. (p. 12)

For Kahu, she thought it underpinned her doctorate as she described:

Totally the underlying factor of my work [doctorate]. Of all my daily life. (p. 12)

The following respondent was of the same opinion:

Wairua played a huge part in my journey mai i te ao mārama ki te pō, mai i te pō ki te ao mārama. (Heeni, p. 12)

She continued to describe her experiences while studying and the need for spiritual and mental care in the following way:

I needed spiritual and mental care during study. Regular karakia and mirimiri supported my spiritual and mental health. (pp. 12 & 15)

Whetu referred to the absence of wairua in her doctorate in the following extracts:

It has been a vital missing element in my topic. We cannot operate fully even as leaders if this aspect is not catered to or allowed. When wairua is not included in any Māori practice it is to operate only as half a Māori. (p. 12)

Wairuatanga will always inform the way we practice, perceive and theorise any topic of thought. (p. 15)

For one respondent, wairua manifested itself through invocation/karakia during her doctoral studies:

Interestingly, I used invocation/karakia every time I sat down to write – I had a ritual I would go through. I would have an oil burner with oil for mental clarity burning. I would light a candle and say my invocation/karakia and then I would start writing. The words seemed to flow a lot easier when I did this. (Keita, p. 12)

For Huia, the question prompted her to reflect on wairua and how the whole writing process affected her own wairua in a detrimental way:

Until now, I had not thought about my wairua in relation to my studies. But thesis writing is an individually focussed western academic process which left me feeling lonely, isolated and anti-social. It affected my wairua to the extent that I did not feel like celebrating or connecting with friends and whānau when I finally completed. It was only the persistent urging of two of my whanau that persuaded me to have a party to celebrate. I felt whakamā – that the purpose of the party might be like saying “look at me I’m so clever.” Instead, friends and whanau came and said, “your work and journey is ours too and we are celebrating the completion of that work with you.” That celebration was so important. It drew me back into the world I shared with them – te ao Māori, gave back balance to my life. It restored my wairua. (p. 12)

She took a philosophical view and connected wairua to insights while writing:

I think when you get deeply into some big philosophical territory wairua plays a part in your intuiting or finding important insights. At times I felt guided on my journey, maddening as that was because the philosophical parts of my thesis were in some particularly profound places. (p. 12)

Similarly, Hariata reflected on the time when writing her doctorate and referred to a certain state of clarity that she would enter in to expressed in these words:

When you are writing certain things come to you, at other times they don’t (blank page scenario). Linda Smith, my supervisor told me, “thesis writing is not just about the writing, you need to think, draw listen, imagine, dream.” Therefore, wairua for me is being in a ‘state of tau’ where your head is clear, open and ready to be open to new ideas and thoughts. Writing retreats were a very spiritual, special place where I could delve into writing without distraction. (p. 12)

Hiria referred to wairua as ever present and the importance of taking care of one’s wairua in this way:

Wairua is an essential element of my research topic. Wairua and mauri are written about in my thesis....as a Māori researcher I do think that wairua is a part of everything that we do. It is present in all of our research and we need to be cognisant of how we protect and nurture our wairua. (p. 1)

Tane referred to the state of wairua and this having an effect on motivation, for example:

Wairua, is a foundational element that must be right; that manifests itself through motivations. If the wairua is not right, then you will wrestle and fight with your topic. (p. 12)

Ani believed going home was a way to revitalise her wairua particularly when faced with challenges as described by her in this way:

There was a focus on health and wellbeing in my thesis and I always travelled back home to get what I called my wairua fix - especially when I felt things were getting on top of me. Just seeing familiar landpoints on my drive home I would feel lighter and lighter sometimes by the time I got there I would feel ok and be able to sometimes drive straight back to PN - but I would always visit my parents at the cemetery and that always gave me a lift and renew my determination to complete my PhD. (p. 12)

The following section presents responses in which the participants identified agency as motivation in their study.

Agency

For ten of the participants, the determination to complete their doctorates stemmed from an inner belief that they could make a difference, not just for themselves, but for their families and communities. For Rangi, he saw this as a transforming process and expressed this idea in these words:

Proving to myself that I could do it. I was the first on my Mum's side to do a PhD. It was never something I considered. (p. 8)

Yes, I think so, agency in terms of the process in which completing a PhD sometimes requires a certain degree of determination and nothing is more lonely than undertaking PhD study. Agency in this sense is only possible firstly through some sense of selfishness which at times was hard for me. This however, was mediated by the belief that the tohu gave me the power to transform and secure my own destiny, but also to a certain degree to influence the future aspirations of my daughter and other family members. (p. 13)

He continued with this line of thought in relation to his aspirations as a Māori doctoral scholar:

To become a respected scholar by his peers, family, and community. To contribute positively to the ongoing educational achievement and advancement of all students,

but Māori in particular, to contribute to and transform elements of the education sector that promotes educational freedoms, an appreciation of all knowledge, and that is critically aware of its own misgivings and is willing to acknowledge and change as a result. (p. 14)

Another participant did not see the determination to complete as an individual pursuit, but rather something that would benefit family and community expressed in this way:

No, if anything the knowledge belongs to others not just to me. To have this tohu is to use for the benefit of improving the whanau, hapū and iwi. (Whetu, p. 13)

For Kahu, motivation stemmed from her desire to explore issues that pertained to Māori communities:

My topic was exploring Māori community injury prevention and ways of protecting whānau from death and hospitalisation. Injury prevention is about both intentional and unintentional injury and Māori have high rates of injury, death and hospitalisation. The solution lies within Māori communities. They are able to determine prevention using their own paradigm and epistemology which are linked to our own traditions. (p. 7)

Tane was also inspired to contribute to Māori communities and expand the scholarly activities of his tribe expressed in the following way:

Continuing to implement the theoretical elements from my thesis, and continue to expand and grow the scholarly activities as Tūhoe. (p. 14)

Similarly, Huia was motivated to contribute to her people echoed in this account:

Both my hapū are located in areas where distance creates a barrier to well resourced secondary education. My desire for rangatahi from our hapū to get their fair share of quality education was definitely a driver for me. (p. 11)

Mere was motivated by what she could contribute towards the educational experiences of Māori rangatahi (youth) as expressed in the following excerpt:

Definitely. I wanted to procure agency for rangatahi Māori in schools so they need not be dependent on teachers with low expectations when planning for the future. On a personal level a doctorate increased my credibility and gave me greater agency in my attempts to transform the education experiences of Māori in secondary schools. (p. 13)

Similarly, Heeni felt the need to advance knowledge for Māori:

I wanted to explore how effective e-learning was for Māori students and what the key elements were for an e-learning framework with Māori students. I was motivated to do the PhD by my desire for lifelong learning. (p. 6)

Mere referred to the difficulties while writing and the commitment she felt towards her people that motivated her to continue.

It was difficult to continue when pressures from work or family life seemed overwhelming. My commitment to my participants and rangatahi Māori kept me from dropping out. (p. 9)

Kahu was also driven to complete her doctorate for her people:

I had a strong drive to complete for our people and to support the work of the communities. They deserved to have their story told. (p. 9)

Ani was also determined with a resolute to complete for the whānau:

Yes, bringing up children on my own made me determined to complete and finish something I had started. (p. 1)

Motivation for the following scholar related to wanting to make her people proud:

Making people proud. (Hariata, p. 8)

The following section presents the responses relating to scholars motivated by their whānau.

Whānau

Six of the respondents identified whānau as the main motivator for them in their studies.

Whetu identified her marae whānau as a motivator in the following excerpts:

It was originally a job requirement as I was lecturing. Then I changed tertiary institutes and it was my marae whānau that made me continue on with a doctorate. (p. 6)

Marae whānau, my own family, my hapū and iwi aspirations. (p. 8)

Hugely, I wanted to give up and they wouldn't let me. They reminded me that this tohu also belonged to them. (p. 11)

She continued and expressed the influence of her immediate family in this way:

During my PhD thesis writing my family motivated me and wanting them to be proud of my achievements. (p. 8)

Rangi was the first on his mother's side to attend University and aspired to do a PhD, motivated by his whānau as he reveals:

University yes, teacher probably, but PhD never was an aspiration. My mother who had passed away before I graduated with my Masters was a huge motivation, and my daughter and my family. (p. 8)

Spending time with family and them saying how proud they were of me doing my PhD. (p. 9)

Tane was also inspired by whānau and reflected on his discussions with his grandmother as explained in the following way:

My family, having my daughter who was three at the time watching me working through my studies, and her attempts to copy what I was doing. The discussions with my grandmother in positioning the work that I was doing also helped keep me motivated. (p. 8)

For Heeni, a contribution to her family and the communities she valued motivated her as described in the following extract:

I wanted to make a contribution to [her institution], to my iwi, hapū and whānau and also to provide some inspiration to my children in terms of their own goals and aspirations in life. (p. 7)

The response from Mere included references to those in her whānau she was motivated by and the wider community of Māori, for example:

The bright and capable young people in my whānau who had not achieved at secondary school. My own children and mokopuna and the careers advisers who were committed to making a difference for Māori students in their schools. (p. 8)

Similarly, Hiria pointed to her family extending to her hapū and iwi in why she wanted to begin a doctorate, expressed in this:

I wanted to do research that would benefit my daughter, whānau hapū and iwi. (p.1)

She continued to express the influence of whānau and commitment to her wider community:

My mother became ill and passed away during my study. I was definitely motivated to do a great job in her honour. She was a major supporter of my work. I wanted the doctorate to be completed so that I could be more involved in our kura community and in the day to day activities of my young girl. I was keen to continue working in

academic pursuits and knew that that required a good solid piece of doctoral work. (p. 1)

Furthermore, Hiria spoke of the varying opinions about undertaking a doctorate and the honour of being a role model for her whanau in this way:

I saw the period of doctoral study as one of hard work, but also of privilege. I felt fortunate to be able to do it, to be able to explore my passion in this way. I experienced both admiration for undertaking a doctorate, as well as condemnation. e.g. what a waste of time, what use is that to any of us. And ... wow, you are so brave, and, what a great role model for your baby. (p. 10)

The next section presents data from the respondents in relation to the importance of identity as motivation in their studies.

Identity

There were five scholars who referred to their tribal roots as motivation to continue and complete their doctorates. Their comments are presented below:

They informed my thinking more broadly about education initially. However, I soon realised who I am, where I come from has informed the researcher I became. My first chapter is my story about my upbringing and my educational experiences and how they informed my thesis. (Hariata, p. 11)

Initially was invited, as earlier in the piece was not aware of the requirements and what was involved in doctoral studies. When I understood what was involved my motivation to write became clear, which was, I had a story to tell drawing on my upbringing and how this was informing my teaching as a secondary school teacher and Principal. The underlying theme for this motivation was informed by my own isolated Tūhoe upbringing. (Tane, p. 6)

Heeni expressed her thoughts in relation to how her tribal connection influenced her writing in this way:

I was influenced by the stories of tribal members, in particular kaitiaki stories. I felt I couldn't write a PhD without including a part of my own tribal historical accounts although my topic was not a traditional Māori topic. This was my way of indigenising the construct and gaining some sort of ownership for Māori. (p. 11)

Rangi agreed that his tribal connections were important, but referred to his upbringing in his hometown and the impact of this on his identity as expressed in the following way:

To some degree it did, my marae, hapū and iwi connections were very important to me, but it was more influenced by my upbringing in Kawerau. My identity was shaped by all these things more positively than negatively, and so to be introduced to myself as a marginalised ‘other’ in the academy, I found this very confusing. This was influence for both my Masters and PhD study. (p. 11)

Hiria believed her iwi and hapū affiliations influenced her in her study and put in these words in the following excerpt:

I think my iwi and hapū are intrinsic to who I am and both consciously and unconsciously impact on my research and writing. As a predominantly Raukawa woman, I know that I bring a unique Raukawa analysis to my work. I also know that I am influenced by the broader whanau of Māori academic friends that I am with on a day to day basis. (p. 7)

Hiria believed in the power of the collective and taking up leadership positions in order to better support Māori and Indigenous scholars:

I am now a lecturer and researcher and director of postgraduate studies in I would like to continue to work as an academic and to be in a more effective position in terms of decision making in the institution ... in order to continue to create the spaces necessary for Māori and Indigenous academic pursuits to thrive in the institutions. I am very committed to supporting up and coming postgraduate students. I'm interested in exploring how we can work more closely with other Indigenous nations with similar pursuits and to use our collective wisdom and power. (p. 8)

Validation of Māori knowledge

A number of respondents were motivated in their desire to validate Māori knowledge. Whetu referred to advancing Māori knowledge in the field of educational leadership:

To continue validating our ways of knowing educational leadership and to support Māori in these positions to debate, and define for ourselves what counts as educational leadership. Although my thesis has been of interest to Pākehā scholarship in this area Māori need to own this knowledge first. (p. 14)

Similarly, Tane commented on his topic and being motivated in validating Māori knowledge at the tribal level in this way:

to position Māori/Tribal ways of knowing as valid forms of knowledge. (p. 7)
My family, then the greater cause of wanting to ensure our ways of knowing be treated as valid forms of knowing. (p. 8)

Hariata expressed her desire to advance Māori knowledge in this way:

Making people proud, adding to the pool of knowledge for Māori and Indigenous people around the world. (Hariata, p. 8)

Hiria spoke about her decision in terms of the topic of her thesis:

I studied Moko as a healing intervention. I chose this topic in relation to women so that I could explore and make known more widely the benefits of our practices of moko ... and how this intersects with gender, identity and wellbeing. I think we have much yet to learn about the potential of moko as a healing intervention. I am passionate about Māori and Indigenous wellbeing and ways of being. (p. 7)

The next section presents the responses from the participants in relation to factors they identified as supporting them throughout their study including mentorship, supervision and scholarships.

Mentorship, supervision and scholarships

Mentorship by other Māori scholars and good supervision were identified by some of the participants in motivating them with their studies. The existence and support given by Ngā Pae o te Māramatanga (Ngā Pae)⁴¹ was also identified as assisting them in providing a space to focus and write. Mere refers to other Māori scholars as her motivation, for example:

I was also motivated and inspired by Māori academics I knew and worked with who had completed their doctorates. (p. 6)

Hariata referred to Ngā Pae and feedback from her supervisor in the following excerpts:

⁴¹Ngā Pae o te Māramatanga (NPM) is New Zealand's Māori Centre of Research Excellence (CoRE) funded by the Tertiary Education Commission (TEC) and hosted by The University of Auckland. NPM has 16 partner research entities, conducts research of relevance to Māori communities and is an important vehicle by which New Zealand continues to be a key player in global Indigenous research and affairs. Its research is underpinned by the vision to realise the creative potential of Māori communities and to bring about positive change and transformation in the nation and wider world. (Retrieved from: <http://www.maramatanga.co.nz/about>)

I was on the Ngā Pae database and had access to inspirational people as mentors and ability to attend writing retreats. (p. 8)

Meeting with supervisors and gaining feedback and feed forward (p. 9).

For this scholar, supervision was to have a profound effect on her motivation to continue her studies as expressed by her in the following way:

At the start, I was motivated and eager and progressed towards completion. However, my supervisor was always out of the country and so there was a year or so of silence until I was appointed to another supervisor. Then I was engaged again. (Whetu, p. 10)

Heeni also referred to her supervisor and his passion for her work:

Supervision motivated me to finish. I was fortunate to have a supervisor who understood my topic and was equally passionate. (p. 8)

Mentorship emerged as motivation for the scholars to continue with their studies. Mentorship was in the form of encouragement to begin a doctorate and to continue to complete. Rangi received encouragement from his course co-ordinator and in receipt of obtaining a scholarship, for example:

My course co-ordinator in the Masters of Indigenous Studies I did at Otago, asked me if I ever considered doing a doctorate. I was the top student in the course and essentially had found my academic feet so to speak, this gave me the confidence and motivation to do PhD study. I also received a Māori Scholarship from Otago and probably wouldn't have embarked on the journey without it. (p. 6)

Keita also identified scholarships as helping her begin her doctorate and continue with her studies:

Yes, I had the determination to complete. I had also received scholarships and felt I was obliged to complete. (p. 7)

Whetu had received a scholarship and was motivated to complete within a given timeframe in addition to contributing back to the collective:

To complete it within the timeframe of my HRC scholarship. To do justice to the participants in my research my giving a thorough and worthwhile analysis and findings sections in the thesis. To provide something useful and accessible by others both within and external to the academic world. (p. 8)

Whetu was also inspired by the success of other Māori academics in her drive to continue with her studies, particularly when confronting personal difficulties and challenges:

I was inspired by people around me like Professor Linda Tuhiwai Smith and Dr Leonie Pihama and many others. Financial hardship is one of the things we also experienced. My scholarship was the only income in the household and we lived in Auckland. I had to take on other contracts in order to survive and pay the bills. I also managed as a single parent of a child who was diagnosed with two chronic illnesses while I was studying. I had many occasions of meeting academic idols from around the world. I attended some fantastic conferences and got to work alongside some very smart Māori academics. (p. 10)

The following section presents the final comments from a few scholars in relation to the influence of conferences and publications.

Conferences and publications

The remainder of responses included references to events such as conferences and publications that motivated these scholars in their writing and the influence of other scholars:

Presenting at international conferences and realising many people were relying on my work to advance collective understanding of Gondwana break up. (Hemi, p. 9)

Writing academic papers and using these to improve or enhance the Ed programme which was the subject of my thesis. (Hariata, p. 9)

Opportunity to meet people from all walks of life from around the world through writing retreats, conferences, visiting scholars. Continual improvement of teacher education in wānanga, membership of external professional organisations. (Hariata, p. 10)

The two sets of data that emerged from the interviews and the online surveys brought forth a collection of similar and varying responses from the cadre of participants in this study.

Typically, interviews create opportunities to delve deeper into conversations with research participants. Clarification can also be sought if required to illuminate more precisely their narratives. This was the case with the face to face interviews.

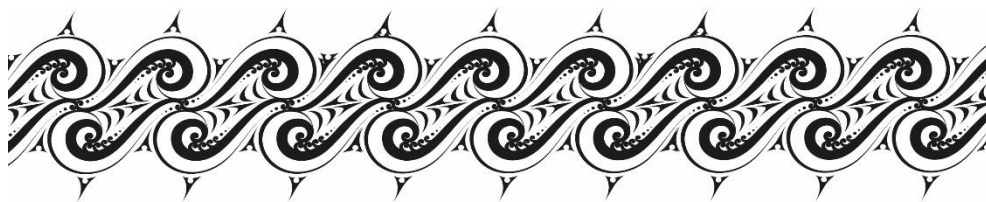
Surprisingly, the online surveys revealed robust discussions of their motivations. I thought that this was due to the participants having the time to reflect privately about what motivated them and being able to write and think about their responses. Both wairua and agency were identified by all participants as contributing motivational factors in their study. Wairua was interpreted by the participants depending on their life experiences and beliefs and values, and

agency was revealed as a critical factor in determining their belief in their capabilities to start a doctorate and continue and complete their doctorate.

Chapter summary

This chapter has highlighted the idiosyncratic responses of the participants in this study and the data derived from them. The data reinforced my view that wairua did play a part for these scholars in the motivation to continue in their studies and agency or self-belief that they had the capability to do this, was also a contributing factor.

From the interviews, wairua, whānau and identity were the major contributing factors; also mirrored in the online survey. It was highlighted from both the interview and survey data that a PhD was not an individual pursuit, but one that was completed out of a desire to contribute back to their communities and work towards making a difference within these communities. The motivations identified in this study interacted with each other in various ways and had an impact on the participants in their study. An interpretation and discussion of the overall findings is presented in the following chapter.



Chapter 7: Data interpretation and discussion

Introduction

This thesis had two main objectives; first, to examine the motivational factors that contributed to the performance of Tūhoe doctoral scholars and explore the potential link wairua had to that performance. Secondly, to examine the extent agency played in their doctoral studies. This chapter considers the interview data and the online survey data and presents an interpretation and discussion of the findings gleaned from this information.

The preceding chapter provided evidence of the motivations of doctoral scholars towards the completion of their doctorates. Certain commonalities were apparent in the scholars' accounts of their motivations that included an awareness of the part that wairua played in their studies; the place of identity; the significant role of whānau and role models; utu: reciprocity in contributing back to their communities; agency and being driven by their own kaupapa (topic of their thesis). There were other minor themes identified by a fewer number of scholars which were supervision, advancing Māori knowledge, previous studies and resilience. The similarities and distinctions between Western and Indigenous views, together with Māori views on motivation are included where relevant in this chapter.

There is little doubt that for the majority of the scholars in this study, their culture and upbringing influenced in part their reasons for beginning a doctorate, their topic choice and motivation towards the completion of their doctorate. As part of that culture, particular concepts emerged that acted as motivation spurred on by a collective obligation and communitarian influences that operated interactively as part of that motivational drive in their study. The main element was wairua, although other concepts like mauri, ihi, mana and wehi and other concepts were involved. In addition, for the majority, agency (Bandura, 2002) and in particular the combination of personal and collective agency acted collaboratively as motivation for them in their study.

Wairua was examined as the main concept in this study. Examining a concept in isolation is in contrast to a Māori worldview that is holistic. The rationale for this was an attempt to investigate more closely the dimensions and dynamics of wairua. Reviewing the literature and presenting and interpreting the responses of the participants in this study illustrates more fluently the composition of wairua as gleaned from the varying perspectives. The data also revealed the inclusion of other concepts in connection with wairua as motivational influences in their study.

The data interpretation and discussion of the findings from the interviews will precede the online survey analysis and discussion. Following this is a discussion and interpretation of the overall trends. The following section begins with an analysis of wairua as a motivational construct.

Wairua as a motivational construct

The participants in this study provided valuable insights into their beliefs about wairua and how this motivated them in their study. The Findings were firmly aligned with the literature that stressed the importance of wairua as depicted in Durie's (1994, 2001) 'whare tapa whā' model and the work of Pere (1982) with 'Te Wheke' and Walker's (2004) tripartite model of wairua; all models that depict a Māori worldview that is holistic. It is important to note that the responses of the participants extended and expanded on the understandings of wairua as evident in the literature. In addition, the study revealed a range of ideas about wairua in relation to motivation.

Therefore, this study is not only a validation of traditional Māori knowledge but extends particular knowledge and understandings of Māori concepts that are within existing literature and current academic arenas. The scholars in this study personalised their knowledge and understanding about wairua which they described was influenced mainly by their upbringing, experiences and cultural beliefs.

Wairua as energy

The first notable aspect offered by the scholars was the description of wairua as energy. This energy, according to their accounts, is manifested in all living things including the actual doctorates themselves, in the relationships they have with people and the environments they engage with. It appeared that this energy acted as a powerful driver in studying towards the completion of their doctorates. The literature review across the different perspectives echoed

this finding in relation to wairua and spirituality as having energy (Vaill, 1988; Little Bear, 2008; Morisette, 2003; Pere, 2004).

The participants also referred to wairua as energy that ignites other elements including ihi, mana and wehi. These elements in themselves have the potential to motivate, however, collectively present a prevailing force. Hence, wairua has a fluid consistency (Pere, 2004) and like an atom, has the ability to attract other elements. Therefore, the properties associated with wairua is a fluid and connective constitution that exists in all living things residing in every person extending out into the relationships one has with people, to one's whānau, hapū and iwi. This connection also extends beyond people and out to the environment into all natural entities and vested, as indicated in the literature, in the realm of traditional Atua (Gods) (Mead, 2003; Ngamaru & Hohepa cited in McNeill, 2005). The energy that is wairua is created through these relationships creating a force that acts as motivation to do the things one wants to do and achieve even beyond what one might think one is capable of. The data aligned with a body of literature that stressed the inter-relational element of wairua and reverberated across the Western and Indigenous literature in terms of spirituality (Mead, 2003; Broughton, 1985; Hook, Waaka & Raumati, 2007; McNeil, 2005; Rangihau, 1992; Daes, 2000; Cajete, 1994; Castellano, cited in Dei, Hall & Rosenberg, 2000; Dei, 2000; Vaillant, 2008; Fitznor, 1998; Rice, 2005; Sue & Sue, 2003; Ritskes, 2011; Archibald, 2008).

Karakia

Scholars' belief in the power of wairua to motivate was highlighted in their references to karakia (incantations). Through karakia, participants would evoke tūpuna (ancestors) (McLean, 2008)⁴² for inspiration to continue in their studies, particularly during challenging times. Taina and Hariata Pohatu (<http://www.kaupapamaori.com/assets/mauri.pdf>, fig, 5, p. 9) refer to wairua as “the depths of the soul, which incorporates the thinking and applications of earlier generations; that recognised the ‘domains’ and ‘understandings’ beyond the realms of people.” And so, the metaphorical language in karakia, has the potential to elevate thinking to a higher consciousness (Mead, 2003, Pohatu, cited in Hunia), to which I have applied the traditional Māori concept of maramatanga. In simple terms, maramatanga is when one attains understanding and enlightenment. I have interpreted maramatanga in this

⁴²Oral communication

context as reaching a higher level of thinking and in a state of heightened consciousness. At this level, a scholar is impassioned and energised and motivated in their academic work. This is supported in the literature in terms of multiple intelligences that have broadened the concept of intelligence beyond intelligence quotient (IQ) to include spiritual intelligences (Bar-On, 2000; Gardner, 1983, 2000; Emmons, 2000; Goleman, cited in Cherniss & Goleman, 2001; Salovey & Mayer, 1993; Sternberg, 1997a, 1997b) that enables the attainment of a higher consciousness. This process is academically enabling (Pintrich & Schunk, 2000) and draws an individual back to the purpose of one's task, strengthening one's resolve in doing that task.

A spiritual intelligence in attaining a higher level of consciousness is also supported in the depiction by McGarvey (2014)⁴³ of the *kururangi* upward movement of the mau rakau in attaining a heightened level of awareness and in the *Poutama* model in Tane's pursuit of knowledge (Tangaere, 1997). This process is instigated through the process of *karakia* as echoed in the responses of the participants. The scholars displayed personal agency through the process of *karakia* drawing on the love of their *tūpuna* to inspire and motivate them in study, particularly during challenging times. As one participant pointed out, invoking *tūpuna* was required to help *find those words to write*. This notion is also supported by Marsden's (cited in Royal, 2003) theory of conviction and the importance of maintaining one's centredness in order to attain a higher level of consciousness to create and ingest new ideas.

Bandura's (1986, 1990, 1997, 2001, 2002) social cognitive theory states that people themselves have an ability to influence their own behaviour, others' behaviour and also act in concert with others to shape their future. This model of interactive agency in part reflects the process of influence in this study. The difference in comparison to Bandura's theory is that the self is motivated to achieve with the desire to reciprocate back to the collective. Represented below in Figure 7.1 is a model that represents a theory of agency that encapsulates a Māori process reflective of the data in this study. This model is termed: *Invocation theory of agency* and consists of four steps which are outlined below in Figure 7.1:

⁴³Oral communication

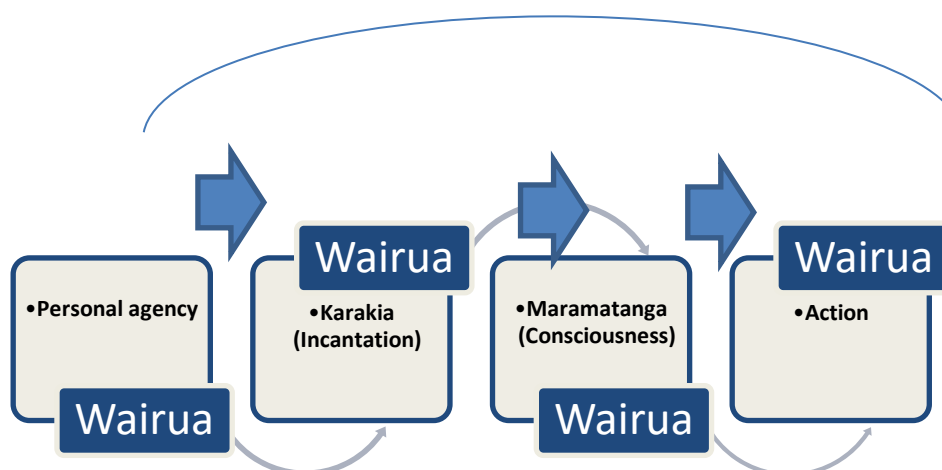


Figure 7.1: Invocation theory of agency

This theory draws on the work of Bandura (2001) and encompasses Māori theories of thinking that include hinengaro (cognition) and wairua together which act as an academic and spiritual enabler as motivation for scholars in their work. A description of these terms is outlined below in Table 7.1:

Table 7.1: Invocation theory of agency

Personal agency: One’s belief in one’s connection to people, the environment and spiritual realm as an active agent

Karakia: Invoking a higher being through incantation

Māramatanga (Consciousness): A state of enlightenment

Action: The power to act

According to this model, the scholars in this study are viewed as active agents in the pursuit of knowledge and identified goals. To overcome barriers and challenges in this pursuit, this model (7.1) is invoked by karakia (incantations). The level of thinking that is invoked

through karakia enables a scholar to attain a higher level of intellect (McGarvey, 2014⁴⁴; Archibald, 2008; Cajete cited in Battise, 2000; Tangaere, 1997). To be able to attain a higher level of consciousness or māramatanga one needs to be well-balanced: that assists in one's search for meaning and purpose in what one is doing. This is echoed in the literature in reference to spirituality as part of humanity's search for meaning and purpose (Miller, 2004; Fullan, 2002; Tart, 1975; Wulff, 1996).

Hokia ki o maunga (Return to your mountain)

Some scholars viewed wairua as a state that could be altered dependent upon one's wellbeing. As motivation to study is connected to wairua, an individual's level of engagement is therefore affected to some extent by the state of one's wairua. The state of one's wairua, for some of the participants, was affected by personal challenges that related to health, financial difficulties, family matters and supervision issues. One scholar described this dilemma as her wairua taking a *battering*. In order to strengthen wairua, a number of participants emphasised a panacea that required reinforcing relationships with whānau, the wider hapū and re-energising one's connection to the whenua (Pere, 1997; Hofstede, 1991; McNeill, 2005; Nepe, 1991; Wolfgramm & Waetford, 2007; Valentine, 2009). This re-energising of wairua had the effect of motivation for scholars to continue with their writing with a renewed vigour.

Participants in this study talked about their yearning to return home and described this as a rejuvenating experience; a time to heal and restore. As active participants, an intervention strategy in confronting challenges and overcoming barriers in writing was revisiting those special places in order to restore wairua to a healthy state.

Collective determination

For others, wairua was linked to determination. The determination to continue with study was depicted as an inner feeling ascribed to wairua. Determination did not exist alone but was connected to a number of co-ordinates including whanaungatanga (kinship network underpinned by love), (Pere, 1997) and utu (reciprocity) (Firth, 1959; Metge, 2001) with wairua flowing throughout these entities. These concepts act in concert at one level with the

⁴⁴Oral communication

relational accountabilities of scholars to family and community and at another level in terms of family and community reciprocating back with support and love. The motivation, for scholars in this study, to reciprocate back to their communities was a major influence in their study. The findings support Deci and Ryan's (2000) self-determination theory that both an inner determination and external influences assist in the motivation to study. However, this theory only partially supports the responses and experiences as shared by the participants. Self-determination in Māori terms is expressed as self with the collective in the determination to persevere and achieve. This I have termed: Collective determination theory (CDT) as captured in the diagram below (Figure 7.2):

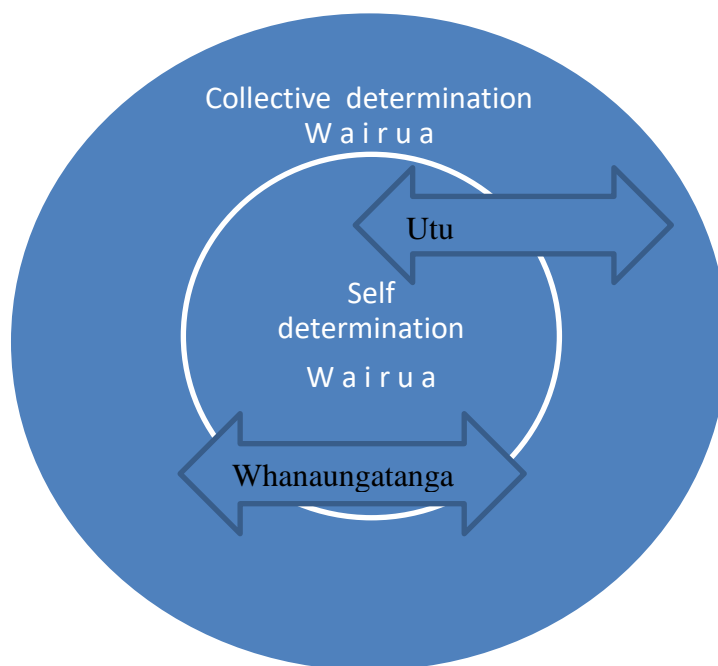


Figure 7.2: Collective determination theory (CDT)

The interlinking concepts as depicted in the model above, of self and collective working together in a reciprocal relationship as determination, presents a holistic contemplation of the motives to study. A description of the CDT model outlining the five components is also presented in Table 7. 2 below:

Table 7. 2: Collective determination theory (CDT)

Self-determination: Self is determined to think and act with the collective as motivation

Collective determination: In support of the individual (self)

Whanaungatanga: Kinship network underpinned by love

Utu: Reciprocation of self and collective to maintain balance and well-being

Wairua: The continual flow of energy

The relationship that exists between self and the collective evokes one's wairua which manifests as determination. Nepe (1991) prescribed that wairua is to feel and be Māori. This is captured in the CDT model where the prevailing energy of wairua is aroused through whanaungatanga influencing an individual's behaviour; this is a Māori process of engagement. Achievement in these terms is not for oneself alone but for the benefit of the collective (Hook, Waaka & Raumati, 1997).

Identity and motivation

Scholars in this study believed that identity was an important influence in their motivation to study, however, their view of identity varied. The data showed a close connection between the scholars in their identification as Tūhoe apart from one participant who identified herself as both Tūhoe and Ngāti Ruapani equally. This collective notion of identity is a salient characteristic of Māori culture in viewing themselves as tribal with resources, cultural values and practices functioning as a group and not as individuals. This is a distinguishing typology of Māori and Indigenous cultures sponsored by the literature in this study (Valentine, 2009; Rangihau, 1992; Mead, 2003; Houkamau, 2011; Gomez, 2007; Daes, 1995; Cajete cited in Battise, 2000; Some, 1994).

A fundamental question Māori ask of each other is: *Nā wai koe?* (Who do you stem from?) This is a seemingly simple question, nonetheless a pointed one that links to one's whakapapa. When this question is asked it has the potential of connecting people together in a shared whakapapa. It is significant that *wai* (literally translated as water) is at the center of this question. *Wai[rua]* (Pere, 1997) refers to two streams of flowing water symbolising the fluidity of wairua that flows through the connections people have with each other based on whakapapa. For some of the scholars, wairua was linked to the very essence of who they were; that is, their Tūhoetanga. Being Tūhoe was about those spiritual connections

manifested through whakapapa relationships; *wai* [rua] identified as a basic tenet in terms of identity.

This particular point was discussed by Nanise who referred to wairua and identity as interconnected and reflected in the question: Ko *wai* koe? (Who you are?). Wairua and identity are inextricably linked as whakapapa of the individual is sourced to the land that gives an individual their unique identity that is Tūhoe (Higgins, 2004; Valentine, 2009). The scholars in this study believed that their identity was a significant motivator in assisting them to stay connected with the kaupapa (topic) and continue to be engaged in study. Their whakapapa that linked them to their traditional lands motivated them in their study.

Three of the scholars in this study, expressed a belief in the relationship of *matemateāone* (kinship and a profound link to the land) with identity in terms of knowing who you are, where you are from, your relationship with others and connection to the land. Rapata described this as *an ancient organic kind of bond that we cannot separate ourselves from*. These findings support Higgins (2004) and Mataamua (1998) who contend that *matemateāone* is an essential quality of Tūhoe; a specific term that refers to the relationships that people have with one another that is *manaakitanga* (care), *aroha* (love) and *whanaungatanga* (familial relationships).

Another element of *matemateāone* was the spiritual connection people have to the land (Rangihau, 1992). Various scholars believed the spiritual connection to the land was central to their very being and identity. This was found to play a central role in their motivation to study. The link to the land is a notion that emerged across the literature. (Ritskes, 2011; Rangihau, 1992; Milroy, 1985; Mead, 2003; Broughton, 1985; Hook, Waaka & Raumati 2007; Champagne, 2007; Hogan, 2000; Little Bear, 2008). *Matemateāone* is the energy that emanates from the land and has the potential to replenish one physically, mentally and spiritually. This energy influences people socially, culturally, politically and spiritually.

Being Tūhoe gave the scholars a sense of belonging (Milroy, 1985 cited in O'Connor, 1997; Higgins, 2004) to a place described as one's *turangawaewae* (foothold). A connecting element identified by one scholar was the philosophy associated with being Tūhoe.

Philosophy, in this instance, was according to the participants, Tūhoe dogma that includes Tūhoe history, dialect, nuances, and places of importance; all of which consist of wairua (Pohatu, 2008 cited in Hunia, 2008). This assisted participants out in the field as they felt secure in who they were and, for those fluent in te reo (Māori language), able to engage in

cultural encounters confidently with others. Matemateāone depicted for one scholar, this connection which he claimed was *uniquely Tūhoe*. For another, belonging was healing (Pere, 1997) and a starting point in linking *hearts and spirit together*. Tūhoe identity gave one a sense of purpose in life to be able to help others. Pere continued and explained that this was only possible if one belonged to a collective. A sense of belonging is a basic need and it was Maslow (1943) who claimed that if students have their basic needs met including belongingness, this will motivate them to achieve.

Colonisation for Tūhoe brought dispossession from their lands and poverty into their lives. However, this history created a legacy for future generations to deconstruct colonisation and decolonise, “the current forms of inequity and inequality” (Jackson, cited in Bargh, 2007, p. 182). This certainly applied to the scholars in this study. As intellectuals, they felt a responsibility and accountability to the communities they valued. For example, Rapata felt a responsibility to not just *settle for mediocrity* in his work; in reflecting on what his tūpuna (ancestors) had to endure, he would pursue meaningful projects as, their [tūpuna] resilience was his resilience. This calling to transform and decolonize through education by gaining a doctorate was motivation to get the work completed and get on with supporting their communities. Motivation was high for these scholars to do this.

Māori identity has survived the aftermath of colonisation (Pere, 2004) but to have survived has been at a cost to the people themselves in areas of health, socio-economic, justice, social, education and cultural arenas. Consequently, Māori continue to define themselves, retrieve, reclaim and reinvigorate their place in Aotearoa New Zealand and internationally. For the participants, this history has planted seeds of dissension to reclaim and create a space in their own communities, in academia and in literature nationally and internationally: a critical voice raising critical consciousness about Māori issues and Māori knowledge and practices. It was evident in the data that the participants’ topic was influenced by their identity; their Tūhoe origins and wanting to either advance Tūhoe knowledge or put to good use their doctorate to advance others. Research conducted by McKinley and Grant (2010) with Māori doctoral scholars support the findings in this study revealing that: “for many, the reason for choosing a topic was linked to their interest in te ao Māori (the Māori world) and the politics involved in contributing to improved outcomes for communities” (p. 1).

Identity is multifaceted and has been referred to as a temporary attachment (Hall, 1996). For Māori, identity is immutable. If you are Tūhoe, you are Tūhoe and most likely to be laid to rest in the urupa (cemetery) located near to your marae, even if you may not have visited your marae often. Identity to Māori has a number of layers including whakapapa (genealogy), the environment, matemateāone and relationships. These elements are important as expressions of Māori identity and more specifically iwi but also personal expressions of what the participants in this study viewed as identity.

Whanaungatanga

As indicated in the literature, sustenance of the wairua can occur through *whanaungatanga* (relationships) of which whānau (basic family unit) and whakapapa (genealogy) form the basis. The concept that underpins whanaungatanga and determines the extent of one's commitment to those relationships is the level of aroha (literal translation is love) in that relationship. Whakapapa alone will not always be the main driving force in the desire to advance one's community. Love and belonging together is identified in the literature (Maslow, 1969) as is the notion of having an emotional intelligence (Mayer & Salovey, 1990; Feldman, Barrett & Salovey, 2002).

It was observed by Marjoribanks in early 1846 that Māori were highly emotionally intelligent noting, that, “the march of intellect destroys the march of affection and of love” referring to the influence of early colonisers (Marjoribanks, 1846, p. 85). For Māori, an emotional intelligence is part of the cognitive wiring. In reference to the participants in this study, whanaungatanga that is underpinned by aroha was an influential motivational factor in their drive to study and to contribute back to the communities they valued.

Whanaungatanga is based on ancestral, historical, traditional and spiritual ties one has with people past, present and future as indicated by Pere (1997). Participants in this study talked about their upbringing and the significant people in their lives both living and passed, who helped in motivating them in their doctoral studies. For a number of scholars, grandparents provided the inspiration in the form of special messages of encouragement that began for some when they were children. The data pointed to grandparents as providing support with benefits for all generations. Their roles included teacher, caregiver and cultural adviser. The grandparent mokopuna relationship is a special relationship reflected in the very interpretation of the word mokopuna which is defined as a mirror image of their ancestors. The importance of the role of grandparents is supported in the literature (Durie, 1997; Pere,

1997). Nepe (1991) captured this in her description of tūpuna and mokopuna in this way: “the tūpuna (elder) has the role of transmitting to the mokopuna (grandchild) knowledge that will develop the child’s intellect to ‘think Māori’ as well as to nurture the child’s wairua to ‘feel and be Māori’” (p. 31). The special bond with grandparents triggered memories of that very relationship with the effect of reinvigorating the participants to continue with their writing.

The messages for one of the participants came from beyond; from tūpuna passed. Motivation to write involved invoking tūpuna for divine inspiration through karakia, (incantations). The metaphorical language of the reo (Māori language) infused with wairua (Pohatu 2008, cited in Hunia, 2008) activated “*images, symbols, passions energies and joy.*”

For other scholars, messages from parents and family members played a key role in their motivations. The messages proclaimed the importance of education as a means of getting ahead in life. Pursuing an education, respect for knowledge both Pākehā and Māori was important. The poutama (a lattice weaving design) model of learning described by Tangaere (1997) symbolises the importance placed on being educated for Māori with the stairway Tane-nui-ā-rangi (Tane, deity connected to the forest) ascended in pursuit of the three baskets of knowledge.

This quest symbolises the journey taken by the scholars in this study in attaining their doctorates. The challenges identified by the scholars, parallels the challenges Tane endured in the pursuit of knowledge. Tangaere added that the knowledge obtained helps individuals grow spiritually and cognitively, and so for the participants; through the experience of completing such a virtuosic accomplishment, their wairua and hinengaro have progressed. This occurred during the writing of their doctorates in persisting with the challenges and reaching beyond the confines of cognitive boundaries and transcending one’s cognitive abilities and entering into the spiritual realm for motivation to think at a higher consciousness that is wairua.

Taonga tuku iho (Leaving a legacy)

Other scholars talked of their own mokopuna and the importance of leaving a legacy (their doctorates) for them and future generations. The notion of personal agency and working as a collective to shape the future is supported by the literature (Durie, 1997; Hook, Waaka & Raumati, 2007; Bandura, 2002; Stockton, 1995; Linnekin, 1992) and identified in Cajete’s (1994) action cycle model that identifies *being* as the action of living in the present as well as connecting to one’s Indigenous past and future. In this connection, the past and future work

correspondingly act as motivation in wanting to leave a legacy; in Māori terms '*taonga tuku iho*' (passing on of special gifts).

Taonga tuku iho would inspire the scholars to be role models for their own families and communities. In particular, being role models for those who have not done well at school or have not gained any educational qualifications was motivation to want to achieve their doctorates and assist in breaking the cycle of underachievement. To achieve a doctorate is a dream that would seem unattainable for some. However, if they saw their nanny, grandfather, mum, dad, brother, sister, aunty or uncle achieve such a thing, well, that would be an inspiration to do the same. This is a distinctive attribute of Māori doctoral scholars.

Leadership

Other academic leaders were identified by some of the participants as assisting them in their studies and helping them become motivated. This would also include supervisors. They felt that academic leaders who held values that were akin to their own, helped in supporting them in study. This is supported by the literature that proposes an academic leader who knows tikanga Māori (Higgins, 2010), that includes concepts like mana, tapu, manaakitanga and aroha which are fundamental to Māori academic leadership (Henare, 2010; Williams, 2010; Matthews, 2013). This way of leading has been identified in the literature as at odds with a Pakeha/Western style of leadership that is seen to be individualistic compared to a Māori worldview where the individual tends to attach importance to values of reciprocity and connectivity (Hook, Waaka & Raumati, 2007).

In terms of supervision, this is not to say that for Māori to be supervised they need to have a Māori supervisor. The data in this study does not reflect this. The type of supervision required is one that complements the values of relationality, collectivity and connectivity but most importantly, a supervisor needs to be skilled in the craft of doctoral supervision. In saying that, Māori look to other Māori as potential supervisors, however, as identified by Hall (Whitinui, Gover & Hikuroa, 2013) the support and development of the Māori academic is not a priority (Smith, 1992; Irwin, 1997; Asmar, Mercier & Page, 2009; Roa, Beggs, Williams & Moller, 2009). It would appear then that the challenges for Māori doctoral scholars lie in two areas. Firstly, to have a supervisor who understands their kaupapa and methodology but secondly to find one who has the capability to navigate the scholar through the thesis.

The messages of encouragement and inspiration by whānau present and past imprinted indelible messages within the scholar's hearts and minds. In Figure 7.3 are interconnecting circles representing the relationships between the groups identified by the participants as important motivational agents for them in their studies:

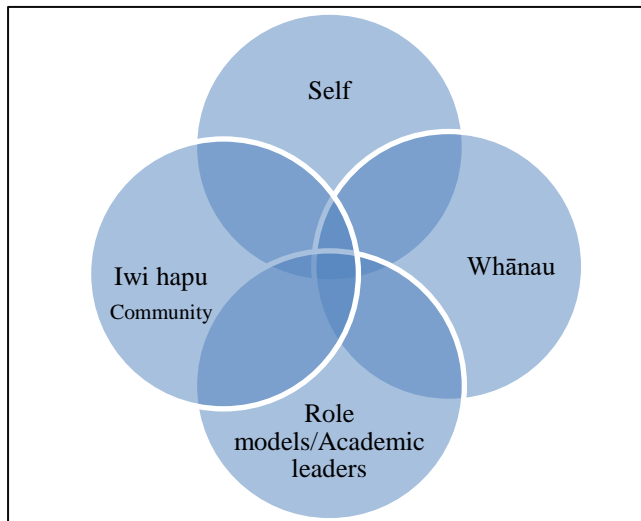


Figure 7.3: Motivational agents

The model depicts the agents that influenced the scholars in this study that begins with the individual self in communion with role models, community and whānau. The individual has personal agency to continue with study and motivation that is driven by a commitment to want to make a difference to the collective including their families and for Māori in general. The philanthropic contributing back to communities was motivation for the scholars in this study.

Social cognitive models of motivation propose that motivation is not static and can vary depending on the environment. This situated proposition according to Bong (2001) would mean that scholarly motivation will vary dependent on the environment while studying. It is important to be aware therefore, that although the self with the collective act as motivation, the varying environment can change the motivation levels of the scholars. It was identified by the scholars that the kaupapa (topic) of their thesis was motivation to carry on with their writing. The next section will examine this more closely.

Writing at the margins

Graham Smith (2000, in Archibald, 2008) defies those in academia to examine the challenges inherent in education for Indigenous peoples in focussing on: “achieving an Indigenous consciousness-raising process that does not dwell on the colonisers but focusses on how

Indigenous thought and action become transformative, thereby serving to improve Indigenous living conditions” (p. 90).

This certainly resonated in the scholars’ responses in their commitment to advance Māori communities and building Māori representation in the academic arena. This in itself is a political act in wanting to use strategies to transform the communities they value. Scholars’ accounts portrayed a variety of responses to the challenges facing Māori communities and how they were responding to this (McKinley & Grant, 2010).

In terms of scholars’ own discipline areas, there were opportunities to focus on research that would unravel Māori realities and inequalities and adopt a solutions based approach to advance Māori communities. For Parekura and Hohepa, the recent past brought trepidation as local tribal politics presented challenges, in an environment of reconciliation and compensation through Treaty of Waitangi settlements.⁴⁵ As a consequence of colonisation and the hardships imposed on the people of Tūhoe, a platform for future generations has been created to heal and reclaim that which has been wounded and lost. Decolonising processes have the potential to counterbalance the imbalance and disconnectedness as a result of colonisation (Smith, 1999).

The motivation for Hohepa to complete was to get his doctorate out to his whānau and community including his hapū to inform them about the current dilemma he felt was facing his people. Treaty settlements have the potential to re-establish a Māori economic base however, the Crown can determine, the outcome of the settlements (Rumbles, 1999). Those who oppose the settlements are depicted as just radicals as the Treaty itself talks of partnership not secession; there can be only one sovereign (Editorial 1995).

Opposition has occurred not only between Māori and the Crown, but between hapū and their representative bodies. Treaty settlements have not always meant equitable settlements for various hapū and Maori concepts have been purposefully misconstrued with the result of marginalising smaller iwi in the Central North Island of New Zealand (Wiri, 2013). Smith (2003) would comment saying that there is a need to develop a critical consciousness of new

⁴⁵The relationship between Māori and the British Crown on behalf of settlers was formalised in the 1840 signing of Te Tiriti o Waitangi, the Māori text and an English text of Treaty of Waitangi.

economic formations and to get beyond hegemony that holds them in place, to examine not only the actions of the Crown, but to examine critically, politics at the tribal level.

The opportunity to redress is described in Māori terms as *utu*; a traditional concept of “redressing balance” (Patterson, 2005, p. 116) which describes the scholars’ strategy in presenting the realities of their people through their writing. Rapata believed that being a Tūhoe doctoral scholar meant being accountable to his people in a positive and productive way believing; *they were the academic end of Tūhoe social consciousness*. The scholars felt a sense of duty to redress the negative effects of colonisation and counteract the eroding cultural connection of people in their communities. Utu as motivation to influence and intervene to advance Māori capability was demonstrated in the responses by scholars in relation to their endeavours to *not settle for mediocrity* (Rapata) and show resilience and determination stemming from a strong sense of identity and connection to the land. The resultant situation when addressing injustice through the process of utu is the attainment of equilibrium.

The scholars in their collective determination to shape the future and influence change in their communities was manifested through the process of utu in that determination. Disempowerment through colonisation has as a consequence activated utu as motivation and set a platform for the scholars in this study to heal and address past and present iniquities. Utu is presented as a decolonising strategy applied as an intervention to address the imbalance and disconnectedness (Smith, 1999; 2003) as a consequence of colonisation. Reciprocation as part of the process of utu involved scholars in this study putting their doctorates to practical use and themselves forward as leading scholars to advance positive change in their communities; ultimately putting theory into practice.

Writing at the margins presents an opportunity to create critical points within the Western research paradigm for innovation and creativity whereby the application of binary knowledge systems combine to find original and creative understandings and approaches to solutions. A model of redress is presented below that applies Māori concepts capturing the determination of the scholars in attaining equilibrium for injustices through the process of writing.

Taina depicted this process as a liberatory transformative praxis that acted as motivation in her study. The process of utu as a liberating process is outlined below in Figure 7.4:

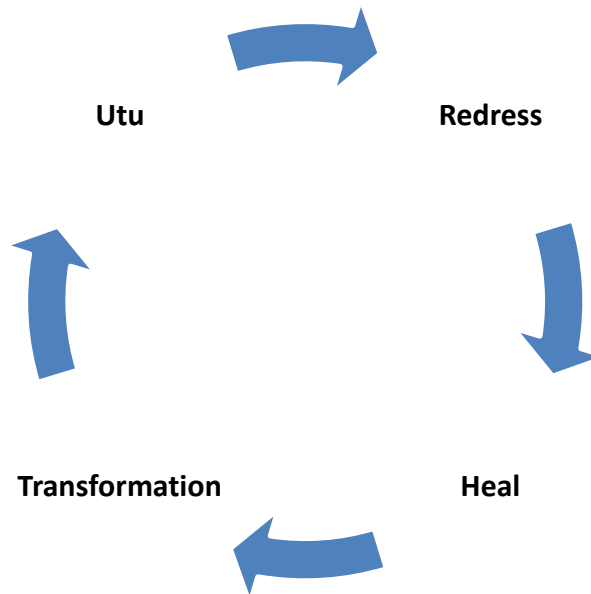


Figure 7.4: Utu as transformative praxis

The diagram is described in Table 7.3 below:

Table 7.3: Utu as transformative praxis

Utu: the will to address iniquities

Redress: the determination to identify transformative strategies

Heal: the wounds of iniquity in a process of restoration

Transformation: Rekindle wairua for transformative praxis

The model begins with utu; whereby an individual seeks redress for an injustice. With the effects of colonisation, scholars seek redress through the research they conduct with the result of advancing the communities they value. This is manifested through the topics they chose to research. They seek transformative solutions as part of the healing process and a balance is reached and wairua restored.

The last section of this part of the discussion is the data that emerges in relation to leadership.

Leadership as a calling: Ki te kore he hua, kāre he take

This section opens with a comment made by Rapata about the importance of community contribution. He continued to say that if there are no benefits for the community, then there is no real purpose in what one does.

Therefore, a focus in this section is the view that in conjunction with the motivation to endure and overcome the challenges in completing a doctorate, is the requisite to lead. Within this obligation is the “collective endeavour” (Pehi & Theodore, 2013, p. 106) whereby, for the scholars, attaining a doctorate was not merely a career decision, but an opportunity to serve those communities they valued. With this accomplishment, emanated a responsibility and accountability to be at the forefront and lead initiatives that would benefit their people. This calling to serve one’s community in leadership is evident across the literature (Conger, 1999; Bass, 2000; Greenleaf, 1970; Bond, 2004; Nolen, 1998; Trujillo-Ball, 2003; Cajete, 2000; Alfred, 1999; Lester, 1995; Bordas, 2007; Smith, 1992; Pehi & Theodore, 2013).

Leadership is to lead with purpose as Rapata pointed out. For one scholar, academic leadership enabled her to engage in research meaningful for Māori and specifically in the area of Māori health. Academic leadership was not merely concerned with progressing one’s career opportunities, although that was still important. For one scholar, the inspiration and aspiration was to engage Māori in mathematics and science, identifying a gap in the education system, where more work could be done to engage Māori more creatively and innovatively.

For another scholar, spiritual leadership was identified as leading with purpose that embraced one’s humanity. In Māori terms, *matemateāone* refers to humanity in the way a leader is bound to others in a relationship of reciprocity. This interconnectedness has the effect of self-assuredness that lends a leader to feel for others at a deep level. To lead in this manner requires an intelligence that accesses one’s deepest values and highest motivations (Zohar & Marshall, 2004). A specific attribute akin to humanity identified by the scholars is humility that requires leaders to empower others and becoming a learner in that process (White, 2006; Lynton & Thogersen, 2006; Avolio, Luthans & Walumba, 2004). In Māori terms, humility involves bestowing success not on the individual, but on the collective as highlighted in the *whakatauki* (proverb):

Ehara taku toa, he taki tahi, he toa taki tini

My success should not be bestowed onto me alone, as it was not individual success but success of a collective

And humbleness reflected in this *whakatauki*:

Kaore te kumara e whaakii ana tana reka

The kumara (sweet potato) does not talk about its sweetness

Rangatiratanga captures the essence of leadership from a Māori worldview that is supported in the literature and in the data. Rangatiratanga encapsulates the holism inherent in a Māori worldview. The interrelatedness of the spiritual and natural worlds is still relevant in contemporary Māori leadership paradigms and institutional activities (Wolfgramm, 2007).

Leadership for these scholars in terms of contribution existed on a number of levels. Firstly, at the local level with hapū and iwi and secondly, service to Māori in general. Another concept evident in the data was the view that leadership took different forms dependent on the context.

For Taina, there was a distinct difference between academic leadership and leadership in one's community. The former was about *gaining knowledge and effective leadership* and the latter about attentiveness, learning, humility and a vision for the collective. This notion is supported by the literature on what constitutes effective leadership from a Western perspective over Indigenous and Māori ideas of leadership (Blackmore, 1996; Bush, 2003; Dimmock & Walker, 2000; Fitzgerald, 2003; Fleras & Spoonley, 1999).). A criticism identified in the literature is the narrow field of perspectives resulting in an incomplete explanation of leadership theory and practice models (Grint, 2005; Jackson & Parry, 2001; Kan, 2002; Parry, 1998).

A collective endeavour in leadership stems from a relational view of the world that includes aspects of the various connected elements of a person including hinengaro (cognition), tinana (physical), whānau (family), wairua spiritual) and the connection to one's environment that is one's identity (Durie, 1994; Wheatley, 1992; Komives, Lucas & McMahan, 1998; Bolman & Deal, 1991; Alfred, 1999); Bordas, 2007); Smith, 1992; Barth, 2001; Bond & Boak, 1996; Hargreaves, 1994; Razik & Swanson, 1995; Senge, 2000). The strength of the relationship between leader and community is determined by the environment that is established (Wheatley, 1992); hence determining the extent to which reciprocation occurs to enable both to work together (Alfred, 1999).

Summary

Although there are many motivational factors identified in the literature, each of the scholars in this current study clearly identified a number of cultural motivations that are particular to Māori. Whilst I am cognisant of the fact that the influences identified in this study are not complete and remain fluid in their interpretation, the data suggested that the major influences for the scholars were a result of the interplay of internal and external factors in the presence

of wairua throughout these elements. The role of self in this process involved agentic factors including a self-belief that was driven by a desire and passion in a spirit of reciprocity to contribute back to their communities. The models presented as a result of the data, allow fresh insights into the phenomena of wairua and agency in relation to motivation.

The next section is a discussion on the findings gleaned from the online survey responses of Māori doctoral scholars.

Discussion and interpretation of online survey

The preceding chapter provided online survey evidence of the range of perceptions and experiences of Māori doctoral scholars. The major themes that were apparent in scholars' accounts were an awareness of the significance of wairua in their study; whanaungatanga (relationships); collectivity as a cultural motivational construct; agency as a transformative factor; identity; research as resistance and academic leadership to advance Māori knowledge and advantage communities. These constructs are discussed with an interpretation of the data presented in the following section.

Wairua: Tihei mauri ora ki te wheiao⁴⁶, ki te ao mārama (From darkness to enlightenment)

The heading for this section stemmed from a comment made by Heeni in sharing how wairua played a major part in her doctoral journey from the wake of day (marama) to the dark of night (pō). In a metaphorical sense, the interpretation is the movement from darkness (pō) in overcoming uncertainty and challenge to becoming enlightened (mārama) and transformed clarity. The symbolism of enlightenment will be adopted in this section in relation to motivation in study.

A major theme that emerged from the online survey data expressed by the scholars was that wairua played a role in the motivation to write and complete their doctorate. One of the participants said it did not. The scholars' interpretations of wairua varied and formed the basis of the discussion that follows. One of the variances that emerged from the data of the online survey compared to the face to face interviews was the specific detail on how wairua

⁴⁶The wheiao is that state between the world of darkness and the world of light, but it is much closer to the unfolding of the world of light Barlow, 1991, p.184).

manifested itself in the actual process of writing. Unpacking this process was useful in unravelling the intricacies of wairua and the potential wairua has as a motivational factor in study.

Various participants from the online survey believed that wairua was:

- omnipresent;
- an underlying factor in the writing of their doctorate;
- an important part of being a human being in terms of the relationships that people have and;
- a necessary remedy for spiritual and mental care;
- closely linked to mauri

Kanohi kitea

One cannot be forced to write, it takes concentration, a focus that was described by Huia as a Western academic process. This view is in light of the individualist effort required in the writing of the doctorate and the length of time needed to focus on this individual quest. A dilemma for Māori doctoral scholars is the isolation experienced in writing the doctorate. Because Māori are part of a collectivist culture, a challenge exists for Māori doctoral scholars who believe in the seen face: *kanohi kitea* where it is important to be present amongst the people at events such as tangihanga (funerals), huritau (birthdays) and hui (meetings). For the scholar, a tension is created in dividing one's time, between the writing and cultural responsibilities. The reality of this dilemma is expressed by Mead (2003) who makes the assertion that whakapapa (genealogy) connections to a particular locality by itself, is not sufficient. He added that membership to a hapū requires *kanohi kitea* (the seen face) and refers to the whakapapa (genealogy) principle as a fundamental to membership. He outlined his thoughts in saying:

Whakapapa provides our identity within a tribal structure and later in life gives an individual the right to say, 'I am Māori.' Whakapapa is also affected by the ahi-kā principle: one has to be located in the right place and be seen often in order to enjoy the full benefits of whakapapa...One can say with certainty 'I am Ngāti Awa' or 'I am Te Tāwera' or 'I am Tūhoe, Te Whānau-a-Apanui, Whakatōhea, Patuheuheu, Ngāti Manawa or Ngāi Te Rangi.' In short, whakapapa is belonging. Without it, an individual is outside looking in. (pp. 42-43)

As Ani expressed when faced with challenges, she would return home to get a *wairua fix*. She added that seeing the familiar landmarks made her feel lighter and a renewed lift and determination to continue with her study. Higgins (2004) reflected on the lonely journey she experienced in the writing of her thesis and made reference to the waiata (chant): Engari te titi composed by Mihikitekapua⁴⁷ below who also experienced moments of solitude:

Engari te titi e tangi haere ana	Fortunate the titi as it cries in its flight
Whai tokorua rawa raua	It has the company of its mate
Tena ko au nei he manu	As for me, my bird, I am like
Kai te hua kiwi i mahue i te tawai	The egg, abandoned by the kiwi in the tawai woods
Ka toro te rākau kai runga	The trees spread and embrace it;
Ka hoki mai ki te pao	When the mother returns for the hatching
Ka whai uri ki ahau	The progeny is such as I

Higgins described her doctoral journey as an isolated one where she had felt like the forsaken *kiwi* egg as described by Mihikitekapua. Solitude was a state experienced by various scholars in their doctoral journey. For one scholar, the experience of a doctorate left her feeling *lonely, isolated and anti-social*, describing this individual pursuit as a *western academic process*. For a number of respondents, an anecdote was reconnecting with whānau. For various other scholars, protecting and nurturing one's wairua was a necessary strategy and remedied by returning home to renew their determination to continue with their studies. A return home is likened to a spiritual journey to one's mecca captured in a Tūhoe whakatauki (proverb) below:

Hokia ki ngā maunga, kia purea koe e ngā hau a Tāwhirimātea

Return to the mountains that you may be cleansed by the winds of Tāwhirimātea

Karakia

For Keita, invoking wairua through karakia (incantations) motivated her to write (Pohatu, 2008 cited in Hunia, 2008; McLean, 2008). Similarly, for Heeni, writing at times was a real challenge and there was a dark period, particularly with the death of her supervisor which

⁴⁷Ngata & Hurinui Jones (1988, pp. 64-65) Mihikitekaupa is of Tūhoe descent.

affected the state of her wairua. It was through karaki that balance was restored moving from a sad and dark state into an enlightened state of being: *mai i te ao pō ki te ao marama*.

Rapata referred to wairua as insights he needed when writing, particularly when required to write philosophically. Reaching a higher level of consciousness required reaching beyond the confines of cognitive boundaries and the existential to transcending one's thinking into the spiritual realm. This idea is supported across the literature in this study (Bar-On, 2000; Gardner, 1983, 2000; Emmons, 1999; 2004; Goleman, 2001; Salovey & Mayer, 1993; Sternberg, 1997a, 1997b; Emmons, 2000; Yosi Amran, 2007; Henare, 2001; Pere, 1997; McGarvey, 2014; Tangaere, 1997; Walker, 2004; McGarvey, 2014).

Wairua and mauri

Evidence from the data indicated a relationship between *wairua* and *mauri* and the combination manifesting as motivation for scholars in their study. A companion to *mauri* is *tau*. For Hariata, the concept *tau* was used to describe a settled state of being whereby the mind is clear and ready for new ideas in writing. The concept *tau* has not been previously discussed in the literature but identified in the data as a necessary element that is connected to *wairua*.

The actual meaning of *tau* according to the Ngata dictionary is: anchored and settled. When coupled with *mauri*, *mauri tau* refers to when the person is physically and socially well and the *mauri* is in a "state of balance" (Mead, 2003, p. 53). For the participants in this study, a settled state is necessary for writing to occur, this state of *mauri tau* and allows a free flow of *wairua* to occur. Pohatu (2011) states that: "Mauri is crucial to the wellbeing of relationships and issues (kaupapa). It informs how and why activities should be undertaken and monitors how well such activities are progressing towards their intended goals" (p. 1).

This combination is ascribed within the formulae for scholarly motivation in this study. Interestingly, Pohatu (2011) expands on *mauri tau* and describe three connected states of *mauri*: *mauri moe*, *mauri oho* and *mauri ora*. It is proposed in this study that to attain a state of *mauri tau*, three stages are required. *Mauri moe* is the first level and is described below:

Mauri moe is interpreted as a safe space where reflection can occur. This allows potential within any kaupapa and its relationships to be contemplated, for energies to be re-gathered and composed. Opportunities for such emerges 'to be' have not yet begun, awareness of roles, and responsibilities lie latent. (p. 5)

The intricacies of mauri moe are detailed below in Table 7.4 as presented by Pohatu (2011, p. 5):

Table 7. 4: Te taunga o te mauri moe: *State of mauri moe*

Actions & expressions of inactivity

Kai te pouri – being anxious and withdrawn.

Kai te noho puku - being withdrawn and not taking part.

Kai te tangi – expression of hurt.

Kai te aue – expression of anguish and pain.

Kai te mamae – experiencing hurt/pain.

Kai te noho noaiho - not participating in activities.

Kai te ngoikore – having no energy to take part in activities.

Actions & expressions of proactive potential

Kai te pūihi – act/s of shyness.

Tēra pea – perhaps.

Kai te noho-puku – being inwardly reflective.

Kai te whakatōngā – being restrained; keeping to oneself.

Mauri moe occurs when an individual is in a state of constraint and having to reflect in order for potential ideas to flow. From reflection, Pohatu (p. 6) proposes that an awakening into a state of *mauri oho* occurs whereby an individual begins to react and is now open to engagement with ideas as outlined below in Table 7.5:

Table 7.5: Te taunga o te mauri oho: *State of mauri oho*

Kua oho – has awoken;

kua maranga - has begun to participate;

kua tīmata - has begun to interact;

kua kōrero – has begun to speak with/to;

kua whakawhiti whakaaro - has begun to share inner views;

kai te hiahia/he pirangi ki te – is keen to;

kai te kakama – is eager to;

kai te pākiki - is curious;

kai te kaingākau – is keenly interested;

kai te tūwhera – is open to engage with.

The final element of *mauri tau* is *mauri ora* whereby the individual is highly motivated to engage with the ideas that have been reflected on and mauri is awakened to a heightened motivated state of engagement. The elements of mauri ora are outlined below in Table 7.6 (Pohatu, 2011, p. 7):

Table 7.6: Te taunga o te mauri ora: *State of mauri ora*

E manawareka ana - is successful;

e rekareka ana - is pleased;

e manawanui ana - is highly motivated;

e kakama ana - is alert and actively engaged;

e pūmau ana - is committed;

e katakata ana - is content;

e ngahau ana - enjoys participation;

e tau ana – is adept;

e huihui ana - is participating in;

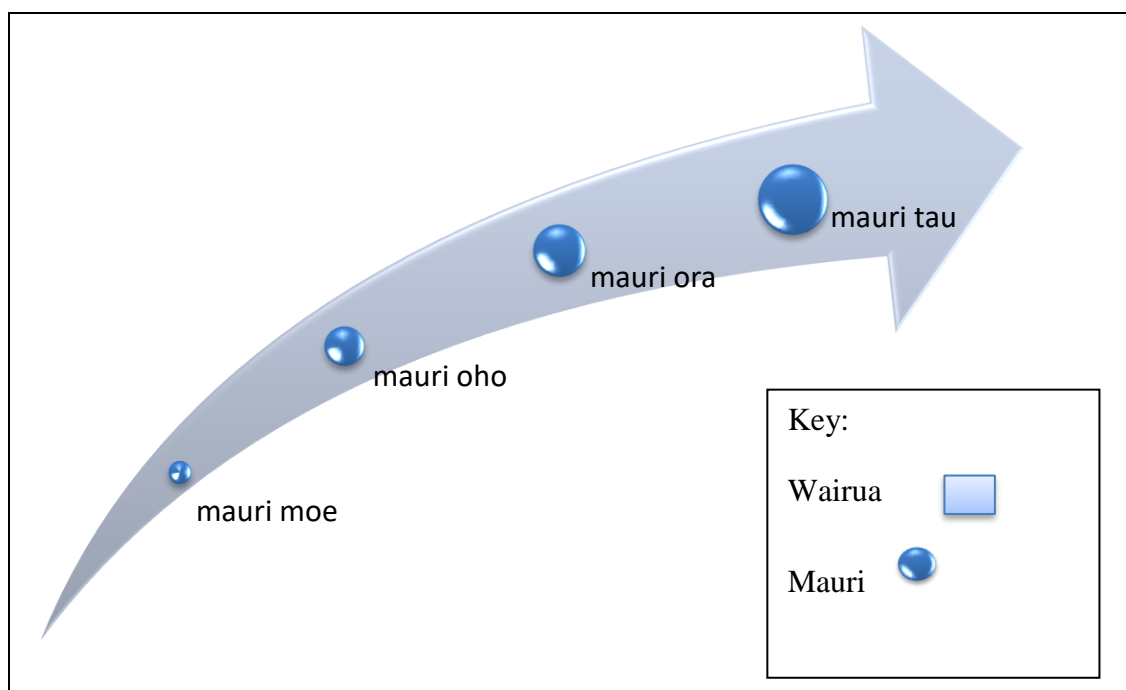
e awhiawhiana - is supportive of;

e kōkiri ana – is to the forefront.

Hariata explained that wairua was present when in a state of [*mauri*] *tau*. This was also echoed by Tane, who referred to his wairua needing to be settled in order for him to write. This process is presented as a theoretical framework depicting how the flow of wairua is affected by the presence of mauri and the various states of mauri.

The relationship that wairua has to mauri in Figure 7.5 depicts the increased level of wairua moving through the states of mauri (adaptation of Pohatu’s model of mauri, 2011):

Figure 7.5: Wairua and mauri as motivation



Motivation to move from one state of mauri to the next is not always forward moving but can oscillate in a backwards and forward movement depending on the individual. Hariata's supervisor, Dr Linda Smith, described the process of writing a doctorate in these words: "Thesis writing is not just about the writing, you need to think draw, listen, imagine, dream" (p. 12).

For ideas to emerge and writing to materialise, a state of mauri tau was necessary in order that the flow of wairua transpire and the motivation to create and commit ideas to paper ensue. In my adaptation, it is theorised that the various states of mauri through to a state of mauri tau allowing the free flow of wairua. It is in this settled and peaceful state that writing occurs. When one is in a state of mauri tau, the hinegaro (mental), tinana (physical), whānau (relationships), and wairua (spiritual) wellbeing are in a settled state and the individual exercises a personal efficacy in determining decisions and actions. Significantly, moving from one state of mauri to the next requires a personal efficacy; courage and belief that one can move from a position of isolation or inactivity to a position of engagement with the result of activating mauri and a renewed determination to study. The literature in this study supports the relationship of mauri and wairua describing mauri as the binding factor of a tripartite framework of existence which includes mauri, wairua and tinana (Walker, 2004; Pohatu, 2011).

Whanaungatanga: Collectivity as motivation

A collective view of ownership for Māori was evident in the responses of various scholars in relation to their doctorates as belonging to the collective that was whānau (immediate family), hapū/marae (sub-tribe) and iwi. One respondent stated that the knowledge produced from her doctorate was not hers but belonged to the whānau, hapū and iwi and for the betterment of those groups. With this perspective, aspiration and inspiration to continue in study was energised by this responsibility and accountability to those communities that transcended the desire to advance their career and gain higher qualifications (Hook, Waaka & Raumati, 2007). Whetu explained that aspiration came from comments by the *marae whānau* who wouldn't let her give up stating that the *tohu* (doctorate) also belonged to them.

Commitment to the collective was impelled by whanaungatanga (relationships) and supported in the literature (Nepe, 1991; Henare, 2001 cited in Grimm; 2003, Marsden, 2003 cited in Royal; Barlow, 1998; Durie, 1994, 1997; Henry & Pene, 2001; Mead, 2003; Salmond, 1985). Hence, one's children and grandchildren, other whānau members including grandparents extending to the wider collective that is hapū and iwi were motivation for these scholars as identified in the previous chapter. Evident in the data was the desire to get the doctorate in order to help Māori in general to succeed in their tertiary studies, which was also identified in the previous chapter.

Collective agency as motivation

Agentic factors (Bandura, 2000) were involved in motivating the majority of scholars in their studies with the belief that they could transform the communities they belonged to. A level of personal agency was involved as motivation to continue in their studies, but in doing so for the greater good that was their people. Miri, Rangi, Whetu and Mere believed that the doctorate gave them the ability to transform their own destiny and influence family in education and the credibility to transform and advance Māori student achievement particularly at the secondary school level. Thus, assisting in transforming the educational sector. This is supported in the research conducted by McKinley and Grant (2010) with Māori doctoral scholars about their reasons for doing a doctorate and choosing the topics they chose in the following extract:

Many we talked to had reasons for doing a doctorate that extended beyond their personal development. Their focus was often on the greater good of their communities, and this would be reflected in the kind of research they undertook—for

example, a socially focused study might stem from a student's desire to benefit their iwi.

Many of the students we talked to were undertaking projects that had a mātauranga Māori dimension. Often the students also had political intentions, in that they hoped to contribute to improved circumstances for their iwi or for the Māori community at large in a particular sector; for example, health or social work. (p .1)

For two of the scholars in this study, the pressures of work and family challenged their commitment to continue with their doctorates. The main driving force and motivation to continue came from the loyalty they felt towards the communities they valued. For one of the scholars, a commitment specifically aimed towards Māori youth kept her from *dropping out*.

The scholars in this study and Māori intellectuals generally, have a view of the world that is holistic rather than a dichotomous perspective. This stems from firstly, being born into an extended family and secondly belonging to a community connected to a particular ancestor and locality. This “*fosters social unity and identity of the membership*” (Elabor-Idemudia cited in Dei, Budd, Hall & Goldin Rosenberg, 2008, p. 105). Dei et al., would contend that a kindred connection fosters a “*collective responsibility solidarity and mutuality*” (p. 105) that inculcates a sense of commitment and responsibility to protect “*critical resources*” (p. 105) that include for Māori: language, culture, traditional knowledge, land and the advancement of Māori in all sectors. The communitarian approach as motivation in their studies, for the scholars, is a humanitarian call that seeks transforming solutions for those communities needing help.

Identity as part of the collective

Scholars' belief about identity was found to play an important role in the strategies they employed to motivate themselves in their study. Beliefs about their own identity, cultural connectedness and origins shaped their philosophical view of the world and the approaches they adopted as scholars and as researchers.

Linked to scholar's beliefs about identity was a view that the motivation to complete a doctorate was inspired by a desire to indigenise academic research and literature and make gains for Māori in naming their realities. Identity, viewed in this light, brings with it a commitment to be part of a collective drive to make a difference and contribution back to Māori communities as noted previously. An individual's confidence in who they are and

where they come from is depicted in a Māori whakatauki that refers to the kererū and kākā birds who with confidence call their signature call:

Kūkū te kereru, ketekete te kākā

Having the confidence to lead initiatives for the benefit of the collective is an endeavour that doctoral scholars are expected to engage in. For one scholar, this confidence stemmed from his upbringing in a small community that had shaped his identity. His introduction into the academy as he was described as a marginalised ‘other’ was confusing because of the confidence he felt about his identity. The literature supports the notion that identity preference for Māori is varied. Houkamau (2010) refers to Māori as being *culturally heterogeneous* (p. 184). In spite of this, however, in these scholars, there is a collective shared drive and motivation to work for the betterment of Māori communities.

Research as a basis for resistance

A collective responsibility was also instilled as a by-product of colonisation. A colonising educational experience that undermined a Māori sense of community resulted in Māori intellectuals creating decolonising strategies to offset the negative effects of colonisation. This is supported by the literature and the importance of Indigenous community strategies to not only plan to survive the aftermath of colonisation, but to seek transformational strategies to advance Indigenous communities (Smith, 2003; 1999; Dei, Hall & Rosenberg, 2008; Warrior, 1995 cited in Brayboy, 2006).

Decolonial strategising opened the way for Māori intellectuals to lead a revolution within the research arena to gather and collectively infiltrate the ivory towers of current research thinking, systems, projects and institutions. Additionally, Māori intellectuals have created a paradigm shift within research thinking by conducting transformative research within their communities in order to make a positive difference for Māori communities. This was identified by various scholars as motivation to do and complete a doctorate. This is supported in the literature by Indigenous scholars like Dei (Dei, Hall & Rosenberg, 2008) who refers to communitarian practices that emerge out of the process of decolonisation as witnessed by the responses of the scholars in this study. Dei et al. continue to comment on decolonising processes in research that confront the dilemma of ‘others’ conducting research on Indigenous communities they are not a part of. Similarly, Smith (2003) refers to counterbalancing the imbalance and disconnectedness as a result of colonisation and

identifies critical points of struggle by Indigenous people and, within this struggle, transformation for the people.

Māoricentrism involves Māori research grounded in Māori-centred culture and values. The collective spirit is important in the call for Māori to address the challenges facing Māori communities to recover, rejuvenate and rejoice in creative and innovative research. This is evident in the data in this study as Kahu expressed her desire to explore issues in Māori communities in relation to injury prevention and ways of protecting whānau from death and hospitalisation. She stated that the, “*solution lies within Māori communities. They are able to determine prevention using their own paradigm and epistemology which are aligned to our own traditions*” (p. 7). Research within Māori communities conducted by Māori for Māori challenges conventional International models of development and advances approaches grounded in local Māori knowledge and realities. The methodology that frames this study Te Aka: The Vine which includes the *Pono* and *Pūmanawa* models are alternative models grounded in local Maori knowledge and realities. Alternative Indigenous models revitalise and bring to the centre traditional knowledge that has the potential to transform and transmute Indigenous communities and Indigenous research projects in ways which extend and expand on current Western epistemologies.

Offering alternative models of development using local knowledge to meet the needs of the people based on the values of the community ensures that Western based development models are resisted, while local knowledge is brought to the foreground, thereby reducing the contradictions confronted by communities and their people (Henderson, 2000, cited in Battise; Pere, 2004). Furthermore, the Indigenous past is informative and provides solution based alternatives about, “sustainable traditions of group mutuality, spirituality, self-help, communal bonding, and social responsibility that can be appropriated to aid the search for an authentic approach to development” (Dei, cited in Dei, Hall & Rosenberg, 2008, p. 74).

For the respondents in this study, the drive to transform communities through research motivated them to complete their doctorates expanding the number of Māori doctoral scholars and contribute to that cohort of academics. This was a core goal of Ngā Pae o te

Maramatanga's⁴⁸ (NPM) programme designed to help grow and support a critical mass of Māori doctoral students as confirmed in NPM's first annual report (2003):

In our initial proposal, we set ourselves a target of 500 PhDs completed or in progress in five years...The primary means by which we intend to achieve this goal is the MAI Programme, which had already been established at the University of Auckland by Professor Graham Smith before Ngā Pae o te Maramatanga was formed. (p. 20)

Ngā Pae o te Maramatanga has had an enduring effect on the development of Māori doctoral students and intellectuals and continues to be a foundation in strengthening Māori research and leadership in tertiary education (Villegas, 2010). The respondents in this study thought that growing Māori academic leadership is an important part of advancing Māori knowledge and values and a way of addressing the inequalities that continue to challenge Māori communities. A discussion on leadership ensues in the following segment.

Academic leadership and mentorship

For a number of scholars, leadership and mentorship including the influence of other Māori academics and good supervision were identified as important in assisting and motivating them in their studies. Ngā Pae o te Maramatanga was identified as an organisation that provided the scholars in this study with an environment to focus on writing. Others saw the positions they held in their institutions as an opportunity to create a space for other Māori and Indigenous students to flourish. The literature provided the evidence that a drive to increase the number of Māori with doctorates is part of a plan to create a critical mass of Māori leaders in the education sector able to contribute to the Aotearoa New Zealand knowledge economy and Māori aspirations (Villegas, 2010, McKinley & Grant, 2010).

Various respondents referred to good supervision as an important element in their motivation to finish their doctorate. There were varied experiences in relation to supervisory assistance

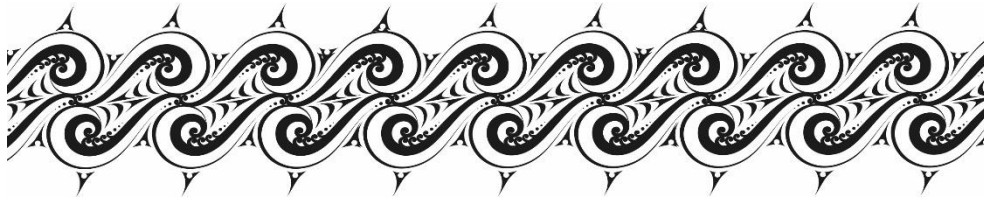
⁴⁸Ngā Pae o te Māramatanga (NPM) is New Zealand's Māori Centre of Research Excellence (CoRE) funded by the Tertiary Education Commission (TEC) and hosted by The University of Auckland. NPM has 16 partner research entities, conducts research of relevance to Māori communities and is an important vehicle by which New Zealand continues to be a key player in global Indigenous research and affairs. Its research is underpinned by the vision to realise the creative potential of Māori communities and to bring about positive change and transformation in the nation and wider world.

ranging from the importance of having regular meetings and getting feedback, to supervisors understanding the topic of their thesis, to those who are passionate about their work and the effect of having an absentee supervisor. These findings were supported by the literature (Acker, 2001; Middleton, 2001; Phillips & Pugh, 2005 in McKinley & Grant, 2010).

McKinley and Grant (2010) challenge tertiary institutions to provide effective supervision for Māori doctoral scholars to better support them into positions of leadership.

Chapter Summary

Wairua featured as a major motivational element that manifested itself in a number of ways for participants in this study. Similarities emerged for participants from the interviews and the respondents from the online survey with reference to wairua, whānau, identity, the importance of a return home and the linking of wairua to mauri (life principle). The completion of a doctorate was viewed as a calling to do ‘good’ in one’s community in order to make a difference for whānau and for future generations. The value placed on collectivity by the scholars in this study was motivation to continue and complete their doctorates. These influences were a combination of distinct but connected concepts that performed in concert with each other as inter-related entities. The following Chapter is a conclusion to this study.



Chapter 8: Conclusion

In order to have a true integration of thought we must make room for nonlinear thinking, which will yield a true hybrid postcolonial way of expressing subjectivity. As we move into the next millennium, we should not be tolerant of the neo-colonialism that runs unchecked through our knowledge-generating systems –Duran & Duran (cited in Battiste, 2000, p. 101)

Introduction

The quotation above captures my attempt as the ‘researcher’ in this study to present nonlinear ideas and models stemming from a subjective perspective that is Indigenous. The models presented draw on traditional Māori concepts that have evolved over many years and influenced by Western philosophies with the arrival and settlement of Pākehā to Aotearoa, New Zealand. A number of commonalities are drawn from Western and Indigenous ideologies in respect to motivation. However, a distinctive difference between Indigenous and Western motivational constructs is that Indigenous constructs reflect a collectivist society.

This final Chapter brings together the various issues and research covered in the body of this study and make comments upon the meaning of it all. This includes noting the implications resulting from the discussion based on the findings as well as making recommendations, forecasting future trends and further research. Therefore, this Chapter seeks to:

- Review the preceding Chapters

- Synthesise the various issues raised in the discussion section whilst reflecting the introductory thesis statement and objectives

- Provide answers to the thesis research questions

- Identify the educational implications of the findings with respect to the overall study area

Highlight the study limitations and strengths

Provide direction and areas for future research

The body of literature reviewed formed a foundation for discussion in relation to the original research questions posed in this study. There was a significant amount of literature on motivation that was useful in understanding the developing ideas and theories about motivation. It was difficult to decide what to include in this review as there was so much to consider. What I decided was to focus on those theories that aligned more to the nature of wairua and its Western companion, spirituality. This would provide support in theorising the phenomena being researched within this study. Although there was a plethora of literature on motivation, a gap existed in the literature on motivation in relation to *wairua* which suggests that more research is required in this area. There was significant material on the concept of wairua itself, but very little on the connection of *wairua* to motivation in study. I found also, that there was a paucity of literature on the composition and disposition of wairua and how wairua ‘worked.’

In terms of agency, the work of Bandura and Ratner dominated the review of literature. Their work complemented each other in terms of their theory of agency. Where they differed was the extent to which Ratner examined agency as a cultural phenomenon. Ratner’s work identified social intentionality and the desire of an individual to be spurred on by their interaction with the community.

The second review on leadership was included as Māori doctoral scholars are leaders in the work they do. This was to form the foundation for discussion in relation to the motivation of Māori doctoral scholars in study and in particular the contribution they feel is important as leaders in their respective communities. Understandably, a distinction revealed in the literature was the difference in the views found in Western literature compared to Indigenous and Māori theorising. This was the result of the different worldviews that shape peoples’ ideas and beliefs and the experiences they have. In saying this, this study has drawn on ideas across all of the literature with a main focus on Māori concepts and theories.

Review of chapters

The introduction to Chapter One began with an explanation of the design Te Aka: The vine and the pēpeha; *Waimana Kaaku: Te horana o te kururangi* that framed this study. It was my purpose to begin with this opening to note on the outset the personalised frame that stemmed from my own traditional connections and was to umbrella this study. Te Aka is both a

relational methodology and a relational epistemology. The connectedness was depicted in this way:

- The unity of the themes;
- The cultural procedures and practices used in the research phase;
- The whakapapa links of the participants in this study through tribal connections, as intellectuals and as leaders within their communities;
- The whakapapa links extend to the artist Jamie Boynton who created the visual design Te Aka depicting the vine;
- The positioning as an inside researcher within the study;
- The inclusion of a cultural advisory group.

The overall aim of this research was to investigate the potential link that wairua has to the motivation of doctoral scholars. In order to investigate the overall aim, the central question posed was:

What are the motivational factors that have contributed to the performance of Māori who are Tūhoe who have attained Doctorates and the potential link that wairua has to their performance?

The second question that was asked was:

To what extent does agency (the capacity to exercise control over the nature and quality of one's life) play a part in their learning pathway?

It was fitting to begin an investigation of motivation with firstly describing my own motivations for doing a doctorate including the reasons for choosing the topic of my research and the methodology applied. Following on from this I proceeded to write about the significance of extending and expanding on existing theory and models and the implication of writing at the margins as an Indigenous scholar. Lastly, the parameters of this study were identified with an overview of each of the chapters.

Following on from Chapter One, Chapter Two situates the location of the researcher and the pepeha that frames this study, geographically and historically. Traditional knowledge is viewed not as a collection of distinct objects, stories or ceremonies, but centralised in this study as a complete knowledge system with its inter-related concepts of epistemology, philosophy and logical validity (Daes, 1994). In addition, a critical debate ensued supporting the stance of the primary researcher of this study as an inside researcher.

As demonstrated in Chapter Three, the literature indicated that the definition of motivation is wide and varied and that scholars' motivations to continue in their study are influenced by many factors that include: intrinsic and extrinsic influences, self-efficacy, self-determination, resilience and volition, emotional and spiritual motivation. The literature then focussed on theorising Indigenous and Māori motivational constructs.

As verified in Chapter Four, the literature indicated that the qualities and characteristics of leadership are varied with distinct differences found between Western views and Indigenous concepts of leadership. The chapter concluded with a focus on Māori concepts of leadership with a review of Māori in postgraduate study.

As explained in Chapter Five, the study reported here is a qualitative study including interviews conducted with eight Māori doctoral scholars of Tūhoe descent from Aotearoa, New Zealand. In addition, a quantitative survey of 13 Māori doctoral scholars was included with responses about their motivations in their study. The interview was the major method of data collection. I positioned myself as an *insider* researcher of Tūhoe descent guided by traditional ethics and practices adopted in this study to assist me through the process of selection of participants, conducting interviews and data analysis. The qualitative methodology applied was located within a traditional Māori paradigm termed Te Aka derived from the pepeha; *Te Waimana Kaaku: Te horana o te kururangi*. The pepeha signified the interconnections through leadership, kinship, unity of themes and aspirations which aligned to the inter-related epistemology and methodology applied in this study.

Within this frame the Pūmanawa and Pono models that connect to a phenomenological approach and a process of reflexivity were applied as I theorised and defined traditional concepts that connect to human experience and phenomenon. As a researcher, thoughtful deliberation in balancing the benefits of this study and honouring the stories of the participants' accounts was a considered process.

The data presented in Chapter Six revealed, through the narratives of the scholars, the existence of phenomena that included wairua and agency that played a part in the motivation to continue in their studies. In an attempt to highlight the existence of the phenomena being investigated, I presented an interpretation of in-depth interviews with personal profiles plus an interpretation of survey questionnaires. Thus, it was revealed that the major motivations to continue in study were wairua, whānau and identity as contributing factors, mirrored also in the online survey. Agency and the belief in one's own capabilities in concert with a

collective responsibility and obligation to others was also a contributing element. An interesting factor revealed in this evidence, was that self-determination moved beyond self and that undertaking a PhD (or or professional doctorate) was not an individual pursuit, but a communitarian quest that grew out of a strong desire to want to contribute back to their communities and work towards making a difference within those communities.

In Chapter Seven, I discussed the factors identified as contributing to the motivation in studying towards the completion of a doctorate. Where relevant, I related these to the literature with particular attention to holistic and integrative influences. Scholar's responses to the interplay of various sources of influences and interceding factors were emphasised. In an attempt to understand the complex nature of the influences in a more holistic way and theorise the relationships between scholars' motivations, I then interpreted the data from the perspective of an inside researcher adopting theories drawn from a Māori and Indigenous paradigm, reflexivity and an adaptation of Bandura's social cognitive theory (2002).

Summary of Findings

What are the motivational factors that have contributed to the performance of Māori who are Tūhoe who have attained Doctorates and what is the potential link that wairua has to that performance?

As part of this investigation, I asked more generally about the motivations that contributed to the performance of Māori who had attained doctorates, and more specifically Tūhoe doctoral scholars. In answer to this question, the first major theme illustrated that the majority of participants thought wairua was inextricably linked to motivation in studying towards the completion of their doctorates. How the participants conceptualised wairua varied depending on the scholar's beliefs and experiences not only in relation to wairua, but their view of the world and the relationships formed by them in that environment. They believed that wairua manifested itself in these forms, as identified in the Table 8.1 below:

Table 8. 1: Composition of wairua

Energy	Ihi (vitality)	Mana (spiritual power)	Wehi (reverence)	Mauri (principle life-force)
Force	Māramatanga (enlightenment)	Fluid	Determination	Whanaungatanga (relationship)

These varied forms go right to the essence of the genesis of wairua as depicted by Pere (1982) who proposed that wairua stripped to its most basic form is Wai (water). If we consider the qualities of water as a continuous entity that can take many forms and in continual motion, we get to the disposition of wairua as an ever-present energy.

Wairua, although ever present, must be invoked in order to induce an elevated state of being, a higher consciousness that stems from the heart and mind of an individual. There were a number of triggers identified by participants that invoked wairua; these are outlined in Table 8.2 below:

Table 8. 2: Wairua enablers

Karakia incantation	Whanaunatanga relationships	Tūpuna ancestors	Reo Māori language	Agency To lead and contribute
Ahi kā fires of occupation	Utu reciprocity	Whakapapa genealogy	Matemateāone profound link to the land	

Although individual scholars had varied impressions about what aroused their wairua as motivation to study, the change in their state of being shifted from a physical to a spiritual realm was the same. Whether this was ignited through karakia, the relationships and responsibility to whānau, community, or inspired by the very land they were connected to, the triggers took them to that higher level of consciousness in order for perseverance and resilience to take hold and ideas to flow.

Nanise captured the essence of wairua that she described as being in the language of Māori and thus within the very topic of her thesis. She continued to say that action occurs when wairua is triggered and transferred from the natural world (te ao kikokiko) into the spiritual world. She linked her motivation to continue with her writing to the unfurling of the kumara vine with its leaves as she found each word and each idea, as expressed below:

Apart from the stubbornness of wanting to complete, the kaupapa itself drove me to keep writing. The kaupapa entrenched with our reo carried with it its own wairua. Words came to me and the kupu [words] had a wairua just like the wairua of a person, it was the same. Like the spreading of the kumara vine with its leaves; each word leading to another linking together to form whole sentences and messages; moving from te ao kikokiko ki te ao o te wairua [the physical world to the world of wairua]. This was the process endured during the writing phase. At times I would write a little bit; sometimes in the middle of the night. Koira te wā o te wairua, kei te oho te wairua [that is the time when wairua is awakened. This carried me through]. (p. 1)

Therefore, Te Aka: The vine that frames this study is both a methodology and an epistemology. The unification reflects the holistic nature of a Māori worldview where all natural entities are connected. Te Aka is a living entity a physical and spiritual representation of the process of doctoral study as illustrated in part by Nanise above and all of the doctoral scholars in this study.

As discussed, wairua was identified as a motivational construct that contributed to the performance of the scholars in this study towards the completion of their doctorates. The data also highlighted the multiple sources of motivational influences and the interactions between each dimension of influence.

The motivational influences have been put into Table 8.3 below that include results from the interview and online survey participant responses:

Table 8.3: Motivational constructs

Wairua	Whānau	Role models	Politics	Utu Reciprocity
Agency	Leadership	Kaupapa (topic)	Supervision and mentorship	Identity
Validation and advancing traditional Māori knowledge	Matemateāone (profound link to the whenua)	Communitarianism	Whakapapa (genealogy)	Scholarships

The data suggests that for Māori in this study, the main motivator identified during doctoral studies had cultural associations. McKinley and Grant (2010) found similar findings in their study with Māori doctoral scholars who expanded on their personal development identifying commitment to community as a motivation in these words:

Many we talked to had reasons for doing a doctorate that extended beyond their personal development. Their focus was often on the greater good of their communities, and this would be reflected in the kind of research they undertook—for example, a socially focused study might stem from a student’s desire to benefit their iwi. (p. 1)

And for many, the reason for choosing a topic was linked to their interest in te ao Māori (the Māori world) and the politics involved in contributing to improved outcomes for communities:

Many of the students we talked to were undertaking projects that had a mātauranga Māori dimension. Often the students also had political intentions, in that they hoped to contribute to improved circumstances for their iwi or for the Māori community at large in a particular sector; for example, health or social work. (McKinley & Grant, 2010, p.1)

The second question investigated in this study refers to agency:

To what extent does agency (the capacity to exercise control over the nature and quality of one’s life) play a part in their learning pathway?

Agentic factors were identified by the participants in this study as being involved in motivating them in their studies with the belief that they could transform the communities they belonged to (Bandura, 2000). A level of personal agency was involved as motivation to continue in their studies extending beyond a personal belief in one's capabilities to a belief that they had the capabilities to contribute and offer transformative alternatives to their families and communities. Bandura's (2002) social cognitive theory states that people themselves have an ability to influence their own behaviour, others' behaviour and act in concert with others to shape their future. This model of interactive agency in part reflects the process of influence in this study. The difference in comparison to Bandura's theory is that self is motivated to achieve with the desire to reciprocate back to the collective as a communitarian and humanitarian.

Interestingly, Bandura (2002) advises against debating individualism versus collectivism. Instead, he asserts that both individualist cultures and collectivist cultures have diversity among individuals and that social-cognitive theory is applicable to both individualistic and collectivistic cultures, with both personal agency and social systems operating interdependently. I believe that for Indigenous cultures, the individual is part of the collective and so the interdependence is a complex interplay of relational intricacies that involve a commitment to contribute to that collective; this interaction is not always apparent to the outsider. Whakapapa connections and responsibilities are also a departure from Bandura's social cognitive model; and also that drive to make a difference to the collective.

Moreover, the historical effects of colonisation on traditional Māori culture, have had deleterious effects on the traditional spiritual base, identity and language and have resulted in alienation from their traditional land base. With this, the call for Māori to contribute to their communities can require an individual to sacrifice one's own wellbeing for the benefit of the collective.

Challenges

I came to theorise the motivations of Māori doctoral scholars as varied and multifaceted phenomena with an underlying calling to make a difference for their people. The data highlighted the multiple sources of influences and the holistic and relational interconnections between each of the motivational entities. I was challenged to present one model to represent the multiplicity of influences on these scholars and honour their ideas. A series of models were presented to best capture this. These included:

Invocation theory of agency
Collective determination theory (CDT)
Pūmanawa and pono models
Motivational agents
Utu as transformative praxis
Wairua and mauri as motivation

Methodological challenges were presented as a study on motivation is complex. Te Aka, stemming from localised, traditional knowledge, offered an appropriate methodology and methods for this study. Moreover, applying a traditional framework created a relational epistemology assisting me in focussing on communities as the most knowledgeable.

Consideration must also be given to the fact that the answers to the research questions posed were derived from a small sample of doctoral scholars. Additionally, the indepth interviews were presented to a small sample derived from a specific tribe. Consequently, it is not appropriate to generalise findings uncritically, however, as there is a gap in the literature on such studies, this can certainly be part of the growing number of Indigenous studies on this subject and also be part of the revolution in creating space for Indigenous research and theories.

Implications

For Māori, wairua permeates all natural things. In this study, it was found to be an important motivational element for doctoral scholars in their study. Although drawing on a relatively small sample, this study can nevertheless provide valuable insights into doctoral scholar perceptions, influences and motivations while studying towards the completion of their doctorates. These insights have implications for not only other doctoral scholars, but those leaders, managers, teachers and supervisors within institutions and programmes who offer doctorates.

It is conceivable that for many Māori scholars, having their traditional concepts like wairua acknowledged as a motivational construct is likely to be beneficial to study, learning and accomplishing goals and creating and expanding on Māori concepts, theories and models.

Implication for teachers

The findings emerging from this study have the potential to help teachers appreciate the multiplicity of influences on Māori scholars in study and become mindful of their realities

along their learning pathway. Educators might consider the overall influences on Māori scholars and their realities and create culturally informed, thoughtful approaches for working with them (McFarland, Glynn, Cavanah & Bateman, 2008). This study may help educators develop an ensemble of authentic, culturally responsive ways of engaging with Māori scholars. Given Māori are disproportionately represented negatively in the academic statistics, it is imperative that Māori worldviews are explored in transforming these statistics. Creating such a covey of culturally appropriate strategies may encourage educational institutions to develop policies and programmes tailored to meet the needs of Māori scholars and to gain a better understanding of Māori scholars, their sense of agency and the challenges they face as they grapple with ideas, knowledge and study.

Implications for supervision

This research provides valuable insights into the influences that affect Māori scholars while studying at the postgraduate level and in particular doctoral scholars. An understanding of this is likely to be valuable for those who are involved in the design of post-graduate programmes and supervision. The research literature on doctoral education identifies good supervision as an important component in the success of doctoral candidates (Acker, 2001; Middleton, 2001; Phillips & Pugh, 2005 in McKinley & Grant, 2010). Thus, for supervisors and others attempting to improve doctoral supervision for Māori scholars, the key implications of this study revolve around the need for greater understanding of the lives of individual scholars in higher learning institutions.

The findings indicate that Māori doctoral scholars' inner beliefs and experiences are often deeply rooted and become influential in their motivations to study. For effective supervision to take place, being cognisant of the motivations identified by these scholars that are wairua, identity, whanaungatanga, mauri, ihi, mana and the other identified constructs will likely assist with doctoral scholar engagement and completion of their studies.

The findings also indicate that there is no conclusive notion of the top motivational constructs that enable Māori doctoral scholar engagement and motivation in their studies. However, identity, which involves how one views and feels about one's place in the world, is an underlying conception that influences the decisions and choices one makes, as one participant stated, *"I feel that every action I take is a reflection of my people. I have a responsibility because, if my tūpuna were able to do what they did, well, I shouldn't just settle for mediocrity. I think that resilience comes from them, my identity, Maungapohatu."*

In tandem with identity, wairua emerged as an influence in this study as indicated by one of the participants who said, *I called out for the inspiration to come. I would call on my grandfather, my tūpuna, koutou ngā pakeke ki te pō, kia taka mai koutou i tēnei wā. Kimihia ngā kupu. Help me find my words. I had my own karakia and as soon as I finished, I would just start writing. I found I could maintain that wairua; 90% of the writing came from this.* These views challenge educators and specifically supervisors in thinking about the place of wairua (spirituality) in learning and mentoring and the priority of identity as valid motivational constructs that are especially relevant for Māori and Indigenous scholars

Implications for research

Indigenous study stemming from a doctoral thesis can provide a novel contribution to the literature and creating a space for new theories and revisiting existing theories. Secondly, Indigenous academics completing doctorates become an inspiration for all Indigenous scholars to feel they can pursue a doctorate. Smith, Hudson, Hemi, Tiakiwai, Joseph, Barrett and Dunn (2008) refer to the negotiated space that has been developed as a model for Indigenous theorising that brings together contrasting worldviews. This study brought together different worldviews and did not necessarily pit these against each other, rather, taking relevant ideas across the literature and identifying the points of difference.

There is a determination by Indigenous researchers to seek redress as a consequence of colonisation and pursue transformative solutions through research (Smith, 1997). This study offers alternative models of motivation drawing on cultural theories that are appropriate for Māori scholars and specifically relevant for doctoral scholars who need to be sustained and engaged in study for an extended period of time.

Conducting Indigenous research is enabling a rediscovery and rejuvenation of local phenomena that offer alternatives to Western theories. *Waimana Kaaku: Te horana o te kururangi* is drawn from local traditional knowledge and brings to the forefront Māori concepts and practices. The topic of wairua and spirituality is brought from the margins to the centre for discussion. This is important to the lives of Indigenous people (Miller, 1994; Berry, 1999; O'Sullivan, 1999; Palmer, 1999; Dei, 2002b; Wane, 2002).

Limitations and strengths of the study

It is important to note that I have not captured all of the nuances within the responses of the participants. What I have portrayed, are the motivations of the participants at the moment of

the interview and their recalled recollections and responses and my best attempt to convey their responses. Though I gave participants opportunities to review and amend their transcripts, more time could have been given to delve deeper into their responses. This was an opportunity that I as the researcher could have pursued more thoroughly.

In this study, a number of the participants were fluent speakers of te reo Māori. Although I would have understood their responses in te reo, I would not have been able to construct an interview totally in my native tongue. This is also true of the on-line survey that was written in English. To be conversant in te reo and conduct the interviews and produce the on-line survey in Māori would have enriched the data gathered.

A further limitation and stated in the challenges section was the size of the sample group. While the sample size helped with the collection and analysis of data being manageable, further insights into the motivational factors influencing the participants could have been revealed.

I wondered too whether the questions I had asked created a bias in the participants' responses. Although I was asking the participants what their motivations were, in asking specifically about wairua, did this influence their responses to include wairua as a motivational factor? I deliberated on my interview technique and the interpretations of their responses. This I considered to be a limitation as I wondered whether I had done justice to the ideas they were sharing.

My identity as a Tūhoe woman with my whakapapa that reaches into Waimana and Ruatoki armed me with the cultural capital and acquiescence to research this topic. This is an identified strength, that cultural connection to the participants and the shared understandings that come with that association. To research amongst your own people can be hazardous if not approached with caution and consideration. To be guided by the people for the people and adopting a considered stance of humility is an honoured positioning. This does not mean one is to be submissive, but to be respectful and most importantly, a good listener (Smith, 1999; 2012). Subjectivity in research is being objective in a culturally intuitive way.

Using a localised methodology in relation to the topic of this study was appropriate. Te Aka presented itself as a methodology and as an epistemology. This reflects the holistic nature of a Māori worldview. To me, adopting an Indigenous paradigm comes from a fundamental belief that knowledge is relational. I was not an individual researcher in search of

knowledge. I was a researcher as part of a collective that was searching for knowledge that belonged to the collective.

My teaching background and teaching experience in higher education, I believe is also an identified strength. The pre-existing knowledge I have of education and teaching in relation to the topic of this study better prepared me in terms of the literature in understanding the concepts in relation to models of learning and motivation.

Overall, I believe a notable strength of this thesis is the contribution made to new knowledge and theories plus expanding on existing methodologies and methods in research with its unique kumara vine metaphor: Te Aka.

Future research

A new dawn has arrived: *Takiri te ata* was the call for doctoral candidates to attend the 2015 National MAI Doctoral conference in Dunedin, Aotearoa, New Zealand. As an attendee to a number of these conferences, the development and completion of this thesis is part of the national drive to increase the covey of Māori doctorates and promote, strengthen and enhance Indigenous research. The goal of 500 Māori PhDs that has been attained was a mechanism for creating this critical mass of researchers. Indigenous researchers will challenge Western research paradigms and bring to the fore Indigenous methodologies in Indigenous research as a means to decolonise existing research methodologies.

The reverse is occurring whereby research had been used as a tool in the colonisation of Indigenous peoples; now the same tools are being used to decolonise the methodologies of the colonisers. As argued by Māori scholar Linda Tuhiwai Smith (1999, p. 91), “problematizing the Indigenous is a Western obsession.” The call for Indigenous scholars to culturally centre themselves as researchers has been heard and the future trend will be that doctorates completed by Indigenous scholars will continue to transform the academic landscape, discredit the dehumanisation of Indigenous peoples and with this, contribute to the transformation of the communities they value. In this study, it was my desire to make visible the voice of Tūhoe and Māori scholars with the hope of offering deliberation and consideration to those taonga tuku iho (treasures handed down) framed within a localised methodology that stemmed from the people of Ngati Raka. Indigenous theorising has the potential to open up new fields of thought and opportunities to create methodological alternatives that better support Indigenous researchers.

Indigenous research contributes to the sustainable development of communities and the environment assisting in reducing the negative impacts on people and their environments. Indigenous researchers have a collectivist philosophy and a calling to make a difference in the communities they value. As leaders, doctoral scholars offer transformational alternatives and actively promote sustainability and a greater sensitivity towards people and the environment. Traditional knowledge, which has been examined in this study, offers critical insights and practices for today and into the future and my hope that this study will contribute to an understanding of the nature of motivation and Indigenous study habits and aspirations.

In terms of this research, a rich field of study is highlighted in the area of learning not only at the doctoral level, but at all levels of teaching and learning that Indigenous learners are engaging with. Motivation is relevant and important to examine for Indigenous learners. This study has left some additional questions that I have thought about as I near the completion in the writing of this thesis, these are as follows:

What are the cultural motivations of other Indigenous groups and how are these similar or different to what has been revealed in this study?

What are the effects of adopting the motivational models proposed in this study on scholars?

How do higher learning institutions and programmes promote diversity and incorporate Indigenous practices and knowledge to better support Indigenous learners in study?

How does a localised methodology make a difference to the research process?

What is the relationship between identity and agency in completing a formal qualification and motivation in study?

Do scholars' influences during study change over time and how?

What were the influences in study for those who did not volunteer in this study? They may reveal alternative views about motivation.

Are there gender motivational differences?

Are there ethnic motivational differences?

Are there tribal motivational idiosyncracies?

I began my study with an investigation of the motivational factors of doctoral scholars with a focus on Tūhoe doctoral scholars. I also examined the potential link that wairua has to motivation and the role of agency in their performance. In this investigation, I have retained this orientation and developed an understanding and refinement of the phenomena under

study. Motivational constructs are not distinct; there is a holistic developmental model that Indigenous models offer.

I aim to publish out of this research and develop the models further and utilise these in my own practice. I encourage others to use and develop them further.

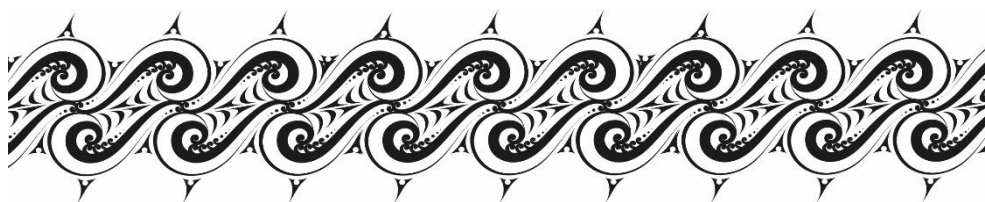
Chapter summary

Indigenous worldviews privilege holistic interconnectedness, collaboration, reciprocity, and humility. This worldview is embedded in Te Aka that frames this study. The knowledge being sought was as important as the way the research was conducted and how the data was collected and analysed. Progression in education for Indigenous people is facilitated by promoting initiatives that draw on cultural paradigms. The exemplars will challenge and expand existing models and advance approaches rooted in local knowledge and realities. These alternatives offer transformational possibilities to existing models that favour Western ways of learning, teaching and engaging that limit Indigenous scholar possibilities and exclude Indigenous knowledge and practices. These alternatives are holistic and take into consideration the whole person as depicted in Durie's (1984) Tapa Whā and Pere's (1982) Te Wheke model in addition to the models presented in this study. Indigenous models are based on theories, traditional values and cultural practices and philosophies that meet the needs of community. The implementation of culturally designed models will reduce the negative effects that have occurred as a result of a colonised education. The collectivist approach that is embedded within the models assists an individual when facing challenges with strategies that are culturally relevant alternatives. These alternatives have the potential to create opportunities for transformational outcomes.

Indigenous motivational models for Indigenous societies are a valuable resource when confronting challenges in study, but also in facing adversities in life. In order to cope with and adapt to environmental, social, cultural and personal challenges that can arise, the scholars in this study have utilised cultural strategies to help with their performance. The community of Indigenous scholars can make a meaningful contribution by putting into practice models based on Indigenous values and provide strong and creative leadership for intelligent thought, reason, critical and analytical reasoning that supports whānau, hapū and iwi and future generations. The majority of the participants in this study were aware of the importance of their culture in relation to motivation to continue in study. Wairua in

conjunction with other cultural constructs were identified as cultural motivational factors for the doctoral scholars in this study. I aim to continue to build on this understanding.

Lastly, there is an emphasis in the literature on intellectual theories based on rational thought in response to learning and study. This research focusses on an emotional response to both learning and study that is still rational and based on theory. It is my personal belief that to understand phenomena, they must be examined from many perspectives otherwise, one gets a narrow understanding of that phenomena. Hence, to study motivation from only a Western viewpoint alone limits the definition and understanding of motivation. A spiritual resurgence in education is a call to decolonise spirituality in the academy and promote a spirituality of resistance. A final thank you is extended to the participants in this study who opened up many avenues of thought and who as Indigenous writers transform, because great writing is an act of defiance.



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Appendix 1 (Ethics Approval)



17th February 2014

Miriama Postlethwaite
20 Blundell Ave
Kawerau

Tena koe Miriama,

Re: Ethics Research Application EC 13 030MP

At its meeting on 18th Nov 2013, the Ethics Research Committee of Te Whare Wānanga o Awanuiārangi met to consider your application. We are pleased to inform you that your submission and amendments were approved on the 17th Feb 2014 having met the following recommendations:-

Recommendation made:-

- How is the safety and protection of participants who are related to the researcher secured
- Title does not reflect content or research

You are advised to contact your supervisor and the Ethics Research Committee wishes you well in your research.

Yours sincerely

Associate Professor Te Tuhi Robust
Chairperson
ETHICS RESEARCH COMMITTEE
Te Whare Wānanga o Awanuiārangi

cc. Dr Richard Smith
Senior Lecturer, SIGS

WHAKATĀNE
13 Domain Road
Private Bag 1006
Whakatāne 3158
New Zealand
Telephone: +64 7 307 1467
Freephone: 0508 92 62 64
Facsimile: +64 307 1475

TĀMAKI (MT ALBERT)
Entry 1, Building 8
139 Carrington Road
Mt Albert
PO Box 44031
Point Chevalier
Auckland 1246
Telephone: +64 9 846 7808
Facsimile: +64 9 846 7809

TE TAITOKERAU (WHANGAREI)
Raumanga Campus
57 Raumanga Valley Road
Private Bag 9019
Whangarei 0148
Telephone: +64 9 430 4901
DDI: +64 9 430 4900

ROTORUA
Manaakitanga Aotearoa Trust
49 Sala Street
Rotorua 3010
Telephone: +64 7 346 8224
Facsimile: +64 7 346 8225

www.wananga.ac.nz



Te Whare Wānanga o Awanuiārangi indigenous university
supports the practice of well managed forests by specifying
Chain of Custody (certified) paper for all our print
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Appendix 2 (Information for Interview Participants)



INFORMATION SHEET FOR INTERVIEW PARTICIPANTS

School of Indigenous Graduate Studies

Private Bag 1006

13 Domain Rd

Whakatane

Ko Tuhoe te iwi

Ko Pukenuiteraho te maunga

Ko Tauranga te awa

Ko Ngati Raka te hapu

Ko Taitaiahape te marae

Ko Te Pou Papaka te tangata

Tena koutou katoa

Spirituality (Wairua) as Motivation: The connection between wairua and motivation for
Māori academics with Doctorates

Tena koe.....

Thank you for expressing an interest in participating in this research project. My name is
Miriam Postlethwaite and I am currently a lecturer and doctoral student at Te Whare
Wananga o Awanuiarangi. I was born in Whakatane and brought up in Kawerau. I am the

oldest of 8 children. My Mum is of Tuhoe descent and my Father is English. My grandfather is Hoani Papaka Wi Te Pou and my grandmother is Makuini Biddle. My great grandfather is Erueti Biddle and my great grandmother is Pioi Erueti Netana (Nathan).

The purpose of this study

I am currently working through my doctoral thesis. This research idea emanated from my work as a teacher and lecturer in schools and tertiary institutions; that for Maori, there are motivations that are particular to us that assist in striving to achieve the goals we set. I believe it would be advantageous to gain a greater understanding of these motivations, from not only a Maori perspective but more specifically drawing on the perceptions of Tuhoe around this notion. My rationale for this, is, I believe that this group still maintain many of the traditions of their hapu/tribe and can draw on traditional concepts and values. To that end, there are two main research questions:

What are the motivational factors that have contributed to the performance of Māori who are Tūhoe who have attained Doctorates?

To what extent does agency (the capacity to exercise control over the nature and quality of one's life) play a part in their learning pathway? Agency, in this thesis, will be examined as a cultural phenomenon and linked to the concept of mana motuhake (self-determination).

There will be ten participants in this study. You would have been contacted by a third person to participate. After receiving the information package, you have the option to withdraw.

The ultimate goal of this research is to draw from the key messages that participants provide; findings about what motivates Māori who are Tūhoe in their learning and specifically at the doctoral level.

Your participation in the study will mean contributing to two separate activities.

You will be asked to:

Participate in a one-to-one interview (approx 1 hour)

Review your transcript

The interview will be electronically recorded, and transcribed by me (you can request this not be used or turned off at any point of the interview). The transcripts will be made available to you so that you can comment on and/or amend any of the information that is transcribed, up until the end of the data collection phase. You will also be free to withdraw from the project at any time should you choose, and to request that your information be removed and returned to you.

As a doctoral student at Te Whare Wananga o Awanuiarangi, I am bound by several ethical guidelines that I would like to inform you of:

1. Informed Consent – Once you have sufficient information to make a decision, I need to have from you verbal consent to participate in this research.

2. Confidentiality – Pseudonyms will be used to protect your anonymity in this research. Individual names will not be revealed in any publication or dissemination of research findings. Personal and contextual facts that may reveal your identity will not be used or will be altered to protect your anonymity. In the information gathered from you, your identity will remain confidential to my research supervisor and me. A confidentiality form is provided for you to sign.

3. Right to Decline – You have the right to decline to participate in, or to withdraw from the study up until the end of the data collection phase. This phase will end as soon as you have approved and returned your final transcript to the researcher. You also have the right to amend or withdraw any information that is collected from you up until the end of the data collection.

4. Receipt of information - You will receive electronic and hard copies of the transcripts from your interview and will be asked to check these for accuracy. You will also be asked to check the final draft write-up of the interview for accuracy.

5. Anonymous extracts - These will be used in my thesis and in associated publications such as conference proceedings, journal articles and lectures.

6. Storage of information – All data shared would be held in a secure location and used only in ways deemed appropriate to individual participants and to the participant group as a collective.

7. Right to Complain – You have the right to complain if you have any concerns about my conduct in this research. You may direct your complaints to my principal supervisor.

Supervisor: Dr Richard Smith

Contact details:

xxxx

xxxx

Richard.Smith@wananga.ac.nz

My contact details are:

xxxx

Miriama.Postlethwaite@wananga.ac.nz

I have included a confidentiality agreement in your information package. You will have been contacted by a third party of your willingness to participate in this research. Thank you for your expression of interest. Your participation is indeed valued, and I look forward to your involvement in this study.

Nga mihi,

Miriama Postlethwaite

This project has been reviewed and approved by Te Whare Wānanga o Awanuiārangi Ethics Committee, ERCA # eg. 09/001. If you have any concerns about the conduct of this research, please contact the Chairperson of the Ethics Committee

Contact Details for Ethics Committee:

The Chairman

Ethics Committee

Te Whare Wānanga o Awanuiārangi

Ethics@wananga.ac.nz

Postal address:

Private Bag 1006

13 Domain Road

Whakatane

Courier address:

13 Domain Rd

Whakatane

Appendix 3 (Information for Survey Participants)



INFORMATION SHEET FOR ONLINE SURVEY PARTICIPANTS

School of Indigenous Graduate Studies

Private Bag 1006

13 Domain Rd

Whakatane

Ko Tuhoe te iwi

Ko Pukenuiteraho te maunga

Ko Tauranga te awa

Ko Ngati Raka te hapu

Ko Taitaiahape te marae

Ko Te Pou Papaka te tangata

Tena koutou katoa

Spirituality (Wairua) as Motivation: The connection between wairua and motivation for Māori academics with Doctorates

Tena koe.....

I am inviting you to participate in this research project. My name is Miriama Postlethwaite and I am currently a lecturer and doctoral student at Te Whare Wānanga o Awanuiārangi. My Mum is of Tūhoe descent and my Father is English. My grandfather is Hoani Papaka Wi Te

Pou and my grandmother is Makuini Biddle. My great grandfather is Erueti Biddle and my great grandmother is Pioi Erueti Netana (Nathan).

The purpose of this study

I am currently working through my doctoral thesis. This research idea emanated from my work as a teacher and lecturer in schools and tertiary institutions; that for Māori, there are motivations that are particular to us that assist in striving to achieve the goals we set. I believe it would be advantageous to gain a greater understanding of these motivations. I am focussing my study on Tuhoe doctoral scholars and in this aspect of the study I am interviewing 10 participants. However, in terms of making this doctoral research wider and potentially deeper, I am also conducting this online survey to gather the views of Māori from other iwi. Therefore, I invite you to complete this survey.

By filling in this survey, you are consenting to being part of this study. In the findings you will not be identified by name, thus remaining anonymous. If you would like a copy of the findings chapter, please indicate this in a reply email.

Supervisor: Dr Richard Smith

Contact details:

xxxx

xxxx

Richard.Smith@wananga.ac.nz

My contact details are:

xxxx

Miriama.Postlethwaite@wananga.ac.nz

Nga mihi,

Miriama Postlethwaite

This project has been reviewed and approved by Te Whare Wānanga o Awanuiārangi Ethics Committee, ERCA # eg. 09/001. If you have any concerns about the conduct of this research, please contact the Chairperson of the Ethics Committee

Contact Details for Ethics Committee:

The Chairman

Ethics Committee

Te Whare Wānanga o Awanuiārangi

Ethics@wananga.ac.nz

Postal address:

Private Bag 1006

13 Domain Road

Whakatane

Courier address:

13 Domain Rd

Whakatane

Appendix 4 (Interview questions)



Mihimihi and whakawhanaungatanga

Ko wai? No hea?

Where did you do your study? What were the reasons you chose to study there?

When did you start your doctorate and how long did it take you?

Describe your decision to do a doctorate. What were your motivations or aspirations?

Tell me about your topic and why you chose that topic.

What were your motivations while studying towards the completion of your doctorate?

What events influenced your motivation while studying towards the completion of your doctorate?

Describe your experience while studying towards the completion of your doctorate.

In what ways do you think being Tūhoe influenced your topic?

What do you think about wairua in relation to your topic or studying towards completing your doctorate?

Did agency (independence and determination to secure one's own destiny) play a part in the completion of your doctorate? If so, please explain.

What are your aspirations now as a Māori doctoral scholar?

Are there any other issues you want to raise or questions you think I have not covered that you want to answer?

Appendix 5 (Online survey questionnaire)



Spirituality (Wairua) as motivation: The connection between wairua and motivation for Māori

Q1: Ko wai koe? No hea koe?

Q2: Where did you do your study? What were the reasons you chose to study there?

Q3: When did you start your doctorate and how long did it take you?

Q4: Describe your decision to do a doctorate. What were your motivations or aspirations?

Q5: Describe your topic and why you chose that topic.

Q6: What were your motivations while studying towards the completion of your doctorate?

Q7: What events influenced your motivation while studying towards the completion of your doctorate?

Q8: Describe your experience/s while studying towards the completion of your doctorate.

Q9: In what ways do you think your tribal/hapūconnections influenced your topic?

Q10: What do you think about wairua in relation to your topic or studying towards completing your doctorate?

Q11: Did agency (independence and determination to secure one's own destiny) play a part in the completion of your doctorate? If so, please explain.

Q12: What are your aspirations now as a Māori doctoral scholar?

Q13: Are there any other issues you want to raise or questions you think I have not covered that you want to answer?

Appendix 6 (Consent Form)



Consent Form

Reference nos: Ethics Research Application EC 13 030MP

Wairua (Spirituality) as motivation: The connection between wairua and motivation for Māori academics with doctorates

I have read the information sheet and have had the details of the study explained to me. My questions have been answered satisfactorily, and I understand that I may ask further questions at any time.

I agree to the interview being recorded for transcribing purposes only.

I agree to participate in this study

Signature:

The Chairman

Ethics Committee

Te Whare Wānanga o Awanuiārangi

Ethics@wananga.ac.nz

Private Bag 1006

13 Domain Road

Whakatane

