FOR THE PROFESSIONAL DOCTORATE DEGREE IN INDIGENOUS DEVELOPMENT AND ADVANCEMENT

KIA WHAKAWAHINE AU I AHAU

SHONELLE TE KAHUPĀKE WANA

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Declaration

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Shonelle Te Kahupāke Wana

Signature: 

Date: 24th of May 2021.

Mihi

Ka rere atu nei taku reo pōhiri

Nau mai, haere mai

Ko Ngāti Awa mātou e mihi atu nei

Ki a koutou e

Piki mai, kake mai

Homai tō waiora ki a mātou e

Tihei mauri

Mauri ora e ngā iwi e.

An invitation to the world

Words of welcome

This is the call of my people, Ngāti Awa

For all to gather as one

Share in the fountain of life

Appreciate the breath of life

Honour the life force that exists in us all.

Composed by the late Mate-Anini Harawira of Ngāi Taiwhakāea hapū

Prologue

I am a descendant of Wairaka (female ancestor) who arrived in Aotearoa (New Zealand) on the Mātaatua waka (canoe). Wairaka plays an integral part in this research as I identify her as a prime example of a traditional (pre-European) Māori women leader. She was educated in many aspects of the environment, both in the spiritual and earthly world. The pūrākau (narrative) of Wairaka is mostly remembered in the naming of the town of Whakatāne. Upon the Mātaatua waka arriving at the shores of the settlement of Kakahoroa, the men went ashore to explore the surroundings. The women waiting on the shore for the men to return noticed the waka had started to drift back out to sea. Fast thinking and quick action saw Wairaka dive in the water and swim out to the waka. Once aboard she proclaimed 'kia whakatāne au i ahau' – translated literally as 'let me act like a man'. Many say that she defied sacred lore where only men could hoe (paddle) a waka. Her actions intimated that she confidently knew what to do. Perhaps, it is only the male version of the story that alleges Wairaka defied tikanga Māori (Māori custom).

Ngāti Awa derives from the ancestor Awanuiārangi (which is also the name of the institution that I attend). He was the son of Toikairākau who in turn descended from a much earlier inhabitant named Tīwakawaka. Before the arrival of the Mātaatua waka, the people of this district were known as Te Tini-a-Toi or the many descendants of Toikairakau. The people were divided into eighteen tribes of whom Ngāti Awa was one. The arrival of the Mātaatua waka brought an association of people who intermarried into Te Tini-a-Toi. In this study, I am placed in my whakapapa (genealogy), a descendant of Ngāti Awa and the Mātaatua waka. Amidst this research, is my kuia (grandmother) Moerangi Rātahi, who married Awanuiārangi Rātahi. Both were hardworking, religious people of Ngāti Awa descent. The inclusion of Moerangi is significant to the methodology in this study. She was raised in the traditional aspects of the Māori world and ensured that her knowledge was passed on to her children and grandchildren.

Descending four generations from Moerangi to myself, I provide an insight into my personal journey. After living in Australia for eight years, I returned home to

Whakatāne in 2010 with a greater appreciation of our land and of being Māori. In comparison to many of my friends, I was fortunate to have a solid grounding of te ao Māori (Māori world) from my upbringing although I felt that there was much more that I needed to understand and know. I decided to start with Māori language classes at Te Whare Wānanga o Awanuiārangi. In 2011, I completed the level 3 certificate Te Awa Tūāpapa. In 2012, I enrolled in the Bachelor of Mātauranga Māori degree which I completed in 2015. In 2019, I graduated with a Masters of Indigenous Studies, and now I am in my final year of writing a thesis for the degree in Doctor of Indigenous Development and Advancement. I never thought or dreamed that I would ever undertake a degree, especially not the highest degree in the world. In my mind, I was not intelligent enough to complete a degree. Thankfully, I was encouraged to give it a try.

My decision to continue in academia comes from a passion for helping others to find their pathway. I believe that educators are born to make a difference and we are all educators no matter where we sit in the structure of society. My motivation is to contribute to improving the lives of those who are excluded whereby it has become a social norm. I have found a great sense of satisfaction and growth in my academic journey. I now understand that undertaking a degree is not about being intelligent, it is about working hard, working smart and having discipline.

I have continued through the journey of academia not only for myself but also for my whānau and hapū. I have had many experiences in my lifetime, both good and bad, personal and professional and I have managed to complete what I thought was impossible. The reality was that prior to my academic journey I was busy trying to appease others. I had become invisible and separated from my real purpose, I had lost the way of my heart and I had lost myself. The day that I realised that life had driven me for many years, I decided I wanted to take back my life and be in the driver's seat. I did not know how I would achieve this, but I was determined, and so began the shedding of unwanted layers that were not true to my soul.

Abstract

This thesis examines pathways to leadership for Māori women from a pre-colonial timeframe to post-treaty. Where Māori words have been included in this study in the first instance, a translation is provided in brackets. Of significance in this study are the pre-colonial Māori educational models where Māori women leaders were nurtured and developed. These models were relevant to the environment of that time. In the chapters that follow it will be argued that there is a need for pathways to support Māori women into leadership positions. These arguments are born out of the lack of Māori women leaders in crucial roles where decisions are made for society. While contemporary wānanga (educational institutes) strive to adhere to traditional Māori practices of learning, there is a need to implement a strategy that will return the balance between Māori women and men in leadership positions.

Women maintain that the colonial constraints and patriarchal structure in society have left them at the bottom of the mountain. This work honours those voices and affirms mana wahine (female strength and qualities) in a Kaupapa Māori (Māori theory) study. Kaupapa Māori theory allowed me to undertake the research from a Māori perspective. Kaupapa Māori theory allowed me to undertake the research from a Māori perspective while including Mana Wahine theory which recognises the voices of Māori women leaders.

This research is an examination of leadership that encompasses te mana o te wahine (authority of a woman). Through my own experiences, I have identified the need for Māori women to be supported and nurtured into leadership roles. Despite what is known about te mana o te wahine, colonial influences have created an unbalance in leadership positions between Māori women and Māori men. This study helps to return that balance. In exploring a contemporary pathway to leadership for wāhine (women), I have defined the characteristics and attributes of Māori women leaders in this study.

A critical factor to the positioning of Māori women in society is Te Tiriti o Waitangi. This is an agreement between Māori and the Crown which ensured the preservation of rangatiratanga (Māori sovereignty). The Crown dishonouring the agreement has caused an immense amount of misfortune for Māori who as a collective have lost many rights. However, Māori women have suffered the effects of treaty injustices more than any other group.

The exclusion of Māori women is also raised in the study as it is significant to the positioning of Māori women in society. I explore the characteristics of traditional Māori women leaders through stories and narratives to identify their history. This study uplifts the voices of women and acknowledges their achievements. Mana wahine is firmly embedded throughout this study to ensure the voices of Māori women are no longer silenced. This is not to discredit Māori men, but to demonstrate the equal representation and value of Māori women. Having considered traditional Māori and international models of leadership pathways, the implications of this research could potentially benefit other Indigenous women of the world. This study may encourage them to investigate their history to find the ancient pathways of leadership. This research challenges the old view of white patriarchal structures and bias against Māori women.

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Chapter One

Introduction

This research examines the pathways to leadership and attributes of Māori women leaders from pre-1840, which then moves to a post treaty environment from 1940-1980, followed by the timeframe of 1990-2020. I explore the traditional education of Māori women leaders referring to the era of Wairaka. This study contributes to the awareness and struggles of maintaining the expressions of Māori women's voices since the arrival of Pākehā (European) influence. This chapter introduces the research topic and provides an insight into some of the attributes of Māori women leaders.

An introduction to the critical arguments of the research is provided to give context to the study. A brief overview of the thesis chapters, inclusive of the research methodology and methods is also explained to give insight into how the research questions will be answered. The literature of Māori women perspectives and narratives are growing through expert and emerging scholars and leaders. This study responds to the developing awareness of mana wahine voices. As we have arrived in a new decade and look around at the state of the world, we must ask ourselves, who will lead us beyond the year 2020?

Aim of the Study

This study seeks to provide evidence that a modern-day strategy is required to support Māori women into leadership positions. An exploration through literature and narratives regarding the pathways to leadership examines how culturally inspired methods were employed which assist in answering the main research question '**How can Māori women leadership be determined in a contemporary setting**'?

Using conventional literature and traditional narratives I provide examples of principles and values belonging to traditional Māori women leaders. These may become crucial in the development of future leaders providing a foundation of traditional values into new methods of construction. To achieve the aims of this study the research seeks to answer the following questions:

1. What were the ancient pathways to Māori women leadership?
2. What are the historical barriers that disadvantage Māori women?
3. How will this research help promote Māori women into leadership?

A range of concerns is explored in the research which includes exclusion, gender inequality and the authority of Māori women. I highlight gender inequality to determine a deeper understanding of what has been lost to Māori women since the signing of Te Tiriti o Waitangi. Many Māori women who have been displaced from their marae (Māori village), whakapapa and all subjects that are inclusive of Māori knowledge, only know one way, which unfortunately is the way of the coloniser.

Does it matter that today's Māori women leaders may not understand or speak reo Māori (Māori language), or have no foundation in tikanga Māori? What defines a Māori women leader of today? These are not my thesis questions but questions that I consider when contemplating what Māori women leadership of the future will be. Leadership in this research pertains to positions of influence where Māori women bring about change in society and encompasses the unique attributes of Māori women leaders.

Significance

This study is significant in supporting future Māori leaders to be confident in their Māori identity as women who stand in a bicultural country that is predominantly run by men. According to Thornton (2018, n.p) in New Zealand women in senior management roles have dropped 19% since 2004. Globally, OECD (Organisation for Economic Co-Operation and Development) countries have taken one step

forward and two steps back on women in leadership, despite the perception that this has changed. Pākehā have immersed their foreign values and beliefs into Māori lives which have resulted in many not knowing or understanding their native tongue, their whenua (tribal land) and tikanga (custom) (Williams, 2012). It is crucial to address this unconscious bias and in some cases a conscious bias that has become a model that contributes to diluting the values and principles of Māori ancestors and Māori society. As explained by Smith (1994, p. 48):

> Our struggle as Māori women is our own struggle. To lose control of that struggle is to lose control of our lives. We are not in a position, therefore, to simply endorse or graft on to the projects of white women. We must develop according to the reality and logic of our lives.

I commend Māori women who have fought to gain leadership roles and are leaders within their whānau, hapū, and iwi. It is because of them, that future generations of wāhine may be inspired to follow in their footsteps and voice their concerns for the betterment of Māori society as a collective. The fundamental key for te mana o te wahine to be recognised and acknowledged is for Māori women to continue to stand up and voice their courageous conversations so that their daughters and their granddaughters may be better placed in society.

Overview of Theory and Method

This study is designed to answer the appropriate research questions which will draw from multiple sources of evidence to examine the attributes and knowledge base of traditional leadership. By investigating the histories of specific women leaders, essential methods may be discovered, evaluated and potentially developed into new educational pathways. Kaupapa Māori methodology and research frameworks are connected in theory and practice. Kaupapa Māori in research ensures that the methods undertaken to obtain the data are nested in Māori beliefs and culture. Therefore, they are a natural process of how Māori conduct themselves (Smith G. , 1997). Kaupapa Māori theory in this study encompasses a Māori way of being and knowing. It allows for Māori language, songs, and narratives to be inclusive in an academic study. This research is underpinned by Mana Wahine theory which brings

forth the voice of Māori women that have struggled to be heard. Mana Wahine theory provides Māori women's perspectives, which requires its own identity in the same manner that Māori women have their uniqueness while identifying as Māori.

This study draws together mana wahine knowledge including Māori women scholars and authors Ani Mikaere (2011a), Leonie Pihama (2001a), Linda Smith (1999), Naomi Simmonds (2011), Kathie Irwin (1999), and Aroha Yates-Smith (2019), to name a few. The academy of Māori women leaders brings forth an understanding of gender in Māori society and the imposition of patriarchy that has impacted the ability of many Māori women to attain leadership roles.

Throughout the study are the personal narratives of wāhine who have become leaders through their exclusive journey and life experiences. Many may be known by name however, by giving insight into their story I hope to provide an awareness of the person because she is much more than a name. The narratives are a descriptive dialogue that shares a fragment of events in their lives. Although these narratives are not their entire life story, I aim to reveal an understanding into a lifetime of work and leadership development. Their stories are purposefully showcased to demonstrate the leadership pathways of Māori women.

According to Palmer et al (2016) leadership for Māori women is based upon the fundamental element of te mana o te wahine. This can be identified in the pūrākau and cultural roles of wāhine Māori whereby their values and concepts of leadership are acknowledged. There is a holistic nature of Māori women's leadership that is captured within the narratives of Māori female deities providing evidence of wāhine Māori leadership perspectives and experiences. These pūrākau must be recognised, celebrated and continued so that Māori women can be informed and reminded of the origins of their Indigenous female identity.

Te Tiriti o Waitangi

Figure 1: The Treaty of Waitangi - Archives New Zealand

Vital to this study is the colonial constraint that has been imposed upon Māori society. A brief introduction to the origins of colonisation in Aotearoa provides a better understanding of the positioning of not only Māori but also Māori women. Te Tiriti o Waitangi is the legal and binding agreement between the Queen of England and Māori signed in 1840. The English version is known as The Treaty of Waitangi (Orange, 2003). British Government representatives wrote both versions of the agreement. However, they are different - neither version is a translation of the other, contrary to what was suggested to Māori of that period (Tukino, 2017). More importantly, it is claimed by Fox (2020, n.p) that "Pākehā knew that the Māori version of the treaty (Te Tiriti) would be the interpretation that Māori understood. They had to ensure not to alert Māori, that by signing the document, Māori would lose their sovereignty to the Crown". Fox (2020) continues to state that colonial representatives felt Māori needed to believe their land and possessions would be protected.

Within a week of signing Te Tiriti o Waitangi, Māori realised that the two documents were different in translation and that the Treaty of Waitangi and Te Tiriti o Waitangi, should never have been declared legally binding contracts. Te Tiriti o Waitangi is the document that was written in the Māori language, therefore, it should be the binding document, as it is the version in which Māori understood,

agreed to, and signed. The application of contra proferentem should therefore apply to the Treaty of Waitangi. As described by Mason (2016, p. 71):

> Contra proferentem can also be known as an interpretation against the draftsman. It is a doctrine of contractual interpretation providing that where a promise, agreement or term is ambiguous the preferred meaning should be the one that works against the interests of the party who provided the wording.

Contrary to this, it is the English version (The Treaty of Waitangi) that British representatives chose to adhere to. A mindset that continues to be adopted by successive Governments of New Zealand. The Doctrine of Discovery provided the tool of influence for colonisation. As explained by Muad'Dib (2019, n.p) "in 1452, the Catholic Pope established a 'papal bull', which is an official decree otherwise identified as an exclusive letter from the Vatican". This is the headquarters of the Roman Catholic Church. In brief, the Doctrine of Discovery is described by Miller et al. (2010) as giving power and authority from the Catholic church to Europeans, to remove all property from Indigenous peoples throughout the world who they believed were not Christians and therefore, not worthy of being human and having rights.

The Treaty of Waitangi is a contract that draws from this concept of white supremacy. Given at the time of the signing, Māori spoke their native language and very few knew the English language. Accordingly, the Treaty of Waitangi should be nullified. The miscommunication and interpretation of the two documents continue to divide Māori and Pākehā both politically and socially (NZ History, 2020). The Treaty of Waitangi that governs society today is a whitewash of prejudice towards Māori people. The denial and lack of recognition toward Māori women have resulted in the dismissal of traditional succession for leadership and knowledge transfer. Based on the findings of Pihama (2010, p. 20):

> Māori women have borne the brunt of Māori men's acts of collaboration with Pākehā both intentional and non-intentional. We have also borne the brunt of anger, addictions and violence that are the outcome of the stripping of identity, land, alienation, denial of knowledge, language and culture. As Māori women

> suffer the consequences of these acts, so too do Māori children and Māori men.

Although Māori have suffered immense grievances at the hands of the Crown since Te Tiriti was signed, Māori women have lost more, solely because of gender. For example, Johnston (2015, n.p) explains that:

> Pākehā men came to New Zealand influenced by a long history of law and practice that assumed that a woman's role was confined to the domestic 'private' sphere. These dominant assumptions prevented Pākehā men from recognising Māori women as political leaders and representatives of their tribal groups and ultimately led to the state's denial of mana wahine.

Furthermore, it is claimed that Pākehā men treated women as property, as bedmates and an opportunity to obtain land and economic security. In traditional Māori society, women were considered taonga (treasures) because of their ability to birth and nurture new life (Mikaere, 2011a). The Crown has neglected to eliminate bias and discrimination toward Māori women. The Government has disregarded Māori women's status in their tribal communities as decision-makers and as protectors of Indigenous knowledge. This has resulted in Māori women leaders lodging a claim against the New Zealand Government known as the Mana Wahine Inquiry (Ministry of Justice, 2021).

The failure to protect the rights of equality that existed between Māori women and men before the signing of Te Tiriti o Waitangi has left Māori women restricted and shackled to Pākehā ideologies. Paterson and Wanhalla (2017) assert that "thirteen Māori women are known to have signed the treaty" (p. 20). Many at this time were unable to write or speak English which is the reason some chieftainess applied their moko kauae (female facial tattoo) symbol as their signature or mark. The influence and authority of women leaders went against British beliefs therefore, many other high-ranking women were not permitted to sign as Pākehā did not recognise their authority.

Conceptualising Mana Wahine

Consideration must be given to the premise that Māori women knew how to undertake many tasks that were equal to the skillset of men evident in the pūrākau of Wairaka rescuing the Mātaatua waka. Women were included in the art of warfare as identified by Pita Sharples, cited in Gregory (2000, n.p) “it was traditional for women to defend the pā (village) when men were away at war, the women also taught a select few children mau rākau (weaponry)”. According to Murphy (2011) Māori women were not restricted to the domestic realm. The menstrual blood of Māori women warriors in the domain of warfare had specific war rites.

The ongoing impact of colonisation is the main contributor to the exclusion of Māori women in leadership roles. The Western culture that was forced upon Māori society has become the cultural norm creating a struggle for Māori women. The indicator is unconsciously and consciously accepted by many as the way things are. Only through continued audacious conversations and reclaiming of authority will the current and future status of Māori women be reconciled with the past. As identified by Durie (1997, p. 14):

> All too often, New Zealand's past policies have erred on the side of devaluing Māori realities and, in the process, undermining Māori confidence and the impetus for positive development. It is time now to do the opposite. To employ research methodologies and approaches to teaching which place Māori at the centre, to facilitate a more secure identity for Māori by increasing opportunities for accessing Māori resources, to avoid misappropriation of Māori intellectual knowledge while encouraging ongoing retention, transmission, and development of that knowledge, to enable greater Māori participation across the range of sciences, humanities, and professions without compromising a Māori identity.

The foundation of Indigenous peoples is their unique language that is the expression of culture and identity. The decline of the Māori language through the onset of imperialism resulted in the Māori language being put in the position of near annihilation (Walker, 1990). Māori women including Dame Iritana Tāwhiwhirangi and Jane Puketapu featured prominently in arguing for the resurrection of the Māori

language resulting in the establishment of Kōhanga Reo (Māori medium pre-school) institutes. The Kōhanga Reo movement was a social movement to create an environment where Māori language would become the dominant medium of communication for the future generation. Similarly established were Kura Kaupapa Māori (Māori medium schooling) where the traditional teachings of Māori philosophy, value and practices are the prime focus of everyday education.

Through the medium of te reo Māori, a modern-day strategy to revitalise Māori language and culture was formed (Ka'ai-Mahuta, 2011). Kōhanga Reo and Kura Kaupapa Māori have become the saving grace of the Māori language which is returning to the forefront of Māori society. The Māori women and supporters created a social movement to achieve the outcome of establishing a space where reo Māori could once again be the focus in daily life. These schools are an essential process of protecting Māori identity in the minds and lives of Māori children and whānau (May, 1999). Embedding the traditional foundations of tikanga Māori in the children provides a stable grounding of Māori culture and customs that will continue to develop into adulthood. Central to the entire concept of social movements and the common aim of a protest is to bring about a social change (Martin, 2015).

Indigenous women have created movements both nationally and internationally. One Indigenous women-led social movement named Idle No More (2021) fights for Indigenous rights and protection of land, water, and sky. The women founders of another social movement named Murdered and Missing Indigenous Women, established the group to raise awareness to the number of murdered and sexually violated Indigenous women whose cases remain unsolved (Native Womens Wilderness, 2021). The women's suffrage campaign was an international protest for women claiming the right to vote (Crawford, 1999). In 1893, New Zealand was the first country to ratify the women's right to vote (Brooks, 2017). For Māori women leaders who already had voting rights prior to Pākehā arrival, it was a minimal gesture towards regaining their mana (authority).

Māori women have dual reasons for grievance similar to Indigenous women of the world. They fundamentally argue firstly for their rights as an Indigenous person and secondly as a woman. An example of social movements that the world is currently following have been founded by Indigenous women.

The ‘Me Too’ movement was established by Tarana Burke to raise awareness of sexual abuse and violence in society against black women (Hillstorm, 2018). In 2013, three black women named Alicia Garza, Patrisse Cullors and Opal Tometi founded the movement ‘Black Lives Matter’. The organisation was established in response to the acquittal of George Zimmerman, a white male who murdered a black seventeen-year-old named Trayvon Martin (Ransby, 2018). At the time of submitting this thesis, I acknowledge and celebrate the lives of many other black men and women who have lost their lives because of the same systems of oppression and racism. Similarly, this is also felt by Māori women here in Aotearoa, with an example where a Māori woman wearing moko kauae was subjected to racist abuse whilst out walking in Auckland. What is significant is the show of solidarity that has emerged, many people sharing photos on social media of Māori women with moko kauae (Johnsen, 2020).

These demonstrations were created out of grievances and are the resulting factors of a colonial legacy. Societal grievances create social movements by groups with a common and purposeful cause. Collective behaviour and unity are leading focal points for successful campaigns driving social change (Kendall, 2010). The majority of social movements are a component in the struggle to obtain equal rights (Pihama, 2016). Māori women have a grievance that requires a national movement. I believe leadership pathways for Māori women can be revitalised and reignited in a tertiary gender-specific environment. This will contribute to developing their knowledge and character without societal bias or discrimination.

As explained by Gera (2014) mana wahine acknowledges the ability to care for people in life and death. The female whakapapa of divine strength supports Māori

women to be courageous and challenge the status quo for the benefit of their communities. Henare is cited in Mikaere (2017, p. 39) as stating:

> This is the mana and tapu (sacredness) of women, in that they have the ability to free areas, things and people from restrictions imposed by tapu. Women are agents to whakanoa (unrestricted). This is their tapu and they are the tohunga (expert) because of their own specific areas of activity.

Mana is authority and tapu is a restriction or something sacred. Noa or whakanoa, as Henare has mentioned, is without restriction. Therefore, in the Māori world a woman has the ability to make something restricted and unrestricted because of her female construct. As defined by Mikaere (2017, p. 40):

> The power of women to whakanoa is clearly of vital importance, for it establishes their ability to traverse the spiritual boundaries of tapu and noa, thereby nurturing and protecting their communities.

A Māori worldview of female tapu and noa are often misunderstood by many. Since the introduction of colonial ideologies, the Māori worldview has been undervalued. Māori women have been attempting to break down the barriers of society by increasing their knowledge base through tertiary education. Māori women require an independent environment to reclaim what has been lost in the process of colonialism. Statistics show that Māori women in tertiary education are increasing in numbers. The drive to succeed in Pākehā society is evident in the data evaluated over the past ten years in a study undertaken by the Ministry of Education (2020).

This study shows that Māori women graduates have outnumbered Māori men by almost fifty percent. In 2018, approximately forty-seven thousand women have completed a tertiary qualification, in comparison to twenty-eight thousand male students. However, despite Māori women achieving a higher number of qualifications, they continue to be underrepresented in executive positions (Ministry for Women, 2020). As both women and Indigenous women, they are born into challenges. Therefore, they must be resilient to survive a historically male-dominated society.

Western societal values and beliefs challenge the worth, identity, intelligence and rights of women. Within the safety of the marae both men and women understand their roles. The balance of each respective areas is essential for both the living and spiritual world. Māori are faced with the predicament of having to walk in two worlds because they are by whakapapa, born into the Māori world and Pākehā society (Rae et al,.2012). According to Mildon (2020, n.p):

> The patriarchal values of Christianity have played a considerable role in the loss of mātauranga wahine, especially with the displacement of female spirituality even though women have been involved in traditional leadership up to the present day.

This research raises awareness to the lack of leadership and personal development processes for Māori women who are continually combatting the discriminatory attitudes of today's society. An example of gender and race bias took place in 1999 on the 6th of February. This is known to New Zealand as Waitangi Day in commemoration of the signing of the Treaty of Waitangi. On this day, the Prime Minister at that time was a Pākehā woman named Helen Clark. As the Prime Minister of New Zealand, she was invited to sit in the front row during formal celebrations which was rejected and argued against by a local kuia (female elder) Titewhai Harawira (Johnston, 2015, n.p). Tikanga Māori for many iwi (tribe) constitutes the front row seating for men. However, in this situation a Pākehā woman was being offered a front-row seat because of her privileged position. An offer that had never been afforded to Māori women without being challenged by Māori men.

According to Mikaere (2017) Māori women held unique spiritual powers giving them special significance and authority within their tribes as spiritual leaders. Their contribution as kaikaranga and kaiwaiata was of equal importance to the male role of kaikōrero on the marae. The principle of balance in roles being fundamental to the quality of life for the tribe and future generation. As a result of ongoing colonial gender bias discrimination toward Māori women, I maintain that Māori women have the right to an exclusive educational environment where they can be their authentic selves without insecurity, and free from patriarchal expectation in order to develop as leaders in a contemporary environment. In my opinion, this form of

environment will contribute to increasing supportive networks for when challenges outside their safe space arise. I claim that this concept will benefit future Māori women leaders to walk confidently in a dual society.

Thesis Overview

Chapter one is where I introduce the thesis topic and research questions. I provide a background of the subject to present a brief overview of what is to come in the following chapters. The aims of the research and the significance demonstrate the desired outcomes that will help guide the study in revealing the answers to the research questions.

Chapter two highlights the literature and written history regarding three specific periods of Māori society and leadership. The literature is used to consider the many changes that have taken place for Māori women in society. The first phase is 'Te Kore', which is when Māori culture and customs were dominant in society. The second phase is 'Te Pō', a time when Pākehā had settled into Aotearoa. The traditional education systems and Māori society as a collective had changed and many Māori were continuing to resist colonial practices. The third and final phase is 'Te Ao Mārama'. Focusing on the present day where Māori women continue to be undervalued and unrecognised as leaders however, many are increasingly advocating causes pertinent to mana wahine.

Chapter three provides the theoretical framework to which the research was undertaken. It explains the theory of Kaupapa Māori and Mana Wahine including a newly created framework that has been designed for the purpose of this study. Drawing from my whakapapa I provide a description and background into the creation of the framework. This gives substance to the attributes of traditional Māori women leaders. An explanation of pūrākau research method and mana wahine narratives is provided as the preferred approach to obtaining information for this study. This chapter encourages and emphasises the importance of personal accounts in this study.

Chapter four shares the life experiences and achievements of five current Māori women leaders. Specific moments in their lives are described which were potentially influential in their journey to leadership. These occasions are interpreted along with many of their accomplishments that are recognised nationally and internationally. A brief overview of their family and education pathways are also provided to demonstrate the source of their knowledge development.

Chapter five describes the findings and undertakes an analysis of the narratives by applying the theoretical research framework. An explanation of the analysis is provided using each of the principles. This chapter describes comparisons and similarities of the selected mana wahine narratives which allows for emerging themes to be revealed. This chapter also identifies the successful implementation of the theoretical research framework.

Chapter six discusses the main themes that have appeared through the findings' analysis. The themes are features of the Māori women leaders that have risen from their characteristics, perceptions, and experiences. The emerging themes become a significant factor in answering the main research question. This contributes to the proposed future pathways that could determine Māori women into leadership positions. This chapter also answers the research questions by revisiting the previous chapters and looking forward to the future. Recommendations are drawn from the findings including a proposed programme with learning outcomes. I also re-iterate the new knowledge that has been discovered and contributed to the research.

Chapter seven is where the thesis is concluded. A summary of the main arguments is revisited and re-iterated. This study then reconfirms the recommendations of what is required to establish contemporary pathways for leadership which I hope will contribute to ongoing discussions and support for Māori women. This study closes with a waiata that is interpreted as a thesis overview.

Conclusion

The purpose of this chapter was to introduce the research topic and research questions. It provided a background to the study and introduced the aims and significance of the research. An insight into the historical marginalisation afforded to Māori women was demonstrated including the deceitful implementation of the Treaty of Waitangi. A brief description of the research methodology and methods was described to give an insight into how the research questions will be answered. This chapter concluded with an overview of the thesis chapters. The introduction to the expressions and interpretation of mana wahine sets the scene for the chapters to follow. This study recognises the critical need to deconstruct the status quo. The following chapter examines the transformative methods of development for wāhine who were deemed for leadership. While historical publications have excluded Māori women, it is vital that their stories are communicated and shared.

Chapter Two

Literature Review

Literature regarding traditional Māori leadership is often discussed from a patriarchal perspective and rarely includes a female voice. Through narratives and oral traditions, the mention of traditional Māori female leaders provides historical admission of their existence. This chapter provides a background of traditional education methods that were intentional for the growth of future leaders. A description of mana wahine deities is presented to identify a connection to the origins of female authority. The content of this chapter relates the study to the broader ongoing discussions of Mana Wahine research. The evidence from this study reconfirms the attitudes of early authors in regards to traditional narratives and Māori women. Moving through the chapter, the transformation of learning methods from ancient times to a contemporary period is evident and establishes the importance of the study. A review of the literature pertaining to a selected group of wāhine Māori leaders is undertaken with a focus on their pathway to leadership.

As mentioned in chapter one, there are three parts to the literature review that is named Te Kore (pre-1840), Te Pō (1940-1980), Te Ao Mārama (1990-2020). These three parts represent a timeframe that shows the changing of society for Māori. The period of Te Kore is relevant to this study to provide evidence of pre-colonial education systems. The distance between Te Kore and Te Pō is important as it demonstrates the aftermath of one hundred years under colonial oppression. Te Ao Mārama brings the study to the current status of wāhine Māori leadership and the demise of pathways that once nurtured and developed future Māori women leaders. At the beginning of each timeframe, I provide an outline of society to give context and understanding to that environment.

In this chapter are pūrākau of Māori cosmology and mana wahine leaders. The pūrākau of mana wahine entities give background to the authority and role of

wāhine Māori that derives from the spiritual world and transfers into the physical world and generation that follows. The purpose of this chapter is to present a journey in time. Of importance is the transition of society due to colonial influence.

Mana Wahine Entities

The essence of a Māori woman is depicted as her unique nurturing qualities and strength in the ability to give birth and nourish new life (Mikaere, 2011). To explain further, an understanding of mana is required. Mana can be described as an authority, spiritual power, or status. As identified by Barlow (1991, p. 61) there are several forms of mana:

> Mana atua, which is sacred power from the gods, mana tūpuna, which is power handed down through whakapapa and mana whenua, which is power or authority that is associated with the land. Mana tangata is mana that is obtained through one's achievements.

In comparison, Mead (2003) asserts "that mana is inherited at birth" (p. 51). He describes mana as a powerful attribute that drives a person to do better. Therefore, increasing the amount of mana they initially had which will then be passed on to their children. In Māori cosmology people derive from te uha o te wahine (female essence) which is the private area of a woman (Mikaere, 2011). For example, Papatūānuku gave her son Tāne the female essence so that he could form a partner and procreate. Albeit that it was Tāne that caused the separation of Papatūānuku and his father Ranginui. The female essence was then applied to the earth soil to form the first earthly female named Hineahuone. Other atua tāne (male gods) gifted her internal organs. Io (Supreme God) gave her the divine gift of wairua (spirit). When Tāne exhaled the breath of life into her nose she opened her eyes and sneezed, thus Hineahuone was formed (Mikaere, 2011a).

The union of Tāne and Hineahuone gave birth to the first human child named Hinetītama (Kahukiwa, 2020). Hineahuone gave birth to many children fathered by Tāne. However, she was later abandoned when Tāne took Hinetītama, their firstborn as his new wife. According to Kahukiwa (2020) when Hinetītama found

out that her husband was also her father she decided to retreat to the underworld. The act of voluntarily entering the underworld could be termed as an ancient form of suicide. Hinetītama had chosen to leave the world of the living and enter the world of the departed (Mead H. M., 2003). Before entering the realm of the underworld, she told Tāne not to follow her and instructed him to stay in the world of light to care for their children. Meanwhile, she would wait to embrace them once again in the afterworld (McLintock, 2020). Upon entering the underworld, she then changed her name to Hinenuitepō. In regards to mana wahine entities Yates-Smith (2019, p. 57) provides a perspective with the inclusion of male gods which contributes to the importance of balance between both genders within the Māori world:

> The goddesses' names collectively form the feminine principle, Hine, the ultimate source of creativity born of the primal parents. Together with the male gods and all of our tūpuna they guide us into the future. It is therefore with the renewed vigour of the ancients that we Māori move forward, intent on retaining that which is uniquely Māori in a modern world.

A notable Māori male demi-god is Māui, also known as Māui-tikitiki-a-Taranga. There are many legends pertaining to his endeavours. The first example is the legend explaining how he slowed down the sun (Gossage, 2017), and a second example is when he caught a magnificent fish named Te Ika-a-Māui, otherwise known as the North Island of New Zealand (Gossage, 2011). On both these occasions, Māui used the enchanted jawbone of his grandmother who was Murirangawhenua, as a tool to achieve his goal. He obtained her jawbone by denying her food until she eventually submitted to him knowing that it was for the betterment of the people (Mikaere, 2017).

The final example of the deeds of Māui was his encounter with Hinenuitepō. In seeking immortality for himself and mankind he decided to enter Hinenuitepō by way of her vagina to remove her heart and exit through her mouth. In achieving this he would reverse the process of birth. As he entered Hinenuitepō, she awoke and realised what Māui was attempting to do. Consequently, she crushed him between her legs (Walker, 1990). In the death of Māui, Hinenuitepō gave him the

immortality that he was seeking, but in the spiritual world. She did warn him that by entering her between her thighs, he would not return to the womb. When she crushed him to death, he became the first menstruation in the world (Murphy, 2011). Māui also established the pathway for all humankind to follow into the underworld. These narratives describe in brief, the compassion that the female deities had shown towards mankind. As identified by Walker (1990, p. 17):

> These female ancestors were the repositories of knowledge. Māui had to win the knowledge from them for the benefit of humankind because humans had no knowledge of their own. All knowledge emanated from the gods and their most immediate descendants.

The female deities I have mentioned had an extensive amount of spiritual mana and knowledge which is why the men in these narratives had to seek women for something they desired. Walker (1990) admittedly acknowledges the female as the holder of knowledge. Furthermore, these female celestial ancestors in their own way demonstrated empathy toward Tāne and Māui. Similarly, Mikaere (2019, p. 8) stated that:

> These stories tell us a great deal about the role of kuia as repositories of knowledge and the conditions under which they are prepared to share that knowledge. These kuia possessed vast amounts of knowledge and supernatural powers. They identified Māui as a special person, one with whom they were prepared to share their expertise to ensure that certain benefits would be passed on to their human descendants. But it was also their role to set the limits of what could be achieved. So, when Māui sought immortality by attempting to reverse the birth process, that is, by crawling up into Hine-nui-te-pō's vagina, it fell to her to provide Māui with his final teaching.

The authority of women is a divine gift and is passed down through generations to the earthly mother Papatūānuku whom wāhine are created from, then ends with Hinenuitepō (Yates-Smith, 2019). Māori female deities were powerful energies of compassion, knowledge and forgiveness. Melbourne (2009, p. 52) confirms that they were very much a part of Māori cosmology:

> Hinemoana represents the ocean. She is the sister of Tangaroa, atua (god) of the ocean. It is her that is the maiden of the ocean. Hinetuaoro is referred to as the equal to Tāne who upholds the

> nature and potential of a person's mind. Hinekeira is the female god of war equivalent to Tūmatauenga, the male atua of war.

The female deities provide the inner being and knowledge of humanity, whereby male deities contribute to the physical being and physical strength. In Māori history, where there is a male presence there is also a female presence, however, for most the female authority has been deliberately displaced in early literature. It is stated by Jahnke (1999) that in understanding the Māori world, is to understand that there is no space or behaviour that results in Māori men having power or control over Māori women. The cosmological stories as a beginning point provide an alternate lens of gender relations in conjunction with firm messages around the position, status and role wāhine maintained prior to colonisation.

Te Kore

Te Kore is generally explained as 'the void' or 'the nothingness', a period and realm between the two worlds of spiritual and physical. It is from this realm that Papatūānuku and Ranginui were created (Mikaere, 2019). However, in this study, Te Kore is conceptualised as an era pre-1840, where Māori society maintained autonomy. Māori had systems in place for their survival and the sustainability of the tribes was through a physical and spiritual balance (Mead H. M., 2003). As mentioned earlier, Te Kore is a timeframe where Māori successfully governed their people and tribal lands. When planning for this section of the research, I found it challenging to define the pre-European years into a twenty- or thirty-year timespan due to the lack of literature regarding Māori women leaders. Therefore, I chose to entitle this section as Te Kore (the nothingness) with an open timeframe of pre-colonial dominance allowing me to then draw from the literature of Wairaka, through to Māori women leaders whose legacies are remembered through tribal names, oral narratives, waiata, and tribal buildings.

This timeframe is essential to give background into many of the traditional educational methods of Māori society. Te Kore is primarily focused on leadership

pathways where specific qualities and skills were taught for the environment of the time. The educational frameworks that are mentioned in this research were institutes that developed and cultivated the best warrior, the best tohunga (high priest) and the most influential leader who inherited systems of knowledge and skill transfer which were interconnected with sacred rituals (Whatahoro, 1913). Māori society had structures and processes that sustained their way of living. For example, Māori cultivated food in gardens, they hunted and fished for meat, the sea and bush terrain were full of different food sources along with medicinal plants and vegetation to sustain them. Many traditional villages were built on carefully chosen locations, most often near the coast, on headlands, in harbours, or on a hill near a river. Often the villages had fortified boundaries to deter external war parties which protected hundreds of people and their food storage houses (Mead S. M., 1997).

Educational Mechanisms

Māori existed as a collective under iwi (tribe), hapū (subtribe) and whānau (family) leadership (Mead H. M., 2003). Society was a unified identity as they did not see leaders as individuals, but rather people with responsibility and authority to ensure the betterment of the collective (Ngā Tūara, 1992). Educational systems and mechanisms were in place to enable and provide leaders with the skills and knowledge that were required to lead the people (Robust, 2006). Māori women were respected for their mental and spiritual strength and were protected for the continuity of the hapū. According to Mikaere (2017, p. 59):

> The powerful female figures in Māori cosmogony provided significant leadership models for Māori women to emulate. The division of labour within the whānau gave women of child-bearing age the flexibility to explore and develop their strengths, thus enabling them to prepare for and assume leadership roles.

The earthly institutional structures that housed the knowledge of Māori tradition were known as 'whare.' They were not only buildings but also referred to in this instance as a metaphorical place where knowledge was contained (Melbourne, 2009). Te Kore is concerned with the traditional forms of educating with purpose and skill. It contributes to prominent traditional and contemporary examples of

knowledge transfer. The conventional educational frameworks that are mentioned in this study were institutes that developed and cultivated the elite group of Māori society. All aspects in Māori society had systems of knowledge and skill transfer that were interconnected with sacred rituals (Whatahoro, 1913). The objective of the whare wānanga (school of higher learning) was to preserve Māori knowledge by passing it to successors through action-based teaching. This was described by Teone Tikao to Beattie (1990) as the difference between Māori education and Pākehā schooling.

As explained by Melbourne (2009) ancient whare wānanga institutes were the training facilities of tribal experts, tohunga and future leaders where the ancient knowledge of the spiritual and earthly realms were taught. The knowledge of whakapapa, histories, karakia (prayer) and universal cosmology was transferred to students of whare wānanga through oral transmission and retained through memory. An assumption made by Best (1924, p. 70) was that:

> The establishment of traditional whare wānanga was to understand that both earthly and spiritual worlds are connected. The teachings of whare wānanga included mythology which educated the students on how the world and everything in it was created.

However, ‘te kauwae-raro’ (earthly knowledge) were instructed in a portion of the whare wānanga. It was the arena for the physical world where whakapapa and tapu were the focus. ‘Te kauwae-runga’ (divine knowledge) was significant to Māori who were spiritual people (Whatahoro, 1913). Whare wānanga existed to educate, nurture and empower future Māori leaders to the highest of standards. It was a place of higher learning regarding spiritual realms and universal surroundings.

Traditionally, future leaders, rangatira (noble leader), or ariki (high chief) that were chosen to enter the whare wānanga departed with comprehension and generational knowledge which was essential to be an effective leader of the people. The ancient whare wānanga were the most sanctified of a training academy in the tribes on account of the knowledge being shared. The intricate details of traditional whare

wānanga are rare, however, it was the values and beliefs that were the focus (Mead H. M., 2003).

The ability to lead people and make decisions on their behalf required a spiritual, social, economic and political competence that needed a specific individual. Leadership roles required a person to be capable of leading while maintaining the knowledge and practices of their ancestors. The teachers in the whare wānanga were elders who were experts in fields of both spiritual and earthly knowledge (Hohaia et al., 2006). As mentioned by Waaka (2012) the students permitted into the whare wānanga were the future leaders of the people and the caretakers of Māori history. Wairua (spirituality) was a priority and education was the preparation of life which included strategies and practical knowledge for when the student enters their leadership role. Waaka (2012) explains that the main objective for the practices in whare wānanga was to achieve wisdom in a safe environment physically and spiritually. This contributed to the all-round development of the student's personality and character. The two most important aspects of being a leader were genealogy and having the expertise to manage society at all levels (Mead S. M., 1997).

Ariki

The first-born male or female of a high-ranking family was known as an ariki (Moorfield, 2019). Considering that there were many Māori women leaders in the period of Te Kore it was appropriate that women of high rank were included in the teaching of whare wānanga. Based on the findings of Simmons (1986, p. 2):

> If the eldest born child of a high-ranking family was female, she was then afforded the education and privilege rights of a male and was considered as a male. Women of ariki status were afforded leadership roles equal to men and the expectation was the same.

The author confirms women leaders were afforded equal rights to men, including education which suggests that women were permitted into whare wānanga. However, the absence of literature containing substance regarding the qualities and

skills of Māori women leaders in ancient time is limited. Many authors have focused on the appearance of the women, their marital status or their wealth. Undeniably the presence of mana is noticed through the mention of their names in the literature and manuscripts albeit a superficial mention. Evidence of female leadership in Ngāti Porou included Hinematioro who was an ariki tapairu (chieftainess) of Te Aitanga-a-Hauiti. Many tribes were named according to their chieftainess namely Te Whānau-a-Ruataupare, Te Aitanga-a-Mate of Whareponga and Te Whānau-a-Hinepare also known as Ngāti Hinepare to name a few (King, 1992). In Kāwhia was Te Rangi Topeora who is mentioned as being a chieftainess to have signed the Te Tiriti o Waitangi (Orange, 1987).

Concerning the development of future leaders, many whare were exclusively for specific subject matters. In the instance of warfare, the art of war was taught in the whare aitu (fighting academy). The focal points of teaching were the skill of weaponry and strategic thinking (Melbourne, 2009). It can be concluded that both male and female students attended these institutes as women like Rangi Topeora, who was the niece of Te Rauparaha (a great chief) are mentioned in battle alongside their men during inter-tribal warfare (Mason, & Stanhope, 2016). To survive warfare of hand-to-hand combat against skilled and experienced men would require training. The women were as skilled and courageous as their male counterparts (Sole, 2005). This contributes to the testimony of the balance between mana wahine and mana tāne pre-colonial influence. As identified by Binney and Chaplin (2011, p. 31):

> Warfare and oratory may have been primarily male activities, but even in those women participated. Women could instigate war by their speeches, women could take part in haka (war dance) as a pōkeka (rhythmic chant), or statement of unity and women even fought in the war – certainly in the nineteenth century. Women also mediated for peace. Many of the economic activities were shared.

I draw again on my ancestor Wairaka where I argue that women with mana were not restricted from participating in leadership as equals. A well-known ancient whare wānanga that was located in Whakatāne is described as belonging to Toroa, captain of the Mātaatua waka and father of Wairaka (Walters, 1979). According to

Melbourne (2009) the whare wānanga was named Tūpāpakurau and situated at Ōpihiwhanaungakore, an ancient urupā (burial ground) opposite the present-day Whakatāne heads. The whare wānanga of Toroa taught the history of people, religion, mythology and anthropology (Walters, 1979). However, the authors do not confirm if Wairaka attended her father's higher learning institute.

Wairaka was responsible for an accomplishment that was significant in the renaming of the settlement from Kakahoroa to Whakatāne. Her proclamation 'kia whakatāne au i ahau' has been historically translated as 'let me act like a man' (Mead & Grove 2001). In reclaiming the voice of Wairaka, I argue that she was asserting 'te mana o te wahine' and her statement, 'kia whakatāne au i ahau' interprets as 'I claim the strength of a man' as she had the skillset and knowledge to navigate the waka back to shore. A novice could not otherwise perform such a task. Cowan & Pomare (1930, p. 172) confirm that Wairaka was a confident swimmer and knowledgeable in the art of sailing waka:

> Wairaka, the daughter of the chiefly pair (according to the Ngāti-Awa version, the old people of the Urewera have a somewhat different story), was the tribal beauty and a masterful young person withal. Tall and lissome and fully developed figure, even in her young girlhood. She is the heroine of song and legend and proverb today as a woman unexcelled in swimming and in paddling the canoe as well as in the vigorous posture dances of the Māori-Polynesian. Like the splendid Muriwai she was as dauntless a sailor as the best of the men and could wield a steering blade as skillfully as that grim old viking Toroa himself.

The authors mention of Wairaka and Muriwai who is a sister to Toroa, being exceptionally experienced and comparable to Toroa, and other men confirms that Māori women of high rank were afforded equal opportunity. Wairaka was confident in her understanding of sailing which was evident in her ability to manoeuvre the waka back to shore against the turning tide. Proficient and practiced for the task ahead she was requesting support from the spiritual realm for the physical strength of a man. Saving the Mātaatua waka is not the single event in history where Wairaka increased her status however, it is the cardinal pūrākau that she is most known by extending beyond the boundaries of Whakatāne. It is difficult to find in-depth literature relating to traditional Māori women as highlighted by Middleton & Jones

(1997) "Māori women, in particular, have been written out of historical discourses not just in the years after colonisation but also from the centuries prior to Pākehā settlement" (p. 34). It is maintained by Paterson and Wanhalla (2017, p. 1) that:

> Locating Māori women's perspectives through history is regarded as an almost impossible task mainly because colonial archives were primarily created by European men and are as a result dominated by male voices and viewpoints.

The characteristics of Wairaka and many chieftainess' that feature in the literature demonstrate that Māori woman leaders were informed socially and politically. These women were developed with a purpose and with determination to lead their people into the future (Mikaere, 2017). The pūrākau of Wairaka and the Mātaatua waka provides evidence of her decisive leadership. Her ability and knowledge of what is perceived by some as a male task highlights the fact that she was well versed in many areas of societal function both male and female. She drew on her indisputable courage and knowledge and without hesitation she achieved the desired outcome for the collective, contradicting assumptions that she broke sacred lore.

The title of a chief's daughter varied according to their role and tribal dialect. One example is the term puhi (woman of high rank). The title represented their female status in their tribal layers. There is little known about the pathway and transferring of knowledge to a puhi although early authors have made mention of them in their publications. What they have failed to do is to define her role. In their interpretation, there is a notable focus on the social appearance and sexuality of a puhi or high-ranking woman as evident in the writing of Cowan & Pomare (1930), where they have described the physical skills of Wairaka. The leadership attributes and knowledge that Māori women leaders held are commonly excluded. Sexual connotations are also in the description interpreted by Heuer (1969, p. 488):

> High-born women occupied a prominent position in Māori society. Although not eligible for leadership, they received privileged treatment and were honoured as symbols of the entire tribe. This applied particularly to the puhi, or institutionalised tribal virgin, who was expected to act as tribal hostess and to

> contract a political marriage when this was desirable for the welfare of the tribe.

Authors such as these have contributed to denying puhi and women leaders of their mana. By portraying them as sexual objects for entertainment or pawns to use in times of intertribal negotiations they have placed Māori women leaders in a general category. The use of the word ‘institutionalised’ implies that puhi were often under supervision and restriction. The author's lack of investigation pertaining to the eligibility of leaders confirms the deliberate marginalisation of Māori women.

The absence of definition regarding the life of a puhi does not provide sufficient insight into her character and the primary function of her role. This is also the case in the Samoan version of a puhi, known as a taupou (Daniel, 2015). The limited amount of information about puhi, leaves space for further research including the roles and experiences of traditional Māori women leaders. In my interpretation of the statement made by Wairaka, I challenge the explanation ‘let me act like a man’ that has defined her actions. In doing so, I bring awareness to the voice of Wairaka and the viewpoint of many Māori women.

The interpretation of puhi suggests that many women of high rank were educated in a reserved area for a specific purpose. The definition of that purpose is left up to the ideas of white male authors to interpret. In comparison, literature regarding whare wānanga is more comprehensive as shown in this study. The traditional structure of knowledge sharing served a purpose and was informed by ritual, belief and wisdom. The whare wānanga provided personal growth for both male and female leaders for the survival of the tribe albeit of a contrasting purpose. The responsibility of whānau, hapū and iwi was dependent on the competence of the leader. Therefore, the pre-colonial educational institutes were of fundamental significance for the survival of the people.

Studies undertaken by authors like Cowan & Pomare (1930) and Simmons (1986) pertaining to Māori who lived in the early decades prior to pre-colonial contact, have demonstrated that leadership was a role undertaken by both male and female born of high-ranking bloodlines. Early literature that focused on Māori culture has

ignored the elite women and skills that they displayed in their role as head of the tribe. The exclusion of Māori women leaders in early literature has created an assumption that traditional Māori life was once a patriarchal society, whereby authors like Best (1903) and Heuer (1969) have deliberately portrayed them as homemakers, sexual objects, or a form of entertainment.

Te Pō

Te Pō is commonly known as a time when the primal parents Papatūānuku and Ranginui were locked in an embrace in darkness before there was light in the world. In this thesis, Te Pō represents a period from 1940-1980. I chose this timeframe purposefully to allow a space of one hundred years since the signing of Te Tiriti o Waitangi where the impact of the Crown dishonouring the agreement is evident in society. This timeframe shows the struggle and resistance from Māori society toward Pākehā values and beliefs. Land confiscation through policies and war had left Māori in a state of darkness forcing many to leave their homelands and migrate to the cities to seek work. This resulted in a disconnection from their whānau, hapū and iwi surroundings (Haami, 2018).

Māori were unsettled in urban society seeking light and understanding as they were living in a foreign environment. Māori women were establishing support groups to assist urban Māori, with an attempt to maintain Māori cultural practice, customs and whanaungatanga (Durie, 2003). For Māori children, education was a Pākehā institute where English was the only language permitted in schools. Speaking reo Māori (their native tongue) inside the school grounds for many children resulted in punishment (Simon & Smith 2001). The structure of the whānau changed for Māori women who were being forced to fit into a lonely and individual white woman environment (Mikaere, 1994). One hundred years of intentional marginalisation and deliberate denial of Māori culture and custom saw many Māori rise to challenge the Government.

Unlike Te Kore where I had the opportunity to draw from literature pertaining to traditional Māori educational structures, Te Pō required an investigation into the lives of wāhine Māori leaders due to whare wānanga being disestablished. Following the lives of wāhine Māori leaders would inform an understanding of their development and positioning within a society that was being dominated by English laws and language.

First, I established a list of Māori women who were visible leaders in the eyes of the public between the years of 1940-1980. After careful consideration, and analysis I decided to write the pūrākau of Dame Te Puea Herangi who was born into a highly ranked family known as the Kingitanga (the Māori royal family), and Dame Whina Cooper who was born in a small rural township. These leaders were known to both Māori and Pākehā society. This is not to dismiss the many leaders who were not publicly visible but are equally deserving of study and showcasing.

Dame Te Puea Hērangi and Dame Whina Cooper were inspiring leaders whose characteristics in my opinion were of a Māori worldview. Due to the lack of female or Māori authors having known, interviewed or written about their lives, the pūrākau are informed from the literature of Michael King (2003) and the documentary of Brian Bruce (1992) who recorded personal interviews with Dame Whina Cooper. In this chapter going forward, I will refer to these wāhine leaders by their first names. The biography of Te Puea (King, 2003) was authorised by the Kāhui Ariki (the royal house) of the Kīngitanga.

The narratives in this study are not to provide the entire life story of the wāhine, but to provide an understanding of the way in which they were educated and nurtured to become leaders. I have selected specific highlights from their lives and experiences that I believe had a significant impact on developing their leadership qualities whilst showing their characteristics. Much of the vision and energy of these wāhine leaders play a vital role in teaching future Māori women leaders to take control of their knowledge and place within New Zealand society.

Nurturing Future Leaders

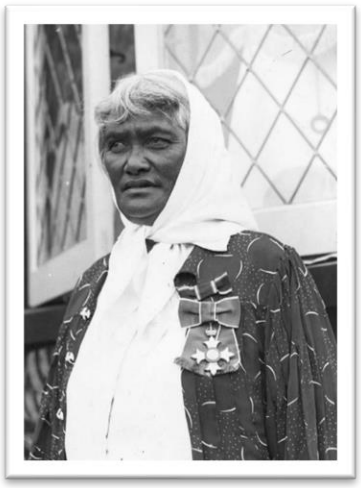

Figure 2: Dame Te Puea Hērangi, Alexander Turnball Library

Figure 3: Dame Whina Cooper, Michael Tubberty, NZ Herald Archive

Te Puea (also known as Te Kirihaehae) was the granddaughter of King Tāwhiao, born in 1883. Her mother was Tiahuia, daughter of Tāwhiao and her father Te Tahuna Hērangi who was of German and Māori descent (King, 2003). Te Puea was born into the Kīngitanga which is a movement whereby Māori had elected a King as head, resembling the structure of royalty in the British monarch. Future leadership for Te Puea was not an option, it was a responsibility that she had been placed into by birth.

As described by Storey (2016) "the Kīngitanga was a Māori political movement that had elected a Māori King in 1858 as a symbol of commitment to end land sales with the Crown and to implement an alternate code of laws" (p. 79). King (2003) writes of a moment in the childhood of Te Puea when the elders would care for her while her mother was busy. Her minders often re-enforced in her the line of nobility that she was born into. On one occasion, as a child Te Puea instructed a boy to fetch a stick for her. Upon his refusal she proceeded to pick up the stick herself and beat him around the legs with it. When her mother Tiahuia heard of what took place she summoned Te Puea and her sister to her. According to King (2003, p. 37), Tiahuia then took a stick and began to discipline Te Puea whilst stating:

> You are no better than those you are beating. You are all of equal rank. It is only because of the peoples' agreement that you have been elevated in status so that you can be called a person of consequence. So, it is for you to honour these people whether you consider them greater or lesser than you. If they are cold, give them clothing. When they are sick, look after them. It is only through the people as a whole, that you will be called somebody of note. But if you blow your own trumpet because of this, you are worthless.

In this situation, Tiahuia was educating her daughter on how to lead with compassion as a servant of the people. The childhood of Te Puea consisted of mentors and elders who were responsible for her education of te ao Māori. King (2003) mentions that as a child her spiritual awareness and unique qualities for leadership were noticed by her elders. It is believed that her grandfather King Tāwhiao had spiritual powers which were passed on to her mother Tiahuia and inherited by Te Puea also. Her Uncle Mahuta, with her mother's permission, educated Te Puea in historical Māori leadership tradition and custom through a strict style of preparation. Mahuta was very knowledgeable in the tribal history of Waikato-Tainui, including waiata and haka. He would often compose a waiata for special occasions and imparted this skill onto Te Puea. King (2003) describes Te Puea as having a close relationship with Mahuta as he would often spend hours teaching her in isolation.

Whina was born in 1895. Her father was Heremia Te Wake and her mother Kare Pauro (King, 1983). Heremia who was a tribal leader became a land court assessor helping Pākehā judges to settle land claims. In a documentary by (Bruce, 1992) describing her life, Whina explained that from an early age her father groomed her to one day take his place. She mentions that he started to teach her all that he knew and prepare her for leadership. He would instruct Whina to turn the light off as he recited whakapapa. She had to rehearse the whakapapa until she knew it thoroughly. The method of teaching future Māori women leaders in this timeframe are likened to the discipline that was required in traditional whare wānanga. As identified by Melbourne (2009, p. 12):

> When the term whare precedes the word wānanga as in whare wānanga, those chosen for this education must be prepared to commit time and focus to the realm of wānanga and the curriculum therein.

Dispossessed from the structure of whare wānanga where emerging leaders were educated by knowledgeable elders, Māori had to become accustomed to a changing world which required developing new methods of teaching mātauranga Māori (Hill, 2010). Māori society were attempting to hold onto traditional customs in their communities and homes. One of the keys to understanding Whina was to recognise the knowledge which she obtained from her elders that she observed as a child and young adult. She grew up in a time when leadership was a quality gifted to individuals by birthright and by mana (King, 1983).

The mana of leadership came with an obligation to use knowledge for the good of the people. In return, the people were obligated to follow their leader. While the other children in the community played outside her father would have Whina sit and listen to the men discuss and debate land issues. Although Whina would prefer to go outside and play with the other children she adhered to her father's instruction. The teachings from her father equipped Whina with a deep understanding of what it meant to be Māori (Bruce, 1992).

The Native Schools Act (1867) is a significant factor in the transformation of Māori society that was used as a powerful tool by the coloniser to try and further erase Māori culture and language. Native schools were created to programme Māori children into behaving and thinking more like Pākehā children (Pihama, 2010). These schools were purposeful in their intentions to assimilate Māori culture and remove the natural language from Indigenous children through whatever means. This included physical punishment so that they may become in Pākehā terms, more civilised like white children (Simon & Smith, 2001). King Tāwhiao did not permit the children of Waikato to attend Pākehā schooling as he believed it would remove Māori identity therefore, Te Puea was not enrolled in the Western schooling system until after he died in 1895 (King, 2003).

Heremia (father of Whina) on the other hand believed that Māori needed to be educated in both Pākehā and Māori society to survive in the future (King, 2003). The first school that Whina attended was Whakarapa Native School. At the age of thirteen Whina was sent to St Joseph's Māori Girls' boarding school in Napier (Bruce, 1992). According to Bruce (1992) it was here where Whina learnt the Pākehā skills of accounting, record keeping, cooking and sewing. Post-European education for many Māori girls was established in the form of boarding schools. The curriculum of these schools differed from whānau, hapū and iwi teachings. The focus was to dis-empower young Māori women by removing their cultural values and beliefs. According to Te Whāiti et al. (1997, p. 103):

> The curriculum reflected societal attitudes to women in general, as manifested in educational policy that provided for differentiated technical curriculum whereby girls received instruction in domestic science or hygiene.

The first Pākehā school Te Puea attended was Mercer Primary School. She then attended Mangere Bridge School for one year until her mother decided to enrol her into Melmerly College. Tiahuia did not believe that Mangere Bridge School was challenging her daughter's abilities. After school, Te Puea would return home and sit with her elders listening to tribal knowledge being shared, continually observing and learning. Her competence to speak English and write in her native language was excellent.

However, her written English she considered poor (King, 2003). The initial thoughts of Te Puea on Pākehā education were that it weakened Māori values and thinking. She believed it also provided an opportunity for (Western) educated Māori to take advantage of non-educated Māori. Her opinion changed when she had to rely on Pākehā lieutenants to help her with written English. She then declared that all future Kīngitanga leaders were to attend Pākehā schools and receive a Pākehā education. Her niece Piki who attended Waikato Diocesan, a boarding school for girls was to be the first. The knowledge and teachings of te ao Māori continued to be informed by the elders of the iwi. Piki later became the Māori Queen, Dame Te Arikinui Te Atairangikāhu (Simpson, 1992).

The curriculum for the Māori girls' schools ignored Māori custom and language with the notion of removing the girls from their native environment so that they would become more Westernised. The optimum goal of the boarding school concept was to destroy the Indigenous female and create what Pākehā viewed as a good wife (Matthews, 2008). Māori girls that attended these missionary boarding schools were taught a white education complete with patriarchal ideologies. It is stated by Walker (1990) that "Māori encouraged their children to learn from the mission schools to access the Pākehā knowledge" (p. 21). Similarly, Pihama (2001b, p. 206), stated that:

> For Māori people, engagement with Pākehā knowledge and education was considered a form of expansion and adding existing knowledge. For the colonial settlers, however, it was to produce a situation that not only encouraged but actively advocated for the replacement of Māori knowledge with Pākehā knowledge.

Whina was educated in both Pākehā and Māori worlds and became a great businesswoman (Bruce, 1992). She purchased kauri gum and dried fungi which she exported to other countries. Whina also imported boxes of items from overseas which she sold in her local store for profit. When the local timber mill closed, it was the innovation and energy of Whina that kept the community going. She organised cooperative haymaking and potato harvesting amongst her people to ensure their survival in a time when Māori farmers were excluded from applying for loans (King, 1983).

Whina challenged Sir Apirana Ngata who was a member of parliament to allocate funding to help the Māori farmers sustain their lands. Under the direction of Whina, Sir Apirana Ngata approved the funding and the Hokianga land scheme was established (Ministry for Culture and Heritage, 2020). Whina was the first Māori leader to establish a new urban style of leadership from a traditional Māori upbringing (King, 1983).

Te Puea embraced all areas of life as she pursued goals relating to health, social and economic welfare, cultural revival and political recognition for Māori (Fox K. , 2011). During the 1918 influenza epidemic, she worked to nurse her Māori people and to care for those left orphaned. She sought to create a hospital where Māori could be cared for in a Māori environment to alleviate their fears of travelling to Pākehā hospitals. However, her plans were rejected and blocked by the Government. Te Puea was thoroughly confident and proficient in the knowledge of the Māori world.

After the Land Wars of 1864, the Waikato people lived in an impoverished state. The small amount of land they had retained was unsuitable in sustaining them (King, 2003). Te Puea decided to raise money to purchase ten acres of Waikato-Tainui confiscated land back from the Government to build a home for her people. Establishing a Māori concert group called Te Pou o Mangatāwhiri, Te Puea and her party travelled New Zealand raising money and started to build a marae that could accommodate hundreds of people (Parsonson, 2020). Tūrangawaewae marae was founded and continues to be a place where Māori gather by the thousands.

Whina relocated to Auckland in 1951 where she became part of a movement known as the Māori Women's Welfare League and much to her surprise she was chosen as the first President (Encyclopaedia Britannica, 2020). The purpose of the Māori Women's Welfare League was to support and promote better parenting and childcare for Māori children (Bruce, 1992). She undertook a massive survey to provide evidence of how Pākehā landlords were exploiting Māori families by renting their broken-down garages or shacks to them. King (1983, p. 177) mentions that:

> Whina reported immediate results of the survey to that year's conference. The final result was that the Auckland City Council, the Department of Māori Affairs and Māori Housing eventually got the Māori housing situation in Auckland under control.

Whina ensured the Government provided state homes for Māori families who were moving to the cities. While doing this, she also travelled to many marae around the

country promoting better parenting skills (Bruce, 1992). According to Simmonds (2011, p. 111):

> The dislocation of women from their means of extended support through urbanisation and land confiscations has had devastating effects on Māori whānau. As the whānau unit became progressively smaller, the responsibilities of individual women grew. Many young Māori women live the effects of the fragmentation and marginalisation of 'whānau' on a daily basis.

Where she became increasingly concerned was due to the number of Māori migrating to the city and they had nowhere to unify as an iwi. She began to organise fundraising activities to raise money which contributed to building the first urban marae known as Te Unga Waka (King, 1983). According to the Department of the Prime Minister and Cabinet (2020), Whina was awarded several Honours from the Queen of England. In 1974, for recognition for services to Māori, Whina was awarded the Commander of the Order of the British Empire.

In March of 1975, Whina established Te Matekite which was a land rights organisation objecting to the continued sale of Māori land (Bruce, 1992). The establishment of this group was the beginning of the 1975 Land March. Whina who was now in her eighties gathered thousands of people who petitioned and joined a march that began at the top of the North Island, ending at the bottom in Wellington (New Zealand History, 2020d).

The many accomplishments of Te Puea included establishing a Māori health clinic, building fifteen marae in Waikato, the revival of waka building and traditions, and obtaining compensation from the Government for land confiscations of the past. She is the founder of Tūrangawaewae marae and was awarded the CBE (Commander of the British Empire) in 1937. In her leadership of the Māori people, Te Puea consistently worked to negotiate and employ strategies for the benefit of her people and future generations. The vision of Te Puea was to restore the mana of the Waikato people and the Kīngitanga to the status it held in the period of King Tāwhiao (King, 2003).

In her interview with Bruce (1992, n.p) Whina defined mana as "the power of God that is displayed through men and women". Her sleepless nights were the burden of being a leader and continuously worrying and planning for the betterment of the Māori people. She continued to explain "if you've got it, it never leaves you alone. You have to be thinking about the people and working for them all the time".

In summary, for many Māori in this period, the loss of Māori language contributed to a disconnection with their identity as Māori. Pākehā education stemmed from a society driven by patriarchal dominance who believed women were not equal to men, a mindset that has been adopted by many Māori men. Māori girls' colleges were not established to empower future Māori women leaders. Therefore, the knowledge of whakapapa, pūrākau, waiata and other taonga specific to ancient Māori history is retained by a minority. The purpose was to replace Māori culture with Western ideologies created by white men and white women who belonged to the church. The vision of the Māori girls boarding schools was to domesticate them to produce good wives for white men. As mentioned by Pihama (2001a, p. 305):

> The domestication agenda of early schooling was a deliberate move to relocate Māori from the positions of rangatiratanga (self-determination) to those of the subservient native. The marginalisation of Māori women in native schooling occurred at both legislative and curriculum levels.

The method of mentoring and developing future leaders with purpose had survived in a new formation. The Māori education system and structure had collapsed because of Pākehā domination however, as seen with Te Puea and Whina mentoring future leaders continued in their private domain. It is evident in the achievements of these two influential wāhine, that the grounding and foundation of Māori knowledge they had received in their upbringing was the driving force behind their many campaigns and protests. The education system instilled an understanding of the Pākehā world which they used to the advantage of improving and advancing Māori society. As identified by Irwin (1999, p. 71):

> Since Māori and Pākehā have come into contact, traditional Māori cultural values and practices have been under attack. Some have been buried by colonisation, others have survived through

> adaptation. The reclaiming of traditional cultural practices and the deconstruction of those which have changed since the arrival of the Pākehā are important sources of learning.

Te Puea and Whina retained reo Māori through living in close Māori communities that were not totally conformed to Pākehā ways. The environment in which they returned home to, and the continuous teachings of mātauranga Māori combined the two societies of Pākehā and Māori. The consolidation of knowledge from both worlds was to be a significant method of development for their ability to lead in the future. The foundation of mātauranga Māori gave both Whina and Te Puea a profound understanding of te ao Māori and their connection to the people.

The accumulated knowledge and skill of Māori were passed down from generation to generation through oral transmission (Mead H. M., 2003). Traditional education was family and community based although those of a higher rank like Whina and Te Puea were given specialised teachings. Whare wānanga and other educational mechanisms were no longer existent, therefore, a replicated method in the home had to be established to preserve the knowledge of Māori ancestors and develop future leaders.

Te Ao Mārama

Te Ao Mārama is commonly known as a period in Māori history where light came into the world of darkness. The primal parents Papatūānuku (mother earth) and Ranginui (sky father) were once locked in an embrace with their children living encircled. When their son Tāne forced their separation and broke their grasp it allowed light to come into the world (Kiro, 2021). However, in this study Te Ao Mārama is a period from the year 1990 to 2020. The timeframe starts ten years after Te Pō, where visible and strong outspoken Māori women leaders like Te Puea and Whina are not so visible. Māori continue to challenge the Government to honour Te Tiriti o Waitangi and recognise the Indigenous knowledge and rights of Māori identity. There is an increase of Māori women academics and leaders who are providing awareness of the continued bias that Māori women endure however, the

fight for equality between Māori women and the rest of society continues. In this timeframe, Māori language and culture are increasing and becoming a norm in modern society. At the turn of the twenty-first century reo Māori is being recognised and taught again in many schools. Treaty settlements addressing past grievances due to injustices by the Crown against Māori are progressing or have been settled.

Many Māori are continuing to stand against the biased systems and beliefs that overlook and ignore the authority of a Māori woman. Through Te Ao Mārama, I demonstrate how one hundred and eighty years after the signing of the Te Tiriti o Waitangi, Māori continue to identify and call out systemic racism that gives privilege to white New Zealanders. Although there has been an increase of Māori women in leadership roles, the ability to secure leadership roles for Māori women continues to be a challenge based on prejudice of a specific gender and race.

Locating Wāhine Māori

In 1993 a group from the Māori Women's Welfare League (MMWL) including Whina, submitted a claim (WAI2700 – Mana Wahine Inquiry) to the Waitangi Tribunal. The claim states that the Government's policies and actions since the signing of the Te Tiriti o Waitangi have deprived Māori women of their spiritual and cultural wellbeing (Yarwood, 2013). In the year 2019, the claim that was lodged in 1993 is being considered and evaluated by the tribunal.

The fact that it has taken twenty-five years to be at the table of discussion is evidence that Māori women and their concerns continue to be undervalued. According to the Ministry for Women (2020, n.p) the claim was filed in response to the continued marginalisation of Māori women which has risen from Crown breaches of Te Tiriti o Waitangi. As explained by Awatere-Huata on Waatea News (2018, n.p):

> Twenty-five years after the claim was first lodged, The Waitangi Tribunal has held a judicial conference on whether Māori women have been marginalised by crown policies and actions.

> The Mana Wahine Claim was initially lodged by the late Dame Mira Szazy, along with another former Māori Women's Welfare League President, Dame Whina Cooper, Lady Rose Henare, Dr Irihapeti Ramsden and representing the younger generation, Donna Awatere-Huata, Ripeka Evans and Paparangi Reid.
>
> Dame Mira was responding to the fact there were few women appointed to boards set up to manage things of concern to Māori. Stripping from Māori women of their mana wahine started in the earliest years of European settlement.

Many of the original claimant's Dame Whina Cooper, Lady Rose Henare and Dr Irihapeti Ramsden have since passed away. However, other Māori women are endeavouring to continue what was started in 1993 by the founding members of the league. According to Lawyer Annette Sykes (1994, p. 15) the initial response to the claim from the Crown was denial:

> The Minister of Māori Affairs at the time, Doug Kidd, responded to news of the claim with the comment that the lack of status afforded to Māori women was the fault of Māori men — not the Crown. The Minister's comment illustrated the Crown's unsympathetic attitude towards the position of Māori women and the Crown's unwillingness to consider its part in discriminating against Māori women.

Māori women continue to combat the attitudes of those like Doug Kidd. Pākehā men came to Aotearoa with a long-entrenched history of belief and practice that women were an inferior gender. These Western values and beliefs were dominant in preventing Māori women from being acknowledged and recognised as leaders and representatives of their tribes. According to Johnston (2015, n.p):

> Since the signing of the treaty, the Crown has never seriously considered Māori women as political leaders and now the ideological forces of colonisation were beginning to influence Māori men to adopt discriminatory attitudes towards Māori women.

Wāhine must resist the ideologies of a discriminative Pākehā society and they must also stand against the marginalisation from those in Māori society who have become influenced by Pākehā ways. Many Māori women have internalised and struggled with these realities. The Mana Wahine Inquiry seeks to turn the tides and

reclaim the authority of Māori women that was once recognised and acknowledged before Pākehā arrival to Aotearoa (New Zealand). Māori women have been resisting colonial bias for many years. Trailblazing leaders like Dame Whina Cooper, Dame Mira Szazy, Donna Awatere-Huata and many more have led the way in voicing the concerns of Māori women in society.

Atareta Poananga who passed away on the 20th of April 2020, was the first Māori woman diplomat unafraid to call out racism and tell Pākehā to take their values and beliefs and return to where they came from (Maniapoto, 2020). Wāhine must continue to carry the flame and walk towards the future in the footsteps of their ancestors. If they do not continue to resist colonial discrimination, then the efforts of past leaders will have been for nothing. Māori cannot sit idle and only acknowledge the incredible strength of these leaders. An effort to implement a positive change for the future is required.

Women Leaders in Aotearoa

Present-day society is in a state of concern regarding issues of global warming, civil war, racial hatred, terrorist attacks and the continued fight for gender equality. It cannot be denied that this is a world created by men who have predominately held the leaders' stage for thousands of years. Society requires women to return the balance between humanity and mother earth and to put an end to economic growth overruling the basic needs of human life. A leader who appears to be demonstrating this is New Zealand Prime Minister Jacinda Ardern. She is inspiring the world as a leader who cares for the people (Chapman, 2020). Born in 1980, she is the youngest Prime Minister of New Zealand in one hundred and fifty years. She became a Minister of Parliament at the age of twenty-eight. In a statement made to Thomson (2019, p. 28) she mentioned that:

> I was criticised for not being assertive enough, for not claiming scalps in Parliament. But that wasn't the kind of politics I was interested in. I remember very much having to decide whether or not I would change the way I operated or if I would take that criticism and try and create a new perception. I was aware that it

> would be hard to change an entire perception of politicians, but I was unwilling to change who I was.

In her short time as Prime Minister of New Zealand since 2017, Jacinda Ardern has led the country in three significant tragedies. The first happened on the 15th of March 2019, when a white supremacist male murdered fifty Muslim people and injured another fifty in a mass shooting while they were in prayer at two mosques in Christchurch, New Zealand (Time, 2020). In response to the massacre, Jacinda condemned his behaviour and told the world that this is not a reflection of the people of New Zealand. As explained by Duff (2020, p. 6):

> She condemned the hateful ideology of the gunman and pledged never to speak his name, all while saying "they are us" of the minority Muslim community, who were the targets of the far-right attack. In doing so, Prime Minister Ardern drew the country together and set the tone for media coverage and national response. She showed empathy and compassion in the ensuing days, mourning with the victims and families before acting with steely decisiveness in reforming gun laws to outlaw military-style semi-automatic weapons.

Nine months after the mosque massacre in Christchurch, the country was in shock again, due to a natural disaster. Whakaari (White Island) is a live volcano off the shores of Whakatāne and the East Coast. On the 9th of December 2019, Whakaari erupted while tourists and tour guides were present on the island. Jacinda immediately flew to Whakatāne to provide leadership and demonstrated compassion to those affected (NZ Herald, 2020). The third disaster is the current Coronavirus pandemic. Under Jacinda's leadership, New Zealand eliminated the virus. In a recent publication regarding the world leaders and the Coronavirus pandemic, seven women are at the forefront.

Forbes business magazine (Wittenberg-Cox, 2020) reported on the leadership of Angela Merkel, the Chancellor of Germany, Taiwan's leader Tsai Ing-wen, Jacinda Ardern Prime Minister of New Zealand, Iceland's Prime Minister Katrín Jakobsdóttir, Sanna Marin Head of State in Finland, Norway's Prime Minister Erna Solberg and Danish Prime Minister Mette Frederiksen.

The quick response from these female world leaders has put their countries in better positions than those that are led by males. Their continued actions through the pandemic have shown compassion putting people as a priority. Prime Minister, Erna Solberg held a press conference for children reassuring them and answering their questions. The countries that these women head are recording the lowest number of deaths caused by the virus. The article written by Wittenberg-Cox (2020, n.p) notes:

> There have been years of research timidly suggesting that women's leadership styles might be different and beneficial. Instead, too many political organisations and companies are still working on getting women to behave more like men if they want to lead or succeed. Yet these national leaders are case study sightings of the seven leadership traits men may want to learn from women. It is time we recognised it and elect more of it.

While many male leaders are arguing about who is to blame for the pandemic, women are making sure that precaution measures and restrictions are in place to keep people alive. The world and organisations need more women leaders at all levels and in all disciplines (Guterres, 2020). I raise these women leaders as a point of discussion as evidence that women leaders are making changes and decisions for the wellbeing of their communities and humanity. They are reacting more effectively than their male counterparts and the people of the world are noticing. In the words of the Dalai Lama (2017, p. 67):

> Women are somewhat better than us men when it comes to developing these inner values such as benevolence, patience, forgiveness, generosity and tolerance. Major problems such as wars and environmental destruction or wasting resources are primarily male problems.

A balance of gender in leadership is required where wahine and tāne can stabilize the issues in society. There is a bias of gender which is evident in the reporting statistics and surveys that have been completed by organisations and scholars. However, it is difficult to certify the number of Māori women that have been successful in senior leadership positions due to the lack of data available as identified by Williamson & Wilkie (2015, p. 2):

> Women are currently under-represented in leadership roles in New Zealand. Women's participation in leadership is low in the private sector, low in some areas of the public sector, high in the community sector and unknown in the Māori sector due to a lack of data.

Furthermore, it is stated by McGregor & Davis-Tana (2017, pp. 1-4) that:

> Twenty-two point seventeen positions on boards in the year 2017 were occupied by women. The issue of being able to identify if any of these women as Māori, highlights the need for greater ethnic reporting amongst the board of directors in addition to gender reporting, as well as more proactive board strategies.

Since 1840, many Māori feel the effects of an ongoing crisis as a result of the Crown dishonouring Te Tiriti o Waitangi. The constant whitewash of Māori requests for equality and immediate action of politico-cultural autonomy were underrated by the Government (Hill, 2010). For a large number of Māori, this is a crisis that has existed for one hundred and eighty years. In the year 2020, Māori language and New Zealand history is not compulsory in New Zealand schools (NZ Herald, 2018). Māori representation in local Government is not mandatory. The struggle for what is known as Māori wards representation in local Government continues to exclude Māori voices from the decision-making table yet impacts on the daily lives of Māori and tribal homelands (Webb-Liddall, 2019).

My point in raising these concerns is that for the past once hundred and eighty years, Māori have been murdered, imprisoned, discriminated against, vilified, discredited, and stripped of their language, beliefs and culture. They continue to struggle for equality in their own country. The leaders that govern New Zealand do not adequately take into consideration the Indigenous culture and customs that are native to these lands. Māori are forced to be a part of the general population that often conflicts with their way of life and belief systems.

Non-Māori leaders may have empathy for the injustices that Māori endure but is empathy enough to compensate or eliminate the ongoing discrimination? Is

empathy enough to determine equality between Māori and Pākehā as stated in Te Tiriti o Waitangi? To date this has not happened, therefore, I continue to voice that Māori women leaders who are well versed and educated in both Māori and Pākehā world will be more successful in returning the balance to society. As stated by Thornton (2018) that in the past four years women in leadership have declined by almost fifty percent. In 2018, women's leadership in New Zealand was at a staggering low of nineteen per cent. In a research survey with Māori women CEO participants, it is identified that Māori women leaders differ to Pākehā woman leadership as stated in Reynolds (2013, p. 78):

> The participants did not seem to have a lot in common with Pākehā women, as Pākehā women appeared to be more focused on themselves and their careers and came from more privileged middle-class backgrounds. In their view, Pākehā women have no understanding or interest in Māori feminism and they tend to side with Pākehā men. Māori women had to struggle for most things in their lives.

Māori in the twenty-first century are not limited to a one-world philosophy or one grouping. They exist in whānau, hapū, iwi as well as a Western society. In a publication regarding Māori leadership and decision making, several authors have defined Māori leadership as (Ngā Tūara, 1992, p. 56):

> The future leaders need to be well-educated, politically astute, firmly grounded in their Māori cultural base, sophisticated, very able, strong and committed to their iwi and people. They must be able to withstand whatever difficulties come before them, including the factor of racism which is a reality every Māori leader must learn to cope with. They must be able to accept criticism both from their own people and from Pākehā society and know-how to deal effectively with it.

This statement shows the two worlds that Māori leaders not only walk in but are accountable to. Māori women walk in four layers of society where they bring a diverse set of skill. The failure to recognise their skills is an ongoing struggle for those who invest in self-development for leadership roles so they can contribute toward social change. Leadership for women is more challenging as they must establish credibility in an environment where their voices are not afforded equal authority. Therefore, I enforce the notion that Māori men must first and foremost

support and promote Māori women. In a report undertaken by the Ministry for Women (2017, n.p) the Hon Nanaia Mahuta expresses:

> Māori women are celebrated for many things, as mothers and grandmothers, entrepreneurs, business leaders, teachers, nurturers and healers. We are community leaders, advocates and the backbone that upholds the aspirations of our whānau and communities. Supporting wāhine to exercise leadership and influence to contribute to Māori prosperity and wellbeing is one of the most important things I can do as Minister for Māori Development.
>
> Change is happening in our tribal and private sector boardrooms and businesses across the country. The growing contribution of Māori women creates a powerful signal that it is time for an intergenerational approach to lifting wellbeing. This report serves to remind us that the traditional values of te ao Māori and mana wahine are supporting the impetus for change underpinned by Māori culture, history and tradition. As the whakataukī says, me aro ki te hā o Hineahuone, which means pay heed to the mana of women.

Although there have been steps forward for Māori women such as Te Puea and Whina, the progress has been slow. For women, there have been significant shifts where many Pākehā women hold the top three leadership positions of the country. Prime Minister Jacinda Arden is leading the country, Dame Patsy Reddy holds the position of Governor-General and the Honourable Justice Helen Winkelmann is the Chief Justice of New Zealand (New Zealand Government, 2020). I acknowledge this as a considerable win for women's leadership in New Zealand. However, there have been minimal changes for Māori women. As identified by Smith (1992, p. 34):

> The challenge for Māori women in the 1990s is to assume control over the interpretation of our struggles and to begin to theorise our experiences in ways which make sense for us and which may come to make sense for other women. In helping to determine how that interpretation might be advanced, it is worthwhile analysing the kinds of struggles in which Māori women have been engaged and to set them more explicitly in a Māori orientation to the world.
>
> This does not mean rejecting all feminist theories. Rather it means that we, as Māori women, should begin with an understanding of our own condition and apply analyses which can give insight into the complexities of our world. Consequently, the first task of any theory is to make sense of the reality of the women who live within its framework. The second

> task is to provide women with a framework which will assist in emancipating them from racism, sexism, poverty and other oppressions.

The realisation of Māori women leadership increasing in numbers may be a tenuous concept to accept for many however, the right to leadership for Māori women is a crucial factor in the progress of true equality between race and gender. To challenge social norms, Māori need to hold themselves and the current leaders to account. I ask the question, 'who will fight for traditional and customary practices and the wellbeing of Māori and the nation of New Zealand as a whole'?

Leadership Development

The search for women's leadership pathways discovered the New Zealand Universities Women in Leadership (NZUWiL) programme. The course is designed to stimulate and advance the skills, leadership capacity and capability of women. However, the course is only available to women who are employed by one of the eight mainstream universities in New Zealand (Universities NZ, 2020). The criteria for this programme discriminate against both wānanga institutes and women who work in Te Whare Wānanga o Awanuiārangi, Te Wānanga o Raukawa and Te Wānanga o Aotearoa. Unlike Pākehā women, Māori women have to work twice as diligently to be recognised (Reynolds, 2013).

The organisation iWahine is for Māori women leaders and future leaders to come together in a safe space and share stories and experiences. Many Māori women gather for a two-day hui (meeting) to share their knowledge and skill of strategising and planning for personal and community goals (Reynolds, 2020). Outward Bounds Women in Leadership is an eight-day course that builds upon the personal courage and confidence of women (Outward Bound, 2020). Te Wānanga o Raukawa delivers a post-graduate management programme that teaches kaupapa Māori and tikanga Māori for organisational leadership. The programme outline is described by Te Wānanga o Raukawa (2020, n.p):

> Learn the importance of a value-based approach to running a business or organisation including the influence of kaupapa Māori on organisational culture, the legal environment and human resources. Learn about strategic analysis, operations and project management. The skills you will acquire in marketing management and strategic communications will ensure you are well equipped to effectively manage within a business context or allow you to assist with iwi and hapū affairs.

Although these courses and programmes are supporting women in their journey there is an inadequacy of purposeful strategies to determine Māori women into leadership roles. Without a determined strategy, obtaining a role in leadership for Māori women is left to themselves to achieve through barriers and bias. It can be understood that many women who struggle for recognition of their knowledge and leadership characteristics may become exhausted mentally and spiritually due to the constant discrimination and resistance toward them. As with any initiative or organisational plan if there is an outcome to be achieved, it must have a well-planned strategy in place to be successful. A programme for Māori women leadership needs to include a mixed mode of classroom learning and practical hands-on experience through mentorship from current Māori women leaders. The environment for future Māori women leaders relies on institutional change in wānanga organisations to determine a successful method of development.

The establishment of three modern-day wānanga in Aotearoa has created a tertiary educational space for students that seek Māori knowledge. Many students enrol into wānanga as tertiary institutes to study in an environment that offers a Māori worldview. As identified by Mead (1997) "the three wānanga are known as Te Whare Wānanga o Awanuiārangi, Te Wānanga o Aotearoa and Te Wānanga o Raukawa" (p. 61). Regarding the curriculum of these wānanga Mead (1997) explains that "the delivery of subjects continues to be developed employing mātauranga Māori which is an understanding of Māori philosophy and knowledge" (p. 62). The aim is to improve student's self-esteem and build their confidence while connecting to their whānau, hapū and iwi. These modern-day wānanga were founded on the vision of leading Māori male scholars. The wānanga institutes of today have been re-established and based on the concepts of traditional whare

wānanga. I argue that due to the discrimination of women in past decades Māori must look to create similar female versions of contemporary wānanga that focus solely on empowering Māori women.

This study does not look to disregard the efforts of the three wānanga nor the men who established these institutes. These wānanga have given Māori a place that recognises and accepts their unique worldview at the tertiary level. What I am arguing against is the continued oppression that is placed upon Māori women because of gender which contradicts traditional Māori practice and values. Mikaere (1994, p.7) determines that:

> Both men and women were essential parts in the collective whole, both formed part of the whakapapa that linked Māori people back to the beginning of the world and women, in particular, played a crucial role in linking the past with the present and the future.
>
> The very survival of the whole was dependent upon everyone who made it up and therefore every person within the group had his or her intrinsic value. They were all a part of the collective, it was, therefore, the collective responsibility to see that their respective roles were valued and protected.

Mead (1997) expresses that "the three wānanga promote and educate students in Māori culture and tikanga Māori inclusive of topics that relate to society" (p. 59). These programmes are co-educational, meaning they are for both male and female students to attend. The New Zealand Ministry of Education (2020, n.p) admits that "the racism and bias within the education system is a key factor to Māori underperformance". Māori women require programmes specifically designed to purposefully direct them into leadership roles through mentoring and sponsorship.

The University of British Columbia provides a provincial-wide, inter-institutional mentoring education programme known as Supporting Aboriginal Graduate Enhancement (SAGE). The programme was initiated to assist Indigenous students who were transitioning to masters and doctoral degrees. The idea of SAGE originated from Professor Graham Smith and the Māori and Indigenous Graduate (MAI) model (Pidgeon, 2012). A model likened to SAGE and MAI for Māori

women could potentially replace the mentorship that is missing from many Māori homes.

In this millennium, traditional forms of purposeful mentoring for leadership have predominantly disappeared from both educational structures as well as many Māori homes. Western values and beliefs have devalued and displaced Māori women and the knowledge that they held, notwithstanding that in traditional society, Māori women were appointed to leadership (Mikaere, 1994). Māori women academics and leaders like Leonie Pihama (2001a), Linda Smith (1999), and Ani Mikaere (1994) to name a few have been writing about the struggle and injustice forced upon Māori women for many decades. To that end, many leaders and emerging leaders of today are attempting to reclaim and return the balance of leadership between Māori men and women.

While the focal point of the research is Māori women's leadership the synergy that was once the traditional lifeline between Māori women and men cannot be denied. On the marae, the first voice and the last voice during a funeral is the voice of a wahine. The kai-karanga (ceremonial caller) welcomes the visitors and the spirits of the deceased in her call (Edwards, 2002). The male role is to complement with a welcoming speech acknowledging the visitors and where they have come from. During a funeral, the men who stand to speak will also pay homage to the deceased (Mead H. M., 2003). The final voice to be heard on the marae is the kai-karanga who calls to the spirit of the deceased, farewelling them on their journey of return to Hinenuitepō.

However, when Māori women step outside of the marae they are placed back into the Western structure of society below men and Pākehā women (Mikaere, 1994). There is a need to reconcile the traditional methods of practice to promote women and achieve equality. Māori men need to assist with returning the balance between Māori women and themselves. This will contribute to resisting the influence of Pākehā values and beliefs. There is an obligation to implement a strategic method

to increase Māori women into leadership positions where they can contribute to making effective change in society, that many men are failing to do.

Conclusion

This chapter began with Te Kore, a period of Māori autonomy. A flourishing education system catered for the need of Māori relevant to that timeframe. Wāhine were revered with the utmost respect as the nurturers of life and knowledge holders. They were valued by their people and developed purposefully for the survival of their the hapū and iwi. The period of Te Pō was an ongoing struggle for Māori. They were moving to foreign urban communities and being punished for speaking their native tongue and forced to assimilate into Western culture. Except for a few Māori leaders and staunch followers, many Māori were attempting to fit into a new world order that they did not recognise.

Coming through into Te Ao Mārama, the traditional methods of Māori education in the home have diminished. The need for Māori women to take control of their destiny is evident in the maturing of current Māori women leaders and the absence of succession plans. The current issues of society today for Māori are both new and historical. This chapter provided an understanding of the transformation of teaching methods and practices for the development of future leaders. The purpose was to affirm the pathways of leadership for Māori women of the past and to demonstrate the history of challenging dominant ideologies. The following chapter addresses the methodology and method by which the data in this study has been captured and implemented.

Chapter Three

Research Theory and Method

A methodological approach to any study is described to give an understanding of the research design. Clarifying the research theory gives an awareness that the approach is forthcoming and why it is vital to the study. The relationship of cause and effect is provided to identify behaviour patterns and themes in certain variables (Johnson & Christensen, 2008). Here, a newly created research framework is introduced which resonates with the topic of study through a Māori cultural context.

An explanation of the principles and values of the framework ascertains the underlying basis and knowledge of mana wahine in this study. The methodology in the study does not seek to answer the research questions but is the theoretical analysis and the method of how the data is collected (Merriam, 2009). The engagement of a Māori framework in this research is not to generalise or ignore other research frameworks but is for the specific purpose of this study and the female narratives that are incorporated within.

Kaupapa Māori Theory

To provide a Māori worldview in an ultramodern world of literature, Māori scholars such as Graham Smith (1997), Linda Smith (1999), Leonie Pihama (2001a), Hirini Moko Mead (2003), Mason Durie (1994) and other leading academics have developed and contributed to Māori-centered theory and theoretical frameworks. Māori often connect to discussions and writings using whakapapa and oral histories. This serves to confirm Indigenous history that is rich in content traditionally taught through waiata (song), kōrero tuku iho (intergenerational knowledge), raranga (weave), whakairo (carve) and many other forms of traditional art and oral transmissions. Research theory is developed to provide an explanation and understanding of circumstances. Theory helps to identify the meaning, nature and

challenges associated with the research. Theories can be concluded as imagery developed for the purpose of understanding, designing and analysing ways to explore connections in communities or society (Smith L. , 2012). In the academic arena of research, the theory is a way by which information or data can be interpreted and organised for future use. Theory is defined by Salmons (2019, p. 25), as having three essential elements:

- The theory is a statement of concepts, definitions, and propositions. These statements are sometimes referred to as constructs.
- Theoretical constructs do not stand alone, and they are interrelated. Constructs can have a causal relationship: X causes Y. They can have a predictive-associative relationship: when X is associated with Y, we predict outcome Z. Or in descriptive relationships, constructs fit together to describe a phenomenon.
- Theory can have one or more purpose. Theory can explain existing phenomena or theory can forecast how we expect situations to unfold.

When undertaking a research project or study, theory is a tool which catalogues vital information and knowledge that allows the main themes to be exposed. It also has the potential to reconsider old knowledge reshaping it into a new awareness. In qualitative research, theories are often used as testing tools to provide explanations that assist with answering the research question (Smith G. , 1997). On many occasions it requires a framework from which the theory can be introduced and connected to the research problem. The framework can also be known as a research tool. Kathie Irwin is cited in (Smith L. , 1999, p. 38) asserting that:

> We don't need anyone else developing the tools which will help us to come to terms with who we are. We can and will do this work. The real power lies with those who design the tools – it always has. The power is ours.

My interpretation of this statement is that Māori must create their own tool as only they know and understand the Māori worldview. Therefore, it is not for non-Māori to create a tool for Māori theory. In this study a Māori theoretical framework is developed to focus on specific key variables that pertain to the research topic,

therefore defining the lens or unique perspective in which the data is to be interpreted. The lens required for research pertaining to Māori should be of a Māori worldview to provide accurate outcomes (Smith G. , 1997). As a Māori researcher, Kaupapa Māori theory allows the opportunity to conduct this research following the values and principles of tikanga Māori. These key concepts are long-established customs and processes that have been tested and handed down through the generations. Kaupapa Māori theory often goes against Western ideologies and paradigms. It provides a relationship to the research using a Māori way of thinking and different way of doing things being theoretically Māori and practically Māori. As explained by Pihama (2010, p. 9):

> There is little acknowledgement that Māori people have struggled to have our voices heard over the past two hundred years of colonial imperialism on our lands. Furthermore, the assumption of the existence of the Western individual self as central to analysis acts to marginalise Māori assertions of whakapapa and collective relationships. The imposition of theoretical frameworks that deny Māori knowledge, culture and society merely maintain the dominance of Western theoretical imperialism over Indigenous theories.

Kaupapa Māori theory promotes the philosophies of te ao Māori into research (Pihama, 2010). This allows Māori researchers and participants to be in their natural environment therefore, permitting the data to reflect who Māori are through the personal experiences of the research participant and case studies. The formulation of Kaupapa Māori theory is explained by Smith (1997, p. 456):

> Kaupapa Māori theory is more than merely legitimating the Māori way of doing things. Its impetus is to create the moral and ethical conditions and outcomes which allow Māori to assert greater cultural, political, social, emotional and spiritual control over their own lives.

Mikaere (2011b, p. 31) discusses the unfolding of Kaupapa Māori research and the importance to engage in mātauranga Māori which concerns the survival of Māori as Māori. She continues to state:

> We should remember that Kaupapa Māori research was developed, in the first instance, as an attempt to “retrieve some space” within an arena which, until that time, had been

> completely dominated by Western research practices. It was essentially reactive, as it had to be, but I doubt that its architects intended locking us into response mode indefinitely. Such an approach would have the effect of limiting our horizons, rather than expanding them. Our long-term survival will not be ensured by restricting ourselves in this manner.

Smith (1997, p. 388) identified six principles and crucial factors that he draws from the successful initiatives of Kōhanga Reo and Kura Kaupapa Māori medium schools. He states that these elements form part of the culturally specific framework that underpins Kaupapa Māori as an approach and has influenced the success of these specific educational programmes. The six principles are:

- Tino rangatiratanga (relative autonomy principle)
- Taonga tuku iho (cultural aspirations principle)
- Ako Māori (culturally preferred pedagogy)
- Kia piki ake i ngā raruraru o te kainga (mediation of socio-economic factors)
- Whānau (extended family management principle)
- Kaupapa (collective vision principle)

> The critiques of biculturalism and the subsequent development of Kaupapa Māori as a new theory of change has occurred because Maori people have "sussed" out the intricacies of our societal context of unequal power relations. In particular they have understood how power has been used (misused) in education and schooling to construct schooling in particularly exclusive ways.

Kaupapa Māori research has advanced over the years. The initiatives and scholarly work of Māori authors and researchers contribute to advancing the recognition of Māori ways of thinking, values, knowledge, and cultural protocols within the academic realm. As a Māori researcher, I am bound to protecting the mana of those within my research, including their whānau, hapū and iwi. This could be interpreted as a Māori world view to ethical consideration. In criticism to Western research and ethical consideration Kennedy & Cram (2010, p. 2) explain:

> It is, however, noteworthy that ethical principles and frameworks have not protected Indigenous peoples from being researched on, and therefore it is all the more important that Māori conduct our own research and evaluations, as well as move to assert ethical

> principles that are sourced from our tikanga (customs) and mātauranga (knowledge).

Kaupapa Māori research and frameworks are contributing to normalising Māori worldview and practices. Smith (1999) identifies that by ensuring the voices of Māori are heard and addressed through a Kaupapa Māori approach, is finally giving privilege to Indigenous values, attitudes and practices. Examining personal experiences of Māori requires not only Kaupapa Māori theory but also a Kaupapa Māori theoretical framework.

Māori conceptualised frameworks are rare, many researchers are utilising the few examples that have been developed such as 'The Wheke' model by Rose Pere (2009), and the 'Whare Tapa Whā' by Mason Durie (2003). Māori social structure and existence have whakapapa that connects to both the living world and the spiritual world. Therefore, the opportunity to design Māori theoretical frameworks from Māori culture and history can be created, identified with and incorporated into their research.

Mana Wahine Theory

Mana Wahine theory in this study is an extension of Kaupapa Māori theory. Although the concept is still entirely new it has been established out of colonialism and the challenges that Māori women face in society (Pihama, 2001a). Equal representation in Māori society is evident in cultural narratives. Both male and female were a representation of the hapū and future generations. Without one another the hapū would no longer be able to pro-create and would eventually cease to exist. Even if separated in body, the male and female elements stay connected through mind and spirit as the balance for the collective, as was seen in the presence of both male and female deities. According to Simmonds (2011, p. 16):

> Engagement with the spiritual must, therefore, be informed by culturally appropriate tikanga to ensure that the tapu of that spirituality is maintained. That being said, spirituality discourses are an important platform through which many Māori women experience and make sense of their everyday geographies.

> Furthermore, a mana wahine approach which holds wairua as a core element challenges the hegemony of rational, masculine and empirical discourses that continue to marginalise and silence Māori women's knowledge.

This study seeks to add to the validity of Mana Wahine theory. To have mana means to have authority (Moorfield, 2019). Mana wahine can be referred to as a Māori feminist movement which in a contemporary setting is essential for Māori women to be acknowledged although remembering that feminism is about fairness rather than discrediting the male gender. Māori history is rich with narratives that embrace the importance of female elements and the connection of mana wahine to mana tāne. Māori women were changemakers and once walked as equals to their male counterparts. Pihama (2001a, p. 280) extends on Mana Wahine theory as:

> Mana Wahine theory must be flexible enough to provide for the complexities of our present situation and inclusive of the diversity that exists around us. It is argued that one way of doing that is founding the theory in te reo Māori me ōna tikanga.
>
> Mana Wahine, like Kaupapa Māori theory, has at its centre the validity of te reo Māori me ōna tikanga. The approach, however, is one that affirms Mana Wahine throughout and which challenges male-centric translations and interpretations which position Māori women as inferior when we know that this is clearly not the case.

Mana Wahine theory challenges the current placing of Māori women in society. It allows people to gain an understanding of the realities of being both Māori and a woman in Western communities (Pihama, 2001a). Western theoretical frameworks assume to inform inclusiveness. However, the colonial impact on Indigenous cultures and women has not been considered by Western scholars who attempt to group feminism into an issue solely of gender. Therefore, the idea of encompassing everything concerned into one theory or framework excludes diverse cultures and historical issues that colonisation has constituted. Mana Wahine theoretical frameworks are connected to Indigenous women of the world through the spatial similarities that discredit and suppress their value and voices. According to Waters (2000, p. 266):

> Indigenous feminism is an umbrella term for theoretical and practical paradigms that link the issue of gender equality with that

> of decolonisation and sovereignty for Indigenous people. Indigenous feminism is both a theory, closely related to feminist theory, but rejecting threads of oppression and exploitation that run through mainstream, Western feminism and an activist movement with cultural, economic and political dimensions. Indigenous feminism aims to maintain traditional Indigenous equality of status, self-determination and sovereignty.

The focal point of Western feminism is the demand to co-exist in diversity. The current struggles revolve around sexuality, the fight for body autonomy and to reposition movements and organisations to combat patriarchy. For Indigenous women, feminism is that of the Western movement and much more. Karyn Recollet is cited in Monkman (2017, n.p) as stating "for me, Indigenous feminism has and will always maintain that integrity towards the love of Indigenous lives and lands".

The commonality of Indigenous theoretical frameworks is the process of decolonisation and reclaiming Indigenous values. As stated by Simmonds (2014) "Indigenous peoples, specifically Indigenous women all over the world have to various extents, been systematically displaced from their lands and deprived of their knowledge" (p. 57).

The Mana Wahine theoretical framework in this study is based upon the feminine connection to both the physical and spiritual worlds, inclusive of compassion for humanity. The creation of this design contributes to the growing and evolving discourse of Indigenous methodologies and methods, one that I believe can be effective and practical for all Indigenous women. In applying a Mana Wahine framework to this study I am reclaiming and reinforcing the significance and value of Indigenous histories.

Beyond colonialism the conception of Mana Wahine theory has re-risen. Through the ongoing discrimination of Māori women, the need to express perspectives and opinions from a wahine worldview has increased. The use of the term mana wahine in this study is to demonstrate and acknowledge the lived experiences and voices

of the past, current, and future generation of Māori women. Female authority on the outset is the development of advocating for the social and political rights of women.

Moko Kauae

The constituting of Mana Wahine theory resonates with the recent renaissance of moko kauae. Māori women continue to strive for recognition and to be free of colonial bias. The wearing of moko kauae is a bold statement of identity and colonial resistance. In the late 1800s, when women were fighting for their right to vote, Māori women joined the Women's Christian Temperance Union (WCTU). In doing so, they had to relinquish their right to wear moko kauae (Pihama, 2021). I raise the subject of moko kauae as an essential aspect of this study. It is a symbol reserved for Māori women that connects to Māori genealogy which determines the natural right to be worn. Moko and identity are described by Penehira (2011, p. 214):

> Māori women have an identity that is unique to them and their ancestry. Moko is shown to be a valid expression of identity, which adds to their wellbeing as Māori women. The voice of Māori women has been silenced in many ways through the process of colonisation. Moko provides another narrative through which that silencing is directly challenged.

The significance of moko is more than a design and it is more than just ink on the skin. With each line emerges an invisible line that is only revealed when the skin is marked. The visible and unseen lines are the unification of the body and soul, the world of light and the world of spirit (Winitana, 2011). Moko has a history that dates to when Māori lived in two worlds, spiritual and physical and could freely travel between both (Mead H. M., 2003). Wāhine Māori authors Te Awekotuku & Nikora (2007) have written multiple publications pertaining to moko kauae. One outstanding piece of work is the book '*Mau Moko*'. It examines the use of moko by traditional Maori and informs the importance of historical material including manuscripts and unpublished sources. It links the sacred and traditional art form to the present day. *Mau Moko* explores the cultural and spiritual issues surrounding moko and explains many powerful and heart-warming experiences from both

wearers and artists. Te Awekotuku (2009) cites Cowan stating "tāia ō moko, hei hoa matenga" (p. 1). This translates to 'take your moko, as a friend forever'. However, Cowan (1921, p. 243) provides the complete statement obtained from Netana Whakaari who was a chief of Ngai-Tama and Tuhoe tribes:

> Tāia ō moko hei hoa matenga māu - have your face adorned with tattoo, to be your companion until death. You may lose your most valuable property, explained Netana, through misfortune in various ways; you may lose your house, your patupounamu, your wife, and other treasures - you may be robbed of all your most prized possessions, but of your moko, you cannot be deprived except by death; it will be your ornament and your companion until your last day.

The importance of the statement from Netana Whakaari to this study, is that it provides a Māori philosophical message through moko, 'the world may take away all the physical and material possessions that you may deem as treasures, however, it is your taonga Māori (Māori gifts) that will be with you until the day your spirit leaves your body and transverses to the spiritual world. Taonga Māori are not defined by physical items only. Māori have inherited spiritual gifts from their ancestors; however, some may not be aware of these gifts due to being conditioned by the Western world. If these taonga Māori are reignited, I believe a transformation will occur not only within whānau, hapū and iwi, but also within Aotearoa, New Zealand.

Wāhine Māori must hold strong to the messages and knowledge of their ancestors so that they may walk confidently, and in balance with both their spiritual and earthly needs. In traditional Māori society, the moko was a sign of mana often worn on the body, however, for women it was mostly adorned on their chin. In the twenty-first century, there is a resurgence of wāhine wearing moko kauae. I believe this is their journey to reclaiming te mana o te wahine in a non-traditional world. Māori women continue to assert their right to leadership positions as explained by Pihama (2021, n.p):

> Moko kauae is a part of a wider political and cultural resurgence that is an assertion of tino rangatiratanga and mana motuhake. It is an assertion of our political, cultural, social and spiritual

> aspirations as whānau, as hapū, as iwi, as Māori. Within such a context moko kauae is embedded within a critical cultural regeneration that is deeply influenced by the political context of our time.

The moko kauae is unique to Māori tradition and symbolic to Māori women. Although many other Indigenous women of the world wear chin tattoo, their style and design differ significantly from moko kauae. Many Indigenous chin tattoos have straight lines whereas moko kauae have a combination of straight and curved lines. The Inuit culture for example has been revitalising their traditional form of tribal markings through the chin tattoo which is seen to have three parallel straight lines in the middle area of the chin.

Similarly to Māori women who wear moko kauae, the Inuit women who wear chin tattoo describe it as a symbol of identity and belonging to a culture that is encompassed with deep spiritual beliefs (Jacobsen, 2020). Authors have identified that Māori women applied moko kauae to their chins at varying stages of their lives. As stated by Higgins (2004) "the mana of a woman was reflected in their moko kauae, it was a symbol of their status" (p.104). Māori recognise moko kauae as a design that provides testimony to the wearer of her mana, proven through whakapapa (genealogy). Higgins (2004, p. 66) explains that:

> Moko is still regarded as a symbol of mana. The survival of moko kauae into the twentieth Century has primarily been influenced by the political motivations of Māori to retain their identity as people.

The ability to wear moko kauae without discrimination has been an ongoing fight for Māori women, although through courageous wāhine Māori this taonga has survived colonialism. The effort of Pākehā to oppress Māori identity in this sense has failed. To hold firm to Māori values, beliefs and culture is not only to decolonise, but to also restore what once was, and bring the uniqueness of Māori traditions to the forefront providing for the duality of Māori existence. The context of our current environment is one of the key reasons that I decided to create a new Māori framework for this study utilising moko kauae.

Moerangi Rātahi

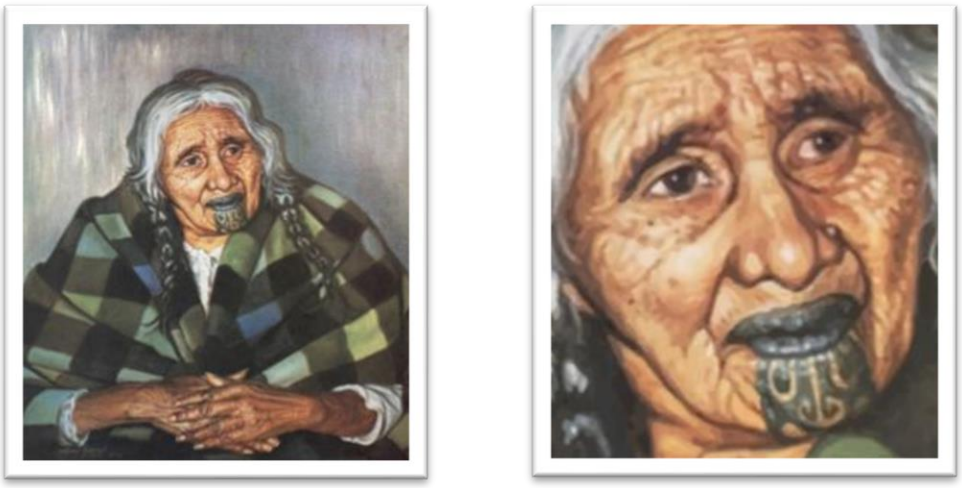

Figure 4: Moerangi Rātahi - The Blue Privilege: Te Kuia Moko, Harry Sangl

The value of mana and identity that is held in the wearer of moko kauae was also an important influence in my decision to design a Mana Wahine theoretical framework drawing from the moko of my kuia Moerangi Ratahi. The design of her moko kauae has nine distinct parts which I define through her character as a leader and healer both spiritually and physically as I believe they are the key descriptors of her life. Before devising and formulating a Māori centred research framework utilising the moko kauae of Moerangi, I conversed with my whānau to obtain permission to apply a whānau taonga to my study (L.Apihai, personal communication, December 01, 2018).

The approval came with a reminder that this will not be the first instance where the moko kauae of Moerangi Ratahi has been published. Included in the book '*The Blue Privilege: The Last Tattooed Maori Women - Te Kuia Moko*' (Sangl, 1980), is an impressive photo of Moerangi who at the time was a centenarian. Pictures and interviews with Moerangi are also present in the Whakatane Museum and the collections of Te Papa Tongarewa (Friedlander, 2021). Therefore, I had no reservations in placing Moerangi into this study to further acknowledge and honour her. However, I must express that the research framework created for the purpose of this study has its own identity. Although the concept of the framework design

originated from the moko kauae of Moerangi, it has familiarity and resemblance to many other moko kauae designs. It is with the support of my whānau and the vision to present a framework that resonates and empowers wāhine, that I draw on and develop this framework that my kuia Moerangi left us.

The exact birth date of Moerangi is not known however, it is estimated that she was born between 1865-1870. Born into the iwi of Ngāti Awa near Pahipoto her whānau home was an island in the middle of a waterlogged swamp in the area known today as the Rangitaiki Plains. At one point in her early life, Moerangi and her family became extremely unwell. They travelled to Te Kuiti to seek healing from the Prophet Te Kooti where he placed his hands upon them and prayed. Moerangi decided to dedicate her life in supporting Te Kooti to heal others (Binney, 1995).

According to Binney (2012) "Te Kooti was the founder of the Ringatū faith" (p. 1). Moerangi became a devoted follower until the day she died in 1976. In an interview undertaken by (Kingsley, 1972) she shared some of her stories and experiences of her life. She revealed true-life accounts of her time with Te Kooti and how she witnessed the Tarawera eruption of 1886. She went on to explain the relationships between Māori and Pākehā of that period, including her thoughts on the Prophet Rua Kēnana.

Upon reading the available literature about her life and speaking to whānau, I believe that she possessed the traits and characteristics that were typical of traditional Māori woman leaders. When I use the term traditional for Moerangi I am stating that the knowledge and practice of tikanga Māori which she lived by, were that of pre-colonial times. The interpretation of the moko kauae belonging to Moerangi is my own. The descriptors of the design are crucial elements that were important to her dual role of kai-karanga (ceremonial caller) and kai-whakaora (healer). To capture the attributes of Moerangi, I spoke to a Ngāti Awa elder who practices and undertakes the same roles today, that Moerangi held in her lifetime (Taiwhakaea, personal communication, June 18, 2019) she described nine key characteristics.

The first element represents a connection from Māori women to ‘te Atua’ (God), which is implemented through karakia. The second is ‘reo Māori’ (Māori language), to have the ability to understand and speak the native language of Māori. The third is Aroha (compassion), everything that is said and done should be actioned with love. The fourth element represents ‘whakarongo’ (listen), the ability to learn through listening. The fifth quality is ‘Pono’ (true), to be dedicated to the work that you do and commit to doing it well. The sixth aspect is ‘manaaki’ (care), supporting and encouraging others. The seventh characteristic is ‘whakapapa’ (genealogy), knowing who you are and where you come from. The eighth element is ‘iwi’ (people), to serve the people, and the ninth attribute is ‘Tika’ (correct), to be righteous in the role that you have chosen.

Characteristics of Moerangi Ratahi	**Principles**
Atua – Everything is connected to God and prayer. ***Reo*** – The ability to speak and understand reo Māori.	**Māramatanga**
Aroha - Everything you do and say should be delivered with love.	**Aroha**
Whakarongo – learn to listen and listen to learn.	**Mātauranga**
Pono - Be true (dedicated) to your work, you must commit to it.	**Pono**
Manaaki – Support and encourage others. ***Whakapapa*** – Know who you are, where you come from. ***Iwi*** – To serve the people.	**Māoritanga**
Tika - Be authentic (correct) in the role that you have chosen.	**Tika**

Figure 5: Table of Characteristics and Principles

I concluded that Tika, Pono and Aroha are crucial as guiding features for future Māori women leaders. These three principles being the foundational principles ensuring a leader is honest and committed to the people and to serve with love and compassion. Tika, Pono and Aroha were also notable characteristics of the wāhine leaders mentioned in chapter two. According to Pomare (2021, p. 2):

> Through the teaching of the customs and practices that our tupuna left us, we will begin to restore the tapu of our people so that they will be able to face life with dignity and value, and tapu that has been diminished or trampled can be restored. The principles for addressing tapu are tika, pono and aroha.

Pomare continues to define the principles of Tika, Pono and Aroha. Tika is described as what is right and proper, by reason of the nature of being the relationship to other people, to the whenua and all things created. It is the link with the spiritual realm, the source of being, Atua (God) and the intrinsic worth (dignity) that commands respect and calls for response in principle and action. Pono is integrity, faithfulness to Tika and/or Aroha. It is the principle that reveals reality, that motivates and challenges Tika to action, to be Tika in what we do, how we do it and to be consistent.

Pono challenges Aroha to be Tika and not to violate tapu by a misplaced and/or misguided Aroha. It challenges Aroha to add joy and feeling to actions conducted through Tika only. Aroha is having regard for other people that makes one seek their wellbeing and gives a sense of joy, contentment and peace of mind, which contributes to one's own wellbeing. It is caring for people that makes one seek the restoring, reconciliation of a diminished wellbeing, to bring them to a place of hohourongo (peace). This is Aroha as compassion (Pomare, 2021). According to Pere (1997) Aroha is the spectre and breath of the divine source which means unconditional love.

It is through language that a person is connected to Atua, and the divine connection is where one can receive greater understanding. Consequently, I have incorporated the two characteristics of Atua and reo Māori from Moerangi into the principle of Māramatanga (understanding). As explained by Royal (2005, p. 140):

> Another kind of 'knowing' and 'knowledge' considered here is māramatanga which can be literally translated as 'illumination'. Māramatanga, hence, is connected with degrees of mārama (understanding). One might consider a spectrum of understanding where one end of the spectrum indicates no

> understanding and illumination. The other end of the spectrum is distinguished by great illumination, understanding and wisdom.

Characteristics of Moerangi Ratahi	**Principle**
Atua – Everything is connected to God and prayer. ***Reo*** – The ability to speak and understand reo Māori.	**Māramatanga**

In order to learn, one must listen and have the ability to capture what they are hearing. There is a difference between listening without comprehension and listening to retain information. Through comprehension a person can grow and add to their knowledge base. Therefore, the attribute of whakarongo (listen) from Moerangi, is placed into the principle of Mātauranga (knowledge). Royal (2005, p. 138) explains:

> Firstly, we can say that mātauranga is often used to refer to that type of knowledge that is passed, exchanged and transferred between people. For example, the words that one utters to explain something are a type of knowledge passed from one person (the speaker) to another (the listener). We would refer to this type of knowledge as mātauranga.
>
> Now, concerning knowledge, this is something we collect. One listens to stories and explanations and gathers these things into one's basket so that it may be full. One gathers together these things from priests and experts who have partaken of 'the food of the three baskets' (sacred knowledge). Your task is to gather together these treasures into your basket.

Māori culture is driven through action, connections, and relationships. Tikanga Māori encompasses the action of supporting and caring for others, especially to visitors who enter Māori homes or marae. The people of the marae are known as a subtribe and many marae form a large group known as an iwi. The remaining principles from Moerangi are manaaki (care), whakapapa (genealogy) and iwi (tribe). Based on the findings of Mead (2003, pp. 27-29) manaaki also known as manaakitanga is explained:

> Manaakitanga is best understood as a basic principle of behaviour that applies to most ceremonies and should be a guiding principle for everyone. Values have to do with principles or standards of

> behaviour. So, there is an expected standard of manaakitanga that is considered to be appropriate. All tikanga are underpinned by the high value placed upon manaakitanga, nurturing relationships, looking after people, and being very careful about how others are treated.

Regarding whakapapa, Mead (2003, p. 42) describes this as the foundational connection to hapū and iwi:

> Whakapapa is a fundamental attribute and gift of birth. Whakapapa is also the key to membership in the hapū and of the parents to one hapū, or two or several. Whakapapa legitimises participation in hapū affairs and opens doors to the assets of the iwi.

Ani Mikaere (2011a, pp. 285-286) speaks of whakapapa in a similar way, writing:

> Whakapapa embodies a comprehensive conceptual framework that enables us to make sense of our world. It allows us to explain where we have come from and to envisage where we are going. It provides us with guidance on how we should behave towards one another and it helps us to understand how we fit into the world around us. It shapes the way we think about ourselves and about the issues that confront us from one day to the next.

Whakapapa connects a person to their iwi, it is then the role of the person and iwi to manaaki others which is the reason that I have placed these three characteristics of Moerangi into the principle of Māoritanga, as they are key attributes of Māori as a people.

Characteristics of Moerangi Ratahi	**Principle**
Manaaki – Support and encourage others. ***Whakapapa*** – Know who you are, where you come from. ***Iwi*** – To serve the people.	**Māoritanga**

In my search to identify literature pertaining to the leadership qualities of a traditional Māori woman, I discovered authors who defined Māori leadership geared toward a male's perspective. The report Ngā Toka Tū Moana (1992) written

by Māori scholars and leaders proclaims that the four principal social groups for Māori society were “waka, iwi, hapū and whānau” (p. 20). The authors in the report quote tribal leaders Te Rangikāheke and Tikitū stating that female leaders also contributed their own unique qualities to leadership roles and were expected to perform equal to that of the male lead roles.

The authors defined the role of leadership and the skills required omitting the qualities and knowledge of a woman leader. In doing so, they have positioned Māori women into a leadership role with a male-dominated leadership perspective and expectation. I believe that women bring their own values and skill to leadership roles. In this study, I seek to promote and advance the qualities that I believe many Māori female ancestors and deities demonstrated and that as direct descendants, Māori women continue to exercise and display these characteristics.

Moko Wahine Framework

Figure 6: Moko Wahine Framework – Shonelle Wana 2020

The Moko Wahine framework is a new contribution to the pool of Māori research frameworks that is both methodology and method. The theoretical design of the framework is depicted in the above photographs. Drawing from the moko design belonging to Moerangi revealing a clear and distinct framework as shown in the photo on the right. Despite the existence of Western and male scholarly leadership definitions, the aim is for this framework to contribute to the discourse that strengthens, encourages and promotes future Māori women leaders. The Moko

Wahine framework offers strong recognition to the female identity of Māori and resistance toward colonial frameworks. For Māori women, the moko kauae is considered a physical manifestation of their identity. Some believe that every Māori woman wears a moko on the inside of her body and when she feels the time is right, she employs a tā moko artist to reveal it on her chin for all to see.

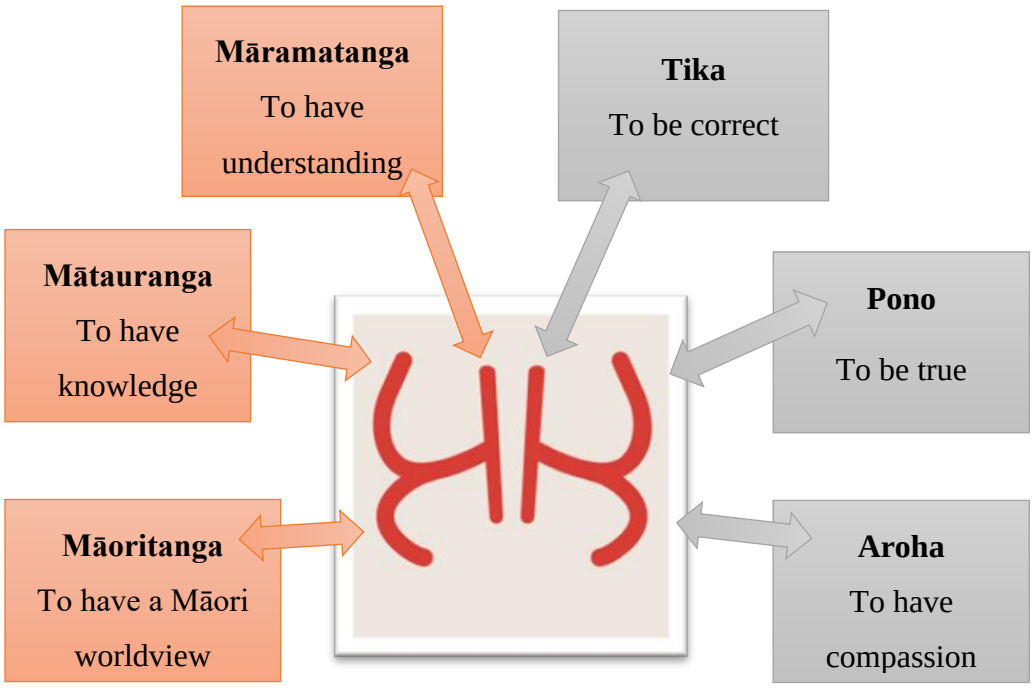

Figure 7: Moko Wahine Framework - Shonelle Wana

The Moko Wahine framework has two vertical lines that run parallel to each other. Beginning from the bottom, they move upward toward the mouth stopping at the lips. On each side of the two middle lines are two curved lines that are mirror images representing opposite forces. Combined, the Moko Wahine framework houses six lines in total that form the design. The three guiding principles on the right side are Tika, Pono and Aroha. The union of these three principles provides a spiritual discourse that is about empowering future Māori women leaders to employ and demonstrate these unique qualities.

The principles of Tika, Pono and Aroha give meaning to all relationships which interconnect with one another. These core values are evident and recorded through

pūrākau of female deities therefore, the succeeding generation has inherited their mana wahine spiritual qualities. To be dedicated or Pono to a leadership role the person must be Tika. These two principles are achieved when the leader has Aroha for the people that the role serves. Although these three principles are separated by name, they are in essence an assembly of one where each principle synthesizes into the other.

The three complimenting principles on the opposite left-hand side are Māramatanga, Mātauranga and Māoritanga. They represent the physical qualities obtained through life experience. The more knowledge a person acquires provides the opportunity to obtain greater understanding. The principle of Māoritanga ensures that knowledge and understanding are seen through a Māori worldview. Future knowledge stems from the past, from the environment in which it was developed. I employ the Moko Wahine framework as a clear representation of female authority which is embedded with knowledge and exposure to both the unseen world and the physical world.

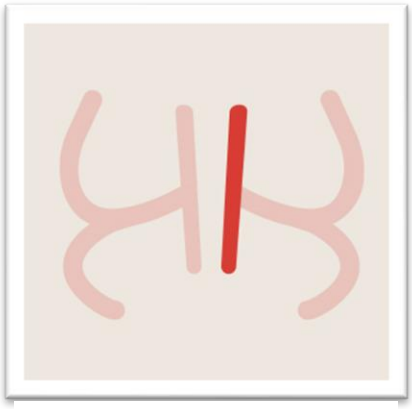

Figure 8: Tika – Shonelle Wana

The right-hand middle line represents Tika. Tikanga is defined by Mead (2003) as: "the concept of being correct. It is the base principle of all tikanga. So, the practice of a particular tikanga needs to be correct and right" (p. 25). If a leader is seen to be correct in their performance, people will continue to follow them. Tika legitimises how the outcome of the performance is achieved. It is the root of 'tikanga' meaning 'correct procedure'. A leader who is Tika sets the right examples and role models what they expect from others. It is the principle concerned about doing things right and in the right way. When it is implemented and executed correctly Tika is reflected in their level of success and acknowledged through the response of the people. Tika is the protocol, procedures and policies that give ethical guidance in all you do.

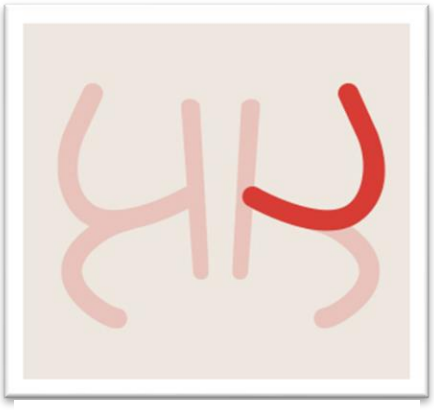

Figure 9: Pono - Shonelle Wana

The curved right-hand line is representing Pono. Moorefield (2019, n.p) defines Pono as "to be true, valid, honest, genuine, sincere". Good leaders inspire followers by demonstrating the qualities of truthfulness. A leader should be dedicated to the work that they do and must commit to it. Being a truthful leader strengthens relationships with the communities that you are responsible for. If a leader is 'walking the talk' it is evidence of a solid character. An effective leader who follows the principle of Pono is one who leads with integrity. If it is applied to daily life, Pono challenges leaders to be consistent and authentic. Pono reveals the reality in its true form. It is the integrity of thought, action and speech that aligns with the principle of Tika.

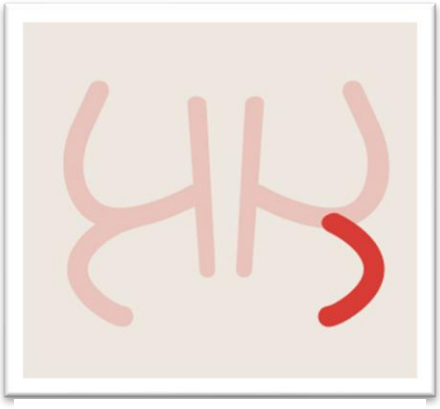

Figure 10: Aroha - Shonelle Wana

The bottom right-hand curved line is Aroha which represents compassion. According to Adams (2008) "Aroha refers to the binding process of love, compassion and empathy that bring people together into a sense of common accord" (p. 239). Aroha is a crucial attribute that demonstrates generosity and sincere concern for others. It recognises the suffering and struggles of others and the desire to help improve their situation. It is a sacrificial element and often places leaders in a position of giving without the expectation of receiving. Aroha is about compassion for others and not for oneself. It motivates people to go beyond their reasonable expectations to support and bring about joy in the lives of others. Aroha encourages and restores compassion and generosity through actions and language. It transcends and integrates the principles of Tika and Pono.

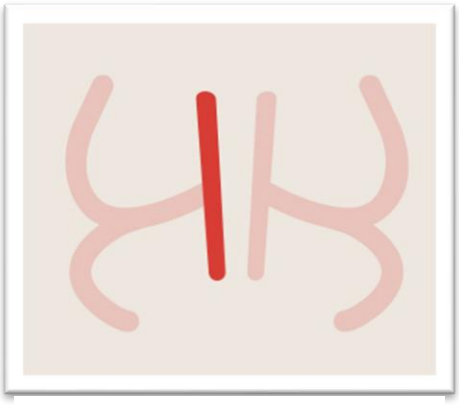

Figure 11: Māramatanga - Shonelle Wana

The left-hand middle line is Māramatanga that represents understanding. As explained by Kidman et al. (2005) "our usual experience of Māramatanga occurs on an everyday basis in such activities as a conversation. Here we converse and thereby pass knowledge between each other. However, with respect to Māramatanga, it is up to the receiver to determine whether they understand or not" (p. 140). Māramatanga is achieved when a person comes to understand knowledge, a phase of enlightenment, realisation and clarification. A leader may not have all the skillset to respond to a situation therefore, they must employ the help of other experts. Māramatanga involves the enlightened weaving of knowledge, expertise and authority to nurture and unfold knowledge to achieve wellbeing.

Figure 12: Mātauranga - Shonelle Wana

The top left-hand curved line is Mātauranga representing knowledge. Mātauranga is explained by Mead (2003) as "learning is a life-long process and even if one chooses not to go to a school learning occurs. There is, in fact, an ever-changing and expanding pool of knowledge to grasp. There is so much to learn that it is not expected that any one person would ever learn it all" (p. 305). Mātauranga indicates learned experience which provides knowledge. It is about developing the mind and reaching beyond the limitations of circumstance and adversity. Education and life provide the opportunity to obtain knowledge. When it is increased, Mātauranga is the application that determines Māramatanga. A great combination of Mātauranga and Māramatanga often defines a humble leader.

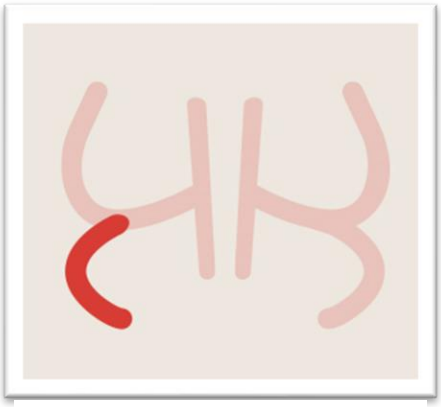

Figure 13: Māoritanga - Shonelle Wana

The bottom left-hand curved line is Māoritanga representing an authentic Māori worldview. A Māori worldview is defined by Royal (2003) as "the worldview is the systematisation of conceptions of reality to which members of its culture assent from which stems their value system. The worldview lies at the heart of the culture, touching, interacting with and strongly influencing every aspect" (p. 57). Māoritanga includes the physical, spiritual and emotional components of a person inclusive with a relationship to the land, their hapū and their iwi. The traditional philosophies of a Māori worldview have been learned, integrated and employed through participation in traditional Māori rituals and ceremonies. Māoritanga is a way of life for Māori that connects them to their identity. It is seen in how they think and how they move into action.

The Research Method

In considering the method of research to be applied to this study, I contemplated an ethnographic approach which is often undertaken in order to understand the environment and natural setting of a distinct culture. An ethnographic research methodology enables insight into connections between peoples' personal lives and surroundings. As identified by Freeman (2010) "ethnography gives voice to people in their own local context, typically relying on verbatim quotations and a description of events" (p. 1).

Taking into account that this study is about Māori women and for Māori women the ethnographic approach seemed very Western whereby the researcher is often an outsider, who then becomes immersed into a culture that was unknown to them. I also considered the method of case study by which a record of research into the development of a particular person, group or situation over time is undertaken. A case study method is one of many ways of engaging in social science research (Yin, 2003).

I felt that the term ‘case study’ did not reflect the participants of this research, therefore, I chose to implement the name ‘mana wahine narratives’. In light of this, I also decided to apply the pūrākau research method that was pioneered by Jenny Lee (2009). The application of pūrākau in this study also validates the inclusion of tā moko to the theoretical framework and engagement of narratives or storytelling. The inclusion of whakapapa, waiata, tā moko and other Māori cultural ways of storytelling are narrative forms and styles incorporated into the natural process of pūrākau (Lee, 2005). As described by Morgan & Hutchings (2016, p. 5):

> Traditionally, pūrākau is a type of Māori narrative used to create, support and disseminate knowledge about ourselves and the world around us within whānau, hapū and iwi. The term is commonly used to describe ancient and historical stories of our atua, heroes and heroines, well-known people and places.

However, Lee (2009, p. 13) has explained pūrākau for an evolving world:

> Storytelling has always been one of the keyways knowledge was sustained and protected within Indigenous communities. Reclaiming storytelling and retelling our traditional stories is to engage in one form of decolonisation.
>
> Indigenous researchers have not only re-employed popular qualitative storytelling approaches such as a life-history method to ensure contemporary lives and realities are heard but are also reviving traditional modes of storytelling in contemporary ways.

Over the past three years, I gathered data specifically for this study to examine the values, behaviour, beliefs and life experiences of the wāhine selected. The method provided a more in-depth insight into the social and cultural aspect of the mana wahine. A pūrākau method of research provides an understanding of how key influences have occurred and resulted. A pūrākau research method using narratives allows for an interpretive and natural approach to this study. When decolonising research Smith (2012, p. 144) affirms:

> Methods become the means and procedures through which the central problems of the research are addressed. Indigenous methodologies are often a mix of existing methodological approaches and Indigenous practices. The mix reflects the training of Indigenous researchers, which continues to be within the academy and the parameters and common-sense

> understandings of research which govern how Indigenous communities and researchers define their activities.

The goal of undertaking a pūrākau method in this study is to explore the experiences of others through publicly available literature and to obtain critical insight into their personal and public lives. Based on the findings of King (2011, p. 46):

> For a study of leadership narratives are essential because its conventions and symbols convey the status of people mentioned in them. They provide clues as to how people were regarded in society. Many of them rely on material from whakapapa and tribal history to their effect.

The search for mana wahine narratives confirmed that more experiences of Māori women need to be documented by mana wahine authors. More documentaries need to be produced by mana wahine directors and producers. This, I believe will enable the exploration of more diverse Māori women realities from a mana wahine position. Paterson and Wanhalla (2017, p. 319) retraced the voices of Māori women from the nineteenth century and found that:

> In tracing women's correspondence with politicians and public servants and following cases as they wound through the system, we have brought to light the depth of difficulties women faced in having their appeals for justice investigated. It is hard to comprehend the states' reach and power within women's lives, without viewing their words and testimonies for these bring us close to their experiences, thoughts and feelings.

Mana wahine narratives are necessary for deconstructing colonial ideologies and reconstructing the kawa (protocol) of Māori women's circumstances. To do this, women must remove any notion of victimisation and seek to empower their natural goddess-given strength not only to be heard but to be understood. This extension of mana wahine research and documented knowledge is what I hope benefits other women to see and think from a Māori worldview. Mana wahine narratives allow Māori women the ability to interpret their stories and experiences through their own words. Lee (2009, pp. 5-9) states that:

> Pūrākau provide a conceptual framework of representation that is relevant to research. The innovative methodological work of

> international Indigenous scholars as well as local Māori writers and academics provides inspiration to look beyond conventional research methods and academic styles of documentation and return to our own narratives, to experiment with literary techniques to research, and disseminate knowledge in ways that are culturally relevant and accessible. Pūrākau offer a Kaupapa Māori approach to qualitative narrative inquiry; critical to this approach is the decolonising process.

Lee (2009) claims that the typical methods of narrative inquiry give space for creative and beneficial approaches to the documentation of lived experiences. Indigenous researchers and writers draw on the traditional methods of storytelling to guide and progress pūrākau. This method is one way for Māori to narrate their own stories within their own cultural and research frameworks. There is a need to advance pūrākau as a research method as it reveals the natural creative skillset of Māori writers and continues what was traditionally an oral form of storytelling in a new written form. Author and academic scholar Ngahuia Te Awekotuku (2003) published *Ruahine: Mythic Women* which represents traditional pūrākau in a new form. Te Awekotuku describes a unique version of well-known pūrākau of Māori women namely Hinemoa, Mahinaarangi, Muriwai, Wairaka, Huritini, Kakara, Rona, Haumapuhia and Kurungaituku who are wāhine of mana in Māori history.

Te Awekotuku (2003) maintains the characteristics of traditional pūrākau within her writing. For the purpose of this study and similar to that of Te Awekotuku, I decided to write the pūrākau and mana wahine narratives of five Māori women leaders from diverse backgrounds. I sought to retell their life story in a new context. This study invoked a Kaupapa Māori method of inquiry which provided a controlled exploration into the lives of the selected mana wāhine. As stated by Lee (2009, p. 8):

> Pūrākau as a methodology has undoubtedly been influenced by narrative-based inquiry research, a broad research spectrum that provides a multiplicity of research methods.

When preparing to organise and undertake interviews for the mana wahine narratives, New Zealand and the world moved into unprecedented times due to a

pandemic named COVID-19. A notification was sent to the people of Aotearoa from the New Zealand Government stating that the country was going into a state of emergency, what the Government called a 'go hard, go early' phase of national lockdown. On the 23rd of March, at 1:30 pm, Prime Minister Jacinda Ardern announced New Zealand had moved to alert level three, effective immediately. Within forty-eight hours, at 11:59 pm, on the 25th of March 2020, New Zealand moved to alert level four (New Zealand Government, 2021).

The New Zealand Government had established four levels of lockdown in order to control an outbreak of the unknown virus that had taken over the world. Level four is the highest level that signified to the nation a process of self-isolation, only leaving their properties or "bubble" for essential food or healthcare services. All gatherings were cancelled, public venues and non-essential services were closed including educational facilities. Anyone who required essential services was instructed to maintain a two-meter distance from others whilst in public spaces and encouraged to wear facial masks and gloves. The Māori communities were on high alert and many began erecting borders surrounding their homelands to protect their people, allowing only the delivery of essential items to enter. This was a pro-active response born from the outcome of the 1918 influenza pandemic where the death rate for Māori was seven times higher than non-Māori (Peters, 2020).

In contemplating how I would continue my research during a pandemic and a nationwide lockdown, I considered the health and wellbeing of not only myself or my family, but also the participants that I was planning to contact. I anticipated conducting interviews via an online platform, however, I questioned whether my research interviews could place anyone under further unnecessary stress. Dr Lorna Thomson, Director of the University of Edinburgh Research Office, and Dr Scott Mills, Associate Vice President of Research at the University of Montana (2021, n.p) recently shared their thoughts about how the pandemic has affected the research community:

> The pandemic has forced educational institutes and leaders to rethink the traditional ways of engaging and transition to structures that benefit everyone involved. This was a time when

> humanity realised that different groups were being affected disproportionately by the pandemic causing a change of mindset and reassessing barriers that had not existed prior to the outbreak of the virus.

The shortcoming of understanding regarding the COVID-19 virus included the uncertainty of a national lockdown timeframe. Many people were anxious, frightened and apprehensive about the future, therefore, after much consideration and exploration of alternative research methods, I decided to compose the mana wahine narratives through publicly available literature. From a Kaupapa Māori perspective, many pūrākau are retold and re-written from secondary data sources and are given the respect and mana that they are entitled to.

Although Western research has predominantly been undertaken utilising both primary and secondary data sources, countless challenges arose in the outbreak of COVID-19. I believe this created opportunity for Kaupapa Māori research to be extended upon moving forward. Being able to adapt to the times is something that is not new to Māori and according to Lee (2009) "Māori also engaged the technology of written literacy to record pūrākau and were unafraid to adapt pūrākau to fit the occasion or purpose" (p. 3).

I believe that Māori have a tremendous gift in the ability to retell a story in a positive approach, at no time undermining the mana of a person or whānau. When utilising secondary literature that has been previously provided to a primary investigator, the information is expected to be accessible for public use, and COVID-19 has forced many mainstream institutes and academics to think outside of the norm. According to Jamieson (2020, n.p):

> It seems appropriate to review the possibilities of secondary analysis of data that has already been gathered by face-to-face techniques, as the current pandemic closes down many such forms of research. The substitution of virtual means of data collection for face-to-face means, such as interviewing using internet telephony, is not the only possible response to barriers against tried and tested methods; researchers at or able to return to the design stage might consider the creative possibilities of

> drawing together existing archived qualitative data for new research.

Furthermore, Tarrant & Hughes (2021) stated that due to COVID-19 limitations for qualitative studies research in social sciences needs to address the under-use of existing qualitative data. Both professionals and experts in their fields, they continue to state that the traditional methods or approach to qualitative research during lockdown is challenging and that the time has come to reconsider the tendency for primary data as the 'go to' form of new research.

Māori academics, researchers and authors seeking to decolonise education must push the boundaries of Western research. It is important and fundamental to challenge what may be perceived as the 'only way' being the Western way. I acknowledge Māori authors and scholars who have contributed to Māori education by voicing their opinions and creating change for the future generation. I recognise that to contest and argue for Māori knowledge and culture against the current system is difficult and often exhausting. For these reasons, I applaud their efforts that have given Māori researchers like myself, the opportunity to make a further contribution to the basket of mātauranga Māori.

A Māori Method of Inquiry

In order to identify the mana wāhine leaders whose lived experiences I was planning to explore, I first wrote a list of wāhine who I believed were known to many in society. This was not to disregard other mana wahine who have less well-known profiles. By drawing a table and placing their names into specific disciplines, and categories I was able to then include their achievements. I considered their age groups, where they grew up, what iwi they were from, and eliminated any names and backgrounds that were too similar. The outcome left five mana wāhine remaining whom I believed had very different pathways to leadership. They were either born into leadership like Te Puea, or they worked selflessly to help improve society like Whina, thus arriving to leadership positions through the

acknowledgement of society. I was also of the opinion that these wāhine lived and enacted the characteristics of ancestral Māori women leaders and displayed the principles of the Moko Wahine framework.

Likened to many customary practices that require a structure, the collating of data was through a Māori systematic procedure. For example, a pepeha is a Māori way of introducing yourself to identify who you are, where you are from and where you belong in your tribal whakapapa. A pepeha links the person to their ancestors and connects to their identity as Māori. Pihama & Cameron (2012, p. 226) state that:

> Pepeha are ways through which our people introduce ourselves. These vary from tribe to tribe. The essence of pepeha is that they link us to our tribes and all associated with that. Our mountains, our rivers, our canoes, our ancestral lines. It links us to each other. It places us, as Māori, within a wider collective consciousness and relationships.

The first process of data collection I liken to a pepeha where I searched for their tribal whakapapa. I aimed to discover who their parents were and what iwi or hapū they belonged to, thus the introduction of the mana wahine narratives. The second process was to gather data regarding their personal history. However, unlike many researchers who may establish a theoretical framework after they have collected their information, I had constructed the Moko Wahine prior to my data collection. The Moko Wahine framework allowed for the exploration of publicly available information with a Māori plan of action. By applying the theoretical framework as a strategy, I was able to examine and identify the lived experiences of the mana wāhine through the principles of Tika, Pono, Aroha, Māramatanga, Mātauranga and Māoritanga.

This Māori method of inquiry and analysis explored specific information that could provide a description of practices, cultural knowledge and personal journey through selected actions and achievements. As an analytical tool, I was able to focus on the principles of the framework as a guiding Kaupapa Māori method of inquiry. The Moko Wahine framework underpinned, supported and guided the collation and

analysis of data by identifying key indicators pertaining to the principles throughout each step. It also provided structure to the findings and analysis chapter.

Tika

The principle of Tika was to inform their circumstance. I explored the achievements and experiences, which explains 'how' the wāhine have been placed into a status of leadership. I also sought to uncover what role their parents may have contributed to their pathway into leadership. Taking into consideration the principle of Tika in the Moko Wahine framework, as I gathered the data of each of the mana wahine leaders I was mindful to follow a 'tikanga', or correct (Tika) procedure in respecting the data pertaining to the life experiences of the mana wahine leaders. Giving their achievements and success the level of acknowledgement that they deserved.

Pono

The principle of Pono was to determine the sincerity and consistency of their behaviour be it intentional or unintentional. Were they in the role for self-gain, or were they serving the people according to our traditional leaders? The principle of Pono states that a leader should be dedicated to the work that they do, therefore in researching and collating the literature of the mana wāhine leaders, I looked for the integrity of thought, action and speech that eventually determined their status as a leader within their chosen discipline.

Aroha

The principle of Aroha was to distinguish the 'why' concept. Why did they give their time and energy to their chosen role, was it because they have the attribute of compassion for others? As I learnt more about the mana wāhine leaders and their lived experiences, I was able to identify what I believed was the principle of Aroha, where the mana wāhine recognised the struggle of others which in turn drove their desire to bring about change.

Māramatanga

The principle of Māramatanga sought to determine the understanding of their purpose and actions. Did they hold knowledge in order to achieve understanding? Through the collection of literature, I recognised that the mana wāhine leaders understood the goals and aspirations of Māori and women, and the need to improve the quality of the current society.

Mātauranga

The principle of Mātauranga explored the pathway of knowledge obtained through their lifetime of both education and lived experience. Through the literature and personal interviews previously undertaken, I could see how the mana wāhine leaders drew on the knowledge of their ancestors and contributed that to their combined knowledge of the present day, therefore regenerating and evolving their knowledge in order to respond to modern-day situations.

Māoritanga

The principle of Māoritanga was employed to identify if they had a connection to their Māori heritage and if they knew 'who' they were in their identity as Māori women. As I examined the documentaries, interviews and literature, I ensured to collate information that pertained to their Māori heritage, and that the mana wāhine leaders expressed and acknowledged their connection to their Māori ancestry.

The systematic Māori approach in utilising each principle as a method of inquiry gave purpose to the specific information that I was seeking in order to create the mana wahine narratives. By establishing the Moko Wahine framework from the characteristics and attributes of Moerangi prior to the data collection stage, I was able to explore documentaries, public interviews, literature, and media reports with a focus on finding definitive information pertaining to the principles. However, I also understood that by later implementing the Moko Wahine framework as an

analytical tool for the mana wahine narratives, I would be able to provide a more in-depth analysis of the principles according to the lives and lived experiences of the mana wāhine leaders.

Ethics was maintained through applying tikanga Māori which is about process, values and behaviour. General characteristics, principles and values of tikanga Māori describe ethical behaviours of researchers conducting a study embedded in kaupapa Māori. Tikanga Māori ensures ethical integrity. It can be understood as guidelines around what is 'right' which has rules, methods, approaches, custom, habits, rights, authority and control (Mead H. M., 2003). The mana wahine narratives that have contributed to the study have been afforded due respect by following the values and principles of tikanga Māori and Kaupapa Māori research.

A letter was generated and delivered to the mana wāhine leaders whose lives I was planning to explore. This was to inform them of the research. I have ensured that the integrity of the wāhine is kept safe whereby the research and findings are not detrimental to their mana. The narratives and analysis provide a positive and respectful timeline of their lives and experiences. I believe that in advising the mana wāhine leaders of the intention of the study, I have respectfully provided them the opportunity to respond.

According to Kennedy & Cram (2010) a Kaupapa Māori framework is necessary for working with whānau as it normalises Māori worldviews and practices. It ensures integrity and respect for whānau, systems and analysis that are respectful and inclusive of tikanga and kawa (traditional customs and practices) and having an understanding of difference within whānau and between whānau. By implementing the Moko Wahine framework as a tool for collecting and analysing data, I hope to have contributed to the academy of Kaupapa Māori research methods.

Conclusion

This chapter identified the theories of Kaupapa Māori and Mana Wahine which are founded on the experience and understanding of ancient Māori knowledge and practices. As theories, both Kaupapa Māori and Mana Wahine derive from Māori movements of injustice and the need to validate and affirm who Māori are as a people in the research. The Moko Wahine framework removes the Western lens from the study. Māori theory and frameworks were once denied in Pākehā educational institutes therefore, emerging academics and scholars must continue to create and assert the sovereignty of Māori women knowledge, experiences, beliefs, and values.

The following chapter provides an association of profiles (mana wahine narratives) from Māori women who have lived through bias and discrimination. Through their determination they have achieved positions of leadership. The five mana wahine leaders were chosen because I believed that they enacted the articulated principles in the Moko Wahine framework.

Chapter Four

A Selection of Mana Wahine Narratives

The structure of this chapter and the way in which the stories are positioned conveys a perspective of specific events. Māori culture is dominant in the undertaking of storytelling which is inclusive in the form of art, song, dance and language. Whether oral or textual, narratives are a distinct genre that many people are familiar with and understand. The importance of narratives in this study is to demonstrate the pathways to leadership for wāhine and show the characteristics of the person behind the name. Many of the mana wāhine profiled are known by their achievements however, their stories and experiences may not have emerged in such a way to provide an insight into who 'she' is as a wahine Māori. The mana wahine narratives seek to indicate the key influences that have helped to shape their values which have led them to their current position. This part of the study is not intended to establish a general opinion of leadership for Māori women, but to provide access to their experiences and journey. According to Smith (1999, p. 31):

> History charts the development progress of humanity over time. It allows for specific events to be timelined and located within a specific timeframe. This gives a pathway enabling the current generation to trace the footsteps of those their ancestors or humanity and provide explanation of how and why things happened in the past, and the effect it may have had on the current circumstances.

The five wāhine that have been selected for this study are:

- Linda Smith - Education
- Pania Newton - Environment
- Moana Maniapoto - Music and Film
- Lisa Carrington - Sport
- Nanaia Mahuta - Politics

Linda Smith

Figure 14: Linda Smith - Royal Society Te Apārangi

Linda Smith (also known as Linda Tuhiwai Smith) is an esteemed Professor of Education and Māori Development. She is the Pro-Vice-Chancellor Māori at The University of Waikato (2007). Linda was born in 1950 and is of Ngāti Awa and Ngāti Porou descent. Her parents are Sir Hirini Moko Mead and the late Lady June Mead (nee Walker). Her father is from a small town known as Te Teko in the Eastern Bay of Plenty and her mother is from a rural town in the Waiapu Valley of the Gisborne region known as Ruatoria. In an interview with Battiste et al. (2002, p. 170), Linda mentions a brief background of her education:

> Yes, I had an alternative schooling right from the beginning I mean my parents taught me. They were teachers and I attended their classes and had that unique experience that maybe lots of other teachers' children also had.

Linda attended secondary school at Waikato Diocesan School for Girls in Hamilton. She also attended secondary school in the United States of America when her father was studying for his PhD at Southern Illinois University. Upon returning to Aotearoa and New Zealand education, Linda realised that her perspective of the world was far more profound than other students. When speaking with reporter Dale Husband (2015, n.p) she mentions an occasion that identified her as being different in comparison to other students:

> I came back to what was the 7th form and they were fussing about things that were not of any interest to me. So, I asked if I could form a politics club. I got hauled before the principal – and I was asked why I did not just be like everyone else and join in the other clubs.

Linda completed her bursary year at Auckland Girls' Grammar (Husband, 2015). While attending university she became a founding member of a social activist group. As described to Battiste et al. (2002, p. 169), Linda explains:

> When I was a first-year university student, it was 1970. It was a time of significant social change, not just in New Zealand but probably in the Western world. I ended up learning more about life and society and how the world worked in the student cafeteria reading all the alternate texts and being part of an activist group known as Ngā Tamatoa, which at the time was perceived as the most radical Māori group around.

Ngā Tamatoa comprised of several high-profile Māori who were advocating to improve the social status of Māori. The group endorsed the need for equality and fought the racial bias and discrimination that Māori are subjected to. Ngā Tamatoa was courageous in confronting the Government bringing the issues of Māori to the forefront. When speaking with Dale Husband (2015, n.p), Linda stated that:

> Ngā Tamatoa were staunch because we thought this was a Māori movement. We needed to keep that grounded in who we were, our identity, our whenua, our history and our rights. One of our messages was about the Treaty of Waitangi and another was about reo Māori. One of my roles in Ngā Tamatoa was to talk with hostile audiences, mostly in secondary schools, but also in the communities, about why the Treaty was important. That's where I cut my teeth as a communicator. I had to stand up and learn how to deliver a message and not become emotionally tied up in it.
>
> I tried not to cry when they said mean and racist things about Māori. I had to learn not only how you can give a message and provide factually correct information, but also how to tell the Māori story in a way that people get what we were about. We did not think we were radical. We just thought we were asserting what our rights were and what had been promised to us. To get a backlash, which is still happening in New Zealand, was not surprising, but it was so venomous, so hostile and so aggressive.

Entering a political activist group takes courage and tenacity, which requires direct action in an attempt to achieve an outcome (Harris, 2004). The challenge of being in a political activist group is the risk of being arrested, ridiculed, judged and having to converse in emotional debates with both Māori and non-Māori. Ngā Tamatoa was the urban rangatahi (youth) response to the discriminatory positioning of Māori, including a lack of resources for Māori health, housing and employment (Scholtz, 2006).

Māori have been arguing and debating with the Crown since the signing of Te Tiriti o Waitangi in 1840. The concerns of Ngā Tamatoa were the same issues that Māori had struggled to combat one hundred years prior. The issues of equality and the return of ancestral land and Māori language. Linda's participation in Ngā Tamatoa had increased her confidence and contributed to identifying her career path. Linda determined that a career in education would be the ideal approach to support Māori while attempting to transform the mainstream institutes. As stated in her interview with Husband (2015, n.p):

> Q: *Those Ngā Tamatoa days, it seems, must have strengthened your belief that education is the way forward for Māori.*
>
> A: Yes. I see education as the platform for the future for Māori. Education, to me, sets individuals free. It gives individuals choices. I see education as an important fight and we have to make sure that it works for Māori because, for more than one hundred years, schools haven't worked for us and nor have the universities.
>
> Q: *I suppose that this period of Māori revitalisation gave an impetus to the academic journey that you are still on, with a focus on Indigenous concepts and on what First Nations people can offer the global community.*
>
> A: Yes. Absolutely. I think it gave me a drive that made me engage in academic studies with a purpose. I was not just rolling along to university thinking, oh well, I will end up being a teacher of history. I was looking for particular kinds of knowledge.
>
> When I could not find it in the university, I would read more radical texts. Malcolm X for example, or Frantz Fanon who helped radicalise my mind. But, more than that, it gave me a purpose and showed me why education is important.

During the interview with Battiste et al. (2002, p. 175), Linda was asked:

> Q: *I wonder if you could talk a little more specifically about your own academic background and how your experience with various educational institutions fuelled your passion for decolonising these institutions and their disciplines, curriculum, texts, practices and so on.*
>
> A: By that time, my daughter was born and I was involved in alternative education through the Māori language. So, I was trying to do two things. One was to create an alternative system and two was to create change in the conventional schooling system. And that carried on when I moved to secondary school as a guidance counsellor and then to university.

Māori identity is inclusive of the Māori language which was formerly the native tongue of all Māori individuals. The removal of Māori language from everyday lives has impacted a significant aspect of Māori identity. Linda has been a pioneer in advocating for Māori knowledge and customary ways of learning to be justly located in the education system and specifically in the tertiary sector. In her professional role, Linda has contributed to the establishment of the Indigenous Research Institute at the University of Auckland. She was the founding Co-Director of Ngā Pae o te Māramatanga (New Zealand's Māori Centre of Research Excellence) and contributed to the establishment of Te Kotahi Research Institute at the University of Waikato (Royal Society, 2020). Her profile at the University of Waikato (2007, n.p) describes a portion of her educational achievement for Māori:

> She has served on many influential national committees and commissions, as well as helping to drive several community-based initiatives in Māori education. From Te Kōhanga Reo to the alternative schooling system of Kura Kaupapa Māori and the Māori tertiary provider, Te Wānanga o Awanuiārangi.

She is also an internationally acclaimed researcher in Māori and Indigenous Education. Linda has achieved many milestones in her career. She was one of the first Māori women to become a Fellow of the Royal Society and in 2013 she was awarded the Companion of the New Zealand Order of Merit (CNZM) for her work and endorsement of Māori education (Department of the Prime Minister and Cabinet, 2020).

Figure 15: Professor Linda Smith, CNZM – The University of Winnipeg

Her record of achievements includes being a member of the New Zealand Health and Research Council and the President of the New Zealand Association for Research in Education. She was a member of the Marsden Fund Council and Convener of the Social Sciences Assessment Panel. Her accomplishments include having been appointed to the Constitutional Advisory Panel Committee in New Zealand and the High Panel of Science, Technology, and Innovation for Development in Paris. She is a Fellow of the American Association for Educational Research and a member of the Waitangi Tribunal and Māori Economic Development Board.

These acquisitions are reflections of her expertise and contributions to the New Zealand research community and the advancement of Māori (The University of Waikato, 2020). In May 2021, she became the first Māori to be elected to the American Academy of Arts and Science, a prestigious membership for leaders of the world including Martin Luther King, Nelson Mandela, Albert Einstein, Haunani-Kay Trask to name a few. In an interview with Waikato News (2021, n.p) she stated:

> I never started my work because I thought organisations such as this would be interested in anything I do, but it demonstrates some of the changes occurring in the knowledge world in terms of increased diversity, the inclusion of women and people of colour and indigenous cultures. It's a sign that things are changing, and I feel good about that.

As a Māori woman and an authority on colonial impact in academic education and research Linda is extensively known for her revolutionary publication '*Decolonizing Methodologies: Research and Indigenous Peoples*'. Her book is ground-breaking where she identifies a history of racist methods and profiteering of Indigenous people's knowledge and culture. Linda describes her motives behind the book as (Smith L. T., 2007, p. 75):

> In my book Decolonizing Methodologies: Research and Indigenous Peoples (1998) I set out what I referred to as the Indigenous people's project and made some suggestions about how an Indigenous research agenda could be formulated. This approach contextualised research in an explicitly decolonizing, political and international framework. I attempted to draw the attention of researchers away from their traditionally Western disciplines towards Indigenous visions, aspirations and aims.

Linda's book provides an incredibly innovative understanding of Indigenous research methodologies. Linda's perspective is that Indigenous knowledge is equal to Western scholarly knowledge. Her book disputes the traditional Western methodologies and methods of research pertaining to Indigenous communities. It challenges the research methods of early publications by Western authors who have studied Māori and other Indigenous cultures. Linda notes in her book (2012, p. 185) that:

> Research is implicated in the production of Western knowledge, in the nature of academic work, in the production of theories that have dehumanised Māori and in practices that have continued to privilege Western ways of knowing, while denying the validity for Māori or Māori knowledge, language and culture.

Her publication draws from a Māori worldview that has been implemented into a contemporary resource which allows for sharing of Indigenous knowledge. Evident in her writing is her belief that early research of Māori communities undertaken by Western researchers has not been beneficial to the needs of Māori. Linda's book contributes to the resistance of colonial methods when investigating Indigenous knowledge and people. Colonialism is the dominance of one people over another. In New Zealand, it is Pākehā who are dominant over Māori. As a Māori academic Linda continues to use her voice in an attempt to increase and improve the standard

of education for Māori. In her publication, Linda provides an insight into one of her first roles as a researcher (Smith L. , 2012, p. 230):

> I saw the strength of communities and their ability to deconstruct official talk with ease. I saw their continuing belief in themselves, their positive outlook and optimism and their hope that maybe, one day, life would get better. In talking with people in the community, I became interested in the questions that they were asking about health, which were not being addressed by research. 'We know we are dying, but tell me, why are we living?
>
> Our health will not improve unless we address the fact that we have no sovereignty. Why do they always think by looking at us they will find the answers to our problems? Why don't they look at themselves'?

From her observations of society and her life experiences, Linda continues to identify and promote the importance of Indigenous expertise in education. She maintains a new focus on research methodology that is beneficial to the future generation of Māori academics. Linda has a secure connection in her identity as a Māori woman and as Māori. This has been her motivation and the driving force of her career. From the outset of her pathway to leadership she has focused on improving the quality and process of research and education for Māori and Indigenous alike. The struggle to maintain Māori identity in mainstream institutes has challenged the archaic mindsets who choose to remain academically and systematically Western. Linda mentions (2012, p. 198) that:

> A nineteenth-century prophecy by a Māori leader predicted that the struggle for Māori people against colonialism would go on forever. Therefore, the need to resist will be without an end. This may be a message without hope, but it has become an exhortation to Māori people that our survival, humanity, worldview, language, imagination, spirit, our very place in the world depends on our capacity to act for ourselves, to engage in the world and the actions of our colonizers, to face them head-on.

The activist nature of Linda is evident in her lectures, her writing, and her presentations where she continues to inform future scholars and academics of the Māori and Indigenous worldview. She draws from the inequalities in society interpreting power relations of the dominant race. Linda continues to bring about an awareness and understanding of Māori identity through critical conversations.

She has contributed to opening the doorway of Indigenous education and research for the current and future generation. Linda accredits her sense of belonging and knowing of her Māori identity to her grandmother who nurtured her through her early years developing her spiritual relationship to her tribal landscapes and whakapapa (Smith L. , 2012).

Pania Newton

Figure 16: Pania Newton – Te Ao Māori News 2019

Pania Newton is a lawyer and protector for Māori land rights. She is 30 years old and of Ngāpuhi, Te Rarawa, Waikato and Ngāti Mahuta descent. Her father is Te Pare Rawiri Peter Wally Henry George Oti and her mother is Michelle Newton. Pania spent the majority of her childhood in the small community of Ihumātao, located near the current Auckland International Airport. Pania attributes her Māori values and knowledge to her father and elders. In an interview with Julian Wilcox (2019, n.p) she briefly mentions the influence of her elders who educated her to protect Māori taonga and resources “it is a bit strange because I feel like we were always a bit groomed to take up positions such as these. From a young age, I was taught to be a kaitiaki (guardian) and then I had decided I wanted to become a lawyer”.

During her early school years, she attended Kōhanga Reo and Kura Kaupapa Māori. Pania was enrolled for a portion of her secondary school years at St Josephs Māori Girls' boarding school. She mentions that it was St Josephs Māori Girls' boarding school that solidified her future path, albeit that she attended for only one year (Wilcox, 2019). Pania spoke about a period when she moved to Queensland, Australia. There she undertook legal studies at Kirwin State High school. She describes her time there as an eye-opener observing the discrimination from white Australians toward the Indigenous Aboriginal nation. This increased her desire to enter a pathway where she could help Indigenous people in the struggle against inequality.

Upon returning to Aotearoa (New Zealand) and in her final year of secondary school, Pania was awarded a Vice-Chancellor scholarship from The University of Auckland. She explains that she is one of the first in her family to attend university and she wanted to inspire her whānau to change the family circumstances. She decided to enrol in a double degree in Law and Health Sciences (Wilcox, 2019). Pania is diligent and opinionated which are valuable attributes required for a career in law. Unaccustomed to the tertiary environment Pania was encouraged to establish a supportive group of friends which is when she joined the university's student politics association. Pania (2019, n.p) expressed that "through university, I got involved with many different student body politic groups and different protests around the country". The political group confirmed in her mind the social inequality in Aotearoa (New Zealand). In an article, Pania (2018, n.p) summarises the events that have led her back to Ihumātao:

> Strangely, I feel like all the parts of my life have come together for this purpose, to protect Ihumātao. An area at the heart of Auckland, New Zealand and currently the subject of a political land struggle. When I was nine years old, I wrote my vision for inclusion in our school time capsule, which said I wanted to become a lawyer to make a difference.
>
> I worked hard to achieve that goal and in the year I graduated and was preparing to go into law practice my whānau and I came across survey pegs on our ancestral whenua which we understood would become a public open space.
>
> During our investigations, we discovered a housing development was being proposed for that whenua block in contention. From

> that point on, I put my law career on hold. I decided to pursue justice for our whenua, fulfilling my responsibility as a kaitiaki to our ancestral landscape at Ihumātao.

The land in question that Pania and her whānau are protecting was initially confiscated from Māori in 1863 during the Waikato Land Wars. It was then sold to a Pākehā family who after one hundred and fifty years of ownership have re-sold it to the company known as Fletcher Building for a housing development project (Haunui-Thompson, 2020). The history of land confiscations is a process of colonisation (The Encyclopedia of New Zealand, 2020). Pania (2019, n.p) is aware of the historical injustices of land confiscations as identified in her comment:

> Unfortunately, it feels like history is being repeated. In 1863, our whenua was confiscated by Sir Governor Grey, who was a representative of the Queen. Again, the land was confiscated in 2016, one hundred and fifty-three years on from the original confiscation and was purchased by the Fletcher corporation. We feel that the Government and Auckland Council facilitated that process, whereby has impeded our rights and our responsibility as kaitiaki.

Figure 14: Pania Newton – New York Times

Her knowledge of both the Māori and Pākehā world has given Pania the confidence to be the face and one of the founding members of the Ihumātao movement. Over the years she has observed the surrounding land of Ihumātao which was also

confiscated by the Crown in 1863, develop into the Manukau wastewater treatment plant. In an interview with Channel One News (2016, n.p), Pania explains:

> For us, as Māori, we say to know where you are going, you must know where you come from. The land and this environment motivate me and inspire me to succeed. Having a law degree will assist me in trying to preserve and protect this land. Enough is enough, how much more do we have to suffer and how much more culture and history do we have to lose, for the progress of Auckland.

Authentic conversations of resolution have been ineffective resulting in the establishment of the Save Our Unique Landscape (SOUL) land occupation. This is a standard method of protest as seen in New Zealand history in 1977. Māori occupied Bastion Point as a means of deterring a housing development on land that had also been confiscated from Māori by the Crown (Roxborogh, 2017). The passion that Pania has for her homeland is evident in her actions and dialogue during interviews and media statements. Although she is adamant that she is not the leader of SOUL, she has become the face and spokesperson of the movement. In an interview with news reporter Fiona Connor (2019, n.p), Pania describes the motivation that has driven her for the past five years:

> For me, it is about the whenua. This whenua is so important to me. This whenua is our turangawaewae (sense of identity) it is where I feel my greatest sense of belonging and place. I feel like it calls to me to be here, that as well as fulfilling my responsibilities to be a kaitiaki and my obligation to the campaign that we started. I get up excited, knowing that I have the support of our marae and our whānau and those all around the country who resonate with this cause.
>
> We have been in this campaign now for five years. There have been ups and there have been downs, but for us, it has always been to fulfil our responsibility to the whenua at whatever cost. When we started this kaupapa, it was over a kitchen table that we decided to do everything in our power to oppose this development. It was then that we decided we would exhaust every legal means available to us.

The preservation of land and more importantly sacred land is vital in recognition of Māori identity. The land provides a connection with Māori ancestors and a place for future generations to return to. The expression of Māori identity is highly valued

and interconnected to the natural habitat (Mead H. M., 2003). Having a safe place and homeland to return to is a significant factor of Māori identity. Tribal landscapes are embedded in Māori history and whakapapa (genealogy). Māori need leaders who will continue to protect their cultural heritage. In an interview with Connor (2019, n.p) Pania provides her thoughts of being a leader:

> I have never really considered myself a leader, it is something I have become more and more comfortable with as I have grown older, but for me, it is about being a good kaitiaki (guardian). My dad would always say "do what it takes to be a good ancestor, do what it takes to be a good tupuna (ancestor)". It is about upholding those values and honouring the legacy that my dad left behind for me.

Communicating with the world through social media and news reports, Pania has extended her supportive networks and broadcasted the concerns of Ihumātao. The SOUL campaign has undertaken many methods of nonviolent action to raise awareness of the legacy of colonialism in the twenty-first century (SOUL, 2020). The concern of Ihumātao is not only the struggle to maintain and protect stolen Māori land but is also a fight to reclaim their Māori identity.

Pania has coordinated demonstrations in protest of the land development of Ihumātao. Hundreds of people were seen marching down the city streets of Auckland on several occasions bringing awareness and calling attention to the issue. Pania has also managed to gather many people throughout New Zealand to support their cause and make a stand with the guardians of Ihumātao, through a peaceful land occupation. Hundreds of Māori and non-Māori along with their children, have answered her plea for support and arrived at Ihumātao with tents.

The contribution that Pania has dedicated to the campaign has been successful in gaining the attention of Prime Minister Jacinda Ardern who has put a stop to the development process until a resolution can be agreed upon (Graham-McLay, 2019). Pania is observed to be both physically and spiritually connected with the land. In an interview (Newton, 2019) she mentions that she has always believed that if your kaupapa is tika (correct) and pono (true) you can never go wrong. Pania has made

many personal sacrifices to be the driving force of the Ihumātao movement. Despite this, she is and has always been committed to her responsibility as a kaitiaki of the land and environment for the future generation to enjoy.

When speaking with Julian Wilcox (2019), Pania is notably young however, her connection to the Māori world is strongly visible. She is a leader who not only leads from the front but also works in the back and wherever there is a need, including cleaning duties at the marae. Her priority in the twenty-first century is to continue protecting that land of her ancestors and perhaps one day returning to her law career. She confirms that this will not happen until she feels that her people and the land are free from intrusive developers.

Moana Maniapoto

Figure 17: Moana Maniapoto - Radio New Zealand

Moana Maniapoto is a successful singer, songwriter and filmmaker. She was born in 1961 in Invercargill. Her parents are Nepia and Bernie Maniapoto. Moana is of Ngāti Tūwharetoa and Te Arawa descent. Her father is Māori and her mother is of Pākehā and Irish descent (Maniapoto, 2018). Her father is a significant influence in her life with regards to music. In an interview with Reekie (2014) she explains that during her upbringing, her father regularly played the guitar and was a member of

a musical band. Moana spent many of her childhood years at Whakarewarewa marae in Rotorua where she observed a strong Māori community for the first time (Misa, 2019). She describes her introduction to her extended whānau in Rotorua as a culture shock as she had not been exposed to a robust Māori culture in Invercargill. Moana and her family lived with her Koro (grandfather) where she became immersed in Māori customs and practices. As a teenager, Moana attended St Joseph's Māori Girls' boarding school. She then enrolled at The University of Waikato for one year and then transferred to The University of Auckland. Several years later, she graduated with a law degree (Misa, 2019, n.p):

> I got my degree and passed my bar exams. To pay my way through university, I sang. The more I learned about how the law had been a tool of colonisation in NZ, the less I wanted to practice. I did a fair amount of television and radio presenting, political commentating and was even an actor on Shortland St for nine months. I got bored with having my own radio show or being in front of the camera. My passion has always been singing live onstage. Everything else has been moonlighting.

The decision to leave her law career and follow the path of music was natural, considering her upbringing with her father and his band. Her perspective in political activism that unfolded while she attending university is visible in her songs. Moana is a strong advocate for the Māori language and culture. She has co-written a series of journals for Māori youth about issues of colonisation in Aotearoa. In 2002, she formed a band, Moana & the Tribe. They have performed in hundreds of international concerts on stage in Budapest, Istanbul, Moscow, Berlin, Toronto, Venice, Shanghai, Seoul, Toronto and more. She was a talk show host for Aotearoa Radio and she has co-hosted a children's television programme (Maniapoto, 2020).

Moana has written regular publications for the organisation Kia Mohio Kia Mārama Trust. Kōmako (2020) asserts that Moana has contributed to a thirteen-journal series on the historical development of Aotearoa. Moana is predominantly known for her music which is primarily focused on the concerns of Māori society utilising reo Māori and haka in her performances. With regards to the music industry in the 1980s, Moana explained to journalist Reekie (2014, n.p) that:

> It was white bread in those days and none of the industry leaders had a clue what to do with Māori music, so they consequently did nothing. Commercial radio ignored Māori music, so Tangata started up a radio show called Tribal Beats which I fronted to feed into iwi radio. Willie and I were always fighting with the Recording Industry Association of New Zealand and the Music Awards about how they kept marginalising Māori music.

Moana has been influential in the music industry for more than thirty years. Her songs have a message focused on the preservation of Māori culture. She encourages and reinforces Māori tradition and the importance of learning Māori history. Her favourite form of traditional Māori song is mōteatea (poetic song or chant) which can be heard in the majority of her contemporary music (Cunningham, 2017). Her songs have been composed and inspired by the silenced voice of Māori and the concerns of society. In a statement made to Radio New Zealand (2020, n.p) she mentioned:

> I have been inspired by other movements. Songs like Treaty, they were inspired because we hear people and the revolutions that are going on in our backyards. How can we not be part of that?

As seen in the lyrics of her song Treaty (Maniapoto, 2020), Moana describes her interpretation and emotion regarding the Crown dishonouring the Treaty of Waitangi:

> Hear the voice of tīpuna
> Echo throughout the valley
> Honour what was signed in 1840
> Attacking our people's spirituality
> Self-autonomy fought for
> With a vengeance resurrect
> Organise to seek justice
> So upliftment is assured
> Subjected to apartheid segregated, separated,
> Destroyed from within
> Deprived of heritage in the system
> Swearing allegiance to the Queen of mother England
> Tino rangatiratanga
> The chant you hear from the angle of tangata whenua
> Engulf in craniums with this from the cerebellum
> But we're hungry from knowledge of self
> With the strictest emphasis on the upliftment of consciousness

The lyrics speak of an attack on Māori spirituality and heritage. Moana describes the damage that the Treaty of Waitangi has created and the desire to resurrect and uplift Māori society. Tino Rangatiratanga (sovereignty) in regards to the treaty specifies that Māori were to remain autonomous however, the English interpretation declares that Māori gave up their rights and pledged their allegiance to the Queen of England. In her song 'AEIOU (Akona Te Reo)' her message focuses on the pronunciation of reo Māori as many non-Māori are consciously ignorant to learning how to articulate Māori names.

Moana explains her idea behind the composition of the song "that song was put out as a necessity for people to pronounce our names correctly, it was that simple. And that got slam-dunked really by radio, I was told it was too preachy and that we are not going to play the foreign language stuff, even though it was mainly in English" (Misa, 2019). Her song 'Moko' is about the ancient tradition of tā moko (tribal tattoo) and what it represents (Maniapoto, 2020):

> I wear my pride upon my skin
> My pride has always been within
> I wear my strength upon my face
> Comes from another time and place
> Bet you didn’t know that every line has a message for me
> Did you know that?

The lyrics that Moana incorporates into her songs, introduce her listeners to a Māori worldview. The songs encourage Māori to be proud of their heritage. Traditional Māori waiata has predominantly incorporated a message. Many are of a poetic genre that includes the description of a historical event or mourning for someone they have lost (McLean, 1996). Some waiata had messages of rebellion or challenge towards the Crown. While haka often sent a challenge to the opposition. In the 1980s reo Māori was being uplifted through Kōhanga Reo and Kura Kaupapa Māori. Moana was contributing to the revival of Māori language by applying reo Māori and Māori performing arts into her songs. Her message is one of reclaiming Māori identity.

Figure 18: Moana Maniapoto, MNZM – Music Managers Forum

The music and film that Moana generates are beneficial to Māori and non-Māori. Through her performances and productions, Moana encourages non-Māori to learn and acknowledge Māori culture. Moana willingly shares her skills with anyone who wants to learn. Her continued stance and method of protest to bring about a social change is inspirational for Māori women and all Māori entering the music industry. In an interview with E-Tangata reporter Dale Husband (2020, n.p), Moana expresses a background behind what motivates her:

> With every music video, we shoved as much Māori into the faces of every New Zealander that we could, because it was about us seeing ourselves and feeling good about ourselves and, at the same time, we were making a point. We were challenging the Crown, challenging Pākehā, with our lyrics and images. And Māori across every sector, health, education, justice, media, film and so on, were doing the same.

In 2004, her song Moko endorsed Moana as the first non-American to win a significant American based songwriting contest. In the same year, she was appointed as a Member of the New Zealand Order of Merit (Maniapoto, 2020). In 2007, Moana received an Arts Foundation Laureate Award. The Laureate Award is an investment in excellence across a range of art forms for an artist with prominence and outstanding potential for future growth (The Arts Foundation, 2020). The award recognises a moment in the artist's career that will allow them to have their next great success. As per Reekie (2014, n.p) in 2005 “Moana became a Lifetime

Recipient of the Toi Iho Māori Made Mark and received the Te Tohu Mahi Hōu a Te Waka Toi Award from Te Waka Toi (Creative New Zealand)". This award was acknowledged in recognition of outstanding leadership and contribution to the development of new directions in Māori art. In 2008, Moana received a Music Industry Award at the Māori Waiata Awards. The award was for an individual who has been active in the New Zealand music industry and who has made a positive impact on Māori Music. Moana has received many high standing awards and achievements while raising awareness to the relationship struggle between Māori and Pākehā. In 2016, she was inducted into the New Zealand Music Hall of Fame. While speaking with reporter Misa (2019, n.p), Moana became emotional and with tears streaming down her face she described her heartfelt reality:

> The storytelling, the songs, the film and the writing is about trying to find a way to build relationships, to build allies. To build champions and help people realise that we are not that different. It is challenging and it is tiring. I suppose the hardest thing is feeling maybe I could do it better. You know, if I just concentrated on one thing, maybe I could do that better, instead of being all over the place. Sometimes I just wonder whether I'm doing enough or doing it well enough. I am always second-guessing myself.

Moana mentions that her actions have sought to challenge the Government and mainstream ideologies of society. She continues to explain (Maniapoto, 2018, n.p):

> Māori are still here and we are not going away. This is what we look like and this is our song, this is our thinking. We (Māori women) are ok, we have so many challenges, but we are beautiful no matter what we look like and what we do".

She explains that in the last ten years she has been reaching out to non-Māori and international audiences confirming we (humanity) are all in this together. She also describes how her music has morphed into inclusiveness. The career paths that Moana has chosen in her lifetime have determined her actions of social activism intending to bring about change. Being secure in her Māori identity and her knowledge of the Western world she has formed a way in which she can expose the issues of social discrimination toward Māori. She has the gift of communication and the ability to analyse the fundamental issues at hand. Currently, she is the host

of a weekly television show on Māori Television named ‘Te Ao with Moana’. Her programme examines national and international current affairs through a Māori lens and, even more so, through a Moana Maniapoto lens. As I am writing her profile, her show has been nominated as a finalist in the ‘Best Current Affairs’ category at the 2021 Voyager awards (Māori Television, 2021).

When interviewing Prime Minister Jacinda Ardern, Moana raised discussions around the Governments aspirations of increasing the number of reo Māori speakers and the wellbeing budget in regards to Māori and Pasifika peoples (Maniapoto, Te Ao with Moana, 2019). It is evident in the literature and available public interviews undertaken with Moana that despite where she is positioned in her career, she does not change her viewpoint or stance in promoting the need for equality in society and calling out discrimination and racism.

Lisa Carrington

Figure 19: Lisa Carrington - NewstalkZB

Lisa Carrington is an elite athlete, a world champion and an Olympic gold medallist. She was born in 1989 in Tauranga and raised in Whakatāne. She is of Te Aitanga-a-Māhaki and Ngāti Porou descent. Her family consists of her parents Pat and Glynis Carrington including two older brothers Shaun and Brett. Her father is Māori and her mother is of Pākehā descent. Her parents have supported her path to

excellence which began when she was a young girl in the local surf lifesaving club in Ōhope, Whakatāne. Lisa describes her early years which commenced from humble beginnings (Carrington, 2020, n.p):

> I grew up in a few places around the Bay of Plenty, firstly born in Tauranga and then finally settling in Ōhope. We moved to Ōhope beach when I was eight while attending Waiotahe Valley School in Opotiki. My two older brothers and I continued being students at Waiotahe until we were old enough to attend Whakatāne High School.

In her short time in professional sport, Lisa has become a powerhouse and well-known role model for many up-and-coming athletes. Her career in sport began to blossom at the age of ten and by the year 2007, she was competing in the Junior Olympics (Casciato and Holton, 2020). She is the first Māori woman to win a gold medal which she achieved at the world cup regatta held in 2011 in Hungary. In the year 2015 in Milan, Italy, she set a national record for both male and female canoeists and won her fourth championship Gold medal.

Lisa has been described as unstoppable with an impressive international record. Winning four consecutive world titles she has dominated the world cup circuit since the year 2011 (Māori Television, 2020). Discussing her journey to success and her parent's influence, Lisa explains to Sport New Zealand Colin Powell (2020, n.p) that:

> The exception to this was the ‘learning from failure’ part. It glosses over the other part, the bit about ‘preparation and hard work’. Mum and Dad could see I was good at sport and they would keep encouraging me. They were not pushing me, they did not tell me I had to win, but they did challenge me. I was quite a shy kid and they could see that if I wanted to succeed, I needed to get out of my comfort zone. What they taught me was the importance of discipline, the value of turning up to training every day. What mattered to them was integrity, showing your appreciation for the people who help you, being aware of a situation and being realistic. Sport, for them, was a way I could learn some values for life.

Acknowledging one's weakness and changing a mindset is often a difficult concept however, Lisa understood that if she did not take control of her insecurities and become more confident, she would not reach her goal. As a leader in her sport, she encourages and acknowledges her supporting networks for her training and development. Lisa may not have the entire skillset to respond to every situation, therefore, must employ the assistance of coaches and fellow canoeist (Canoe Racing NZ, 2020). She is then able to critically analyse the information that she receives to make an informed decision which has contributed to her successful career (iPaddle, 2020).

As a World Champion in Kayaking, Lisa has opened pathways for future sportswomen of New Zealand. Women are faced with barriers in society due to gender discrimination which includes the sporting world (Sport New Zealand, 2018). Talented and ambitious emerging female leaders are continuously undervalued due to the positioning of women in society. As with many other career paths, the sporting arena of kayaking has been dominated by men which is why it is crucial to accentuate the achievements of women like Lisa. In a 2011 media report, it was stated that Lisa is the first woman to achieve this accolade of canoe sprint world championship and that the New Zealand national anthem had not been heard at these world regatta games since 2003 (Canoe Racing NZ, 2020). To reach the level of world champion and gold medal winner involves extreme determination and an abundance of drive.

Figure 20: Lisa Carrington, MNZM - New Zealand Herald 2019

Training and natural ability are vital requirements in the development of a successful sportsperson. At world champion level, training dominates your life. When competing for the top position of the world's elite grouping, a high-level training regime is paramount. Lisa is a consecutive world champion having won seventeen titles including ten gold medals (Gisborne Herald, 2019). A consecutive winner has an uninterrupted sequence of success which is often measured by the number of wins in the same annual competition. Lisa is an ambassador for Aotearoa (New Zealand) for Māori and women. She is focused and demonstrates the highest standard of determination and motivation. This is evident in her performance and the results that she achieves.

Lisa pushes herself and continues to seek strategies to improve her performance. She is quoted at the Tokyo Olympics (2020, n.p) as stating "you are always looking for improvement, that the status quo isn't good enough and you are always trying to find a place to grow and learn as well". A typical day for Lisa consists of two kayak training sessions on the water and off the water she focuses on strength training. She admits that the early years of training disciplines were exhausting however, as the years have progressed, she has become accustomed to the physical and mental demand (Carrington, 2020a). In an interview with Pellegrino (2018, n.p) she describes a typical morning in the life of a world champion canoeist:

> The weather must be horrible for me not to train. I am awake at six o'clock every morning and ready to head out onto the water to train. It is part of the job when you are a gold medal-winning athlete. It can be windy, raining, cold and we must still do what we must, to stay focused and do the work that needs to be done.

Lisa's achievements include the (2017) Supreme Halberg Award and the (2017) High-Performance Sportswoman of the year. In 2016, she won the Senior Māori Sportswoman of the Year title at the World Paddle Awards. In the year 2013, she was awarded the NZ Order of Merit for services to Kayaking and also the award for Outstanding Māori Business Leader. In 2012 she was the first Māori to win a Gold Medal and she also graduated with a Bachelor degree in Arts and Politics (Carrington, 2020b).

Through her amazing accomplishments, Lisa is recognised both nationally and internationally. She has been acknowledged by the Queen of England and the New Zealand Government in her success when she was awarded a New Zealand Order of Merit for services to Kayaking in 2013. According to the Department of the Prime Minister and Cabinet (2020) the New Zealand Order of Merit is awarded to someone who in any field have rendered exemplary service to the Crown or the nation or, who have become distinguished by their prestigious talents, contributions, or other merits.

Lisa has won the Halberg Sportswoman of the Year award four consecutive years in a row (Halberg Awards, 2020). The Halberg Awards are allocated annually to the New Zealand athlete whose personal performance or example have had the most beneficial effect on the advancement of sport. Lisa continues to dominate the canoeist sport and is rated as the highest-ranked paddler in the world.

At the London 2012 Olympic Games, as Lisa stood on the podium to receive her Gold medal her pounamu (greenstone) necklace could be seen. When reporters (Casciato & Holton, 2020, n.p) questioned the significance of her necklace, her response was "my dad's Māori. It is blessed by people from home and that means a lot. She also explained that "it is nice to be an icon of the Māori community and New Zealand itself, but you know we have got lots of other gold medallists as well". In a separate interview, she was asked what it meant to be of Māori descent. Lisa's reply was (Training in Paradise, 2015. n.p):

> It is special and different. The connection is massive with all the heritage and the people. The Māori people in New Zealand are very well connected. And Māori is our culture. At home, many places are very Westernised, but we still have the local 'iwi' which means tribes. There are many tribes around the country, but you know exactly which place your family is coming from. And we have whakapapa which is a concept a bit like the family tree.

Lisa expresses that over time she has become more disciplined in her training, nutrition, and mental preparation. She discovered that her food intake contributes

to her performance. Every meal is equally as crucial as every training session. If she consumes the wrong food or does not allow time for her body to rest, it affects the outcome of her performance (Carrington, 2020a).

When she is at home, Lisa enjoys cooking and entertaining as a form of relaxation and is known to share her recipes that attribute to maintaining her endurance and athletic physic. During an interview with Pellegrino (2018, n.p) she discloses her future aspirations "for me sport is a great vehicle for personal growth, we get a lot of support, psychological, physical, things around balancing life. I'll be looking for an opportunity to use the skills I've developed when I do move on". Lisa is studying to obtain a post-graduate diploma in psychology which aligns with her desire to teach and mentor others.

Training in Paradise (2015, n.p) quotes Lisa as stating "if you find something challenging it is important to work at it, not go around it. I think this is very important for somebody's growth". Lisa's family including her parents, partner and brothers, often travel to her international competitions with her. The support of her family has been vital in her development and in achieving her goals. She attributes her success to the abundance of hours spent training and the immense support from family and friends including her coach Gordon Walker. Lisa (2020, n.p) mentions that she is "proud to be a New Zealander and proud to be an iron maiden".

Over the past nine years, Lisa's career has been consistent as seen in her accomplishments. Although she has broken many world records and claimed the highest accolade in the sport of canoeing, she maintains a humble attitude. As a woman leading a historically male-dominated sport she contributes to a positive influence for young women who aspire to be future world champions.

Nanaia Mahuta

Figure 21: Nanaia Mahuta - WOBH Media

Nanaia Mahuta is a Minister of Parliament who was born in 1970 and is a descendant of Waikato-Tainui, Ngāti Maniapoto and Ngāti Manu. Her mother was Eliza Raiha Edmonds, and her father was Robert Te Kotahitanga Mahuta. Robert's mother was a first cousin to King Koroki. When Robert was a newborn baby, King Koroki adopted him to become his son (Wilcox, 2020). Nanaia is well versed in reo Māori and tikanga Māori.

When speaking with Wilcox (2020) she mentions that she was blessed to be raised around many high-profile Māori leaders. Her father was her mentor and a significant influence in her life. He ensured she was prepared for leadership and well-groomed in the Pai Mārire faith. In an interview with reporter Dale Husband (2014, n.p) Nanaia mentions her upbringing:

> Q: *Where has your own political inspiration come from?*
>
> A: I had the privilege as a child to be close at hand with great leaders. They would stop by at our home to visit and unload. And that was a transformational period. There would be Matiu Rata for example who was a frequent visitor and John Rangihau. There were the big issues, the Hui Taumata, the Hikoi to Waitangi and the Waitangi Tribunal. I saw how people with ideas and commitment could make things happen.

In her childhood years, Nanaia discloses that her father would often wake her in the middle of the night or the early hours of the morning. They would walk up their sacred mountain and recite karakia for what seemed like many hours. Sometimes they were joined by others but often it was just the two of them. She never considered this to be different from other childhood experiences as to her it was normal. Nanaia continues to advise that in her upbringing she learnt resilience and to push towards excellence in anything that you choose to undertake.

According to Nanaia, success in her family is defined as "if one person succeeds the entire whānau succeeds" (Wilcox, 2020, n.p). Nanaia mentions that she spent a lot of time with her father driving to tribal landmarks where he would often educate her about tribal history. Many times, there would be elders in the car discussing important matters providing Nanaia with the opportunity to learn how leaders discuss and plan strategies.

As a member of the Kīngitanga family, she often spent the weekends home from boarding school with Dame Te Arikinui Te Ataarangi Kaahu (the Māori Queen, also known as Te Ata) who was considered to be a humble, compassionate and driven leader (Wilcox, 2020). One of the greatest achievements of Te Ata was driving the treaty claim against the Government for compensation of Waikato-Tainui land confiscations. This resulted in the Waikato-Tainui people receiving one of the most significant treaty settlements of that era (New Zealand History, 2020c).

The influence of elite leadership that surrounded Nanaia has shaped and developed her into the leader she is today. She affirms that her father did not consciously influence her decision to enter politics nor was he the type of person to use his networks for personal gain. According to Nanaia, her father believed it was the character of a person that determined their path to leadership (Husband, 2014).

Nanaia spent her school years at Hamilton West, Rakaumanga and finally at Waikato Diocesan, a girls college where she boarded for five years (Husband,

2014). She attended The University of Waikato to study law before transferring to The University of Auckland where she completed a Bachelor degree in Arts and a Masters degree in Social Anthropology. Nanaia believes in the transitioning of leadership where those who have led become mentors to emerging leaders.

Nanaia attributes her leadership style to being strategic and determined to achieve the required outcome. She confirms that she is driven by the values of the Kingitanga which includes her faith in the Pai Marire religion. She has more than twenty years of experience as a constituent Minister of Parliament. The 2017 New Zealand Government elections brought new leadership to the Labour Party. Nanaia was appointed to the role of Minister of Māori Development and Local Government. She was also appointed the role of Associate Minister for Environment, Māori Housing and Trade and Export Growth (New Zealand Parliament, 2020). When interviewed by journalist Dale Husband (2014, n.p) he questioned "why she chose Labour as your political party"? Her response was:

> What made me settle on Labour were the experiences in my community after the Roger Douglas "reforms" in the 1980s. There were so many job losses and houses sold and other things that hurt my community. I grew up hearing Koro Wetere promoting what Labour stood for and yet here were these reforms being carried out by Labour.
>
> I thought, hell no. There has got to be a better way. I am solid on the Labour Party becoming, once again, what it should always have been when it was at its best and that it should become even better. Those Roger Douglas "reforms" in the 1980s really hurt our communities.
>
> It was the Labour Government making those "reforms". But that really was not Labour in action. Labour has a lot of ground to make up after those policies changed the way ordinary people started to see the party. I am still with Labour because I know we are better than that. We can achieve much greater equality and have an economy and an environment that make this a better country to live in.

Much fiery debate took place within society and in Government chambers with the introduction of The Foreshore and Seabed Bill 2004. This Bill concerned the ownership of the foreshore and seabeds throughout New Zealand which Māori have

the right to claim based on the treaty (Kotua, 2004). The Bill tested the loyalty of many Māori Ministers in Parliament between their political party and Māori. The acceptance of this legislation resulted in Dame Tariana Turia resigning from the Labour party and joining other Māori Ministers in co-founding the Māori Party. Initially, Nanaia was opposed to the Bill, however, on the third reading, she became supportive of it and decided to continue as a member of the Labour Party.

In an interview with Wilcox (2020), Nanaia mentions that during the foreshore and seabed debate, Te Ata phoned her to offer her some advice about the quality of leadership. Although Nanaia did not disclose the entire conversation she expressed a small insight into the comments, “in good times people will see the good things and in hard times the people will know the quality of your leadership”. Her decision to continue as a member of the Labour Party through the foreshore and seabed discussions was her belief to maintain better relationships between Māori and the Crown (Wilcox, 2020). Her determination to challenge those who sit in the decision-making seats on behalf of Māori is a characteristic that she learnt through observing great leaders throughout her upbringing. The two worlds of Māori and Pākehā governance have historically been at different ends of the table since the signing of the Treaty of Waitangi. However, as a Minister of Parliament, Nanaia is responsible for the administration and policies pertaining to the wellbeing of Māori. One of her roles in the House (Parliament) is to introduce new legislation referring to Māori and lead the conversations that belong to her portfolio's.

A recent test of the relationship between many Māori and the Government is the protest taking place at Ihumātao. Behind the scenes, she is working to facilitate a resolution. In an interview on a current affairs television show ‘The Hui’ (Stevanon, 2019, n.p), Nanaia voiced that “the rezoning of Ihumātao didn't go through the consultation process you would expect. The situation at Ihumātao is a unique set of circumstances born out of legacy”. Nanaia is a leader who strives to uphold the values of a fair and decent society.

An example of her leadership was when she was the lead treaty negotiator for her tribe Maniapoto. Her speech to the Crown showed sincere compassion and understanding (Barry, 2020, n.p):

> Today we mark the next step on our journey towards resolving the historical injustices of the past as we must, to build a bridge towards a future our tupuna had envisaged for the next generation. Our people are our greatest asset, and we are encouraged by the way in which our agreement in principle, reflects a commitment to crafting an approach to invest in a strategy of wellbeing defined by the iwi and partnered with the Crown. Sure, it is not a quick fix but a committed relationship going forward between Maniapoto and the Crown is a start.

Figure 22: Hon Nanaia Mahuta – Newshub.co.nz

The Rua Kēnana Pardon Bill (2019) is an apology and pardon from the Crown in regards to the murder, rape, pillage and punishment of Rua Kēnana and the community of Maungapōhatu. Having Māori representation in Parliament is crucial to the wellbeing of Māori society. During the reading of the Rua Kēnana Pardon Bill 2019, Nanaia was seen to be emotional. The above photograph was captured as she read her ministerial statement (Perry, 2019, n.p):

> This Bill acknowledges the suffering of Rua Kēnana and his descendants for the ongoing hurt, shame and stigma as a result of the Maungapōhatu invasion. The Crown will, through this legislation, apologise to the descendants of Rua Kēnana (Ngā Toenga o Ngā Tamariki o Iharaira) for the lasting damage caused to the character, the mana and the reputation of Rua Kēnana and his uri (descendants).

It is difficult to hold someone accountable for their decisions when you do not sit at the decision-making table. Nanaia (Selwyn & Katene, 2017, n.p). believes that "being a politician is all about serving the people". Her primary focus is community development. Nanaia was the first Māori woman to have held the position of Minister of Māori Development. During her time in Parliament, Nanaia continues to support policies and initiatives that build the capacity of communities, especially social service organisations, education, employment, training opportunities and the continuation of the Treaty settlement process. In November 2020, The Prime Minister of New Zealand announced Nanaia to be the newly appointed Minister of Foreign Affairs, consequently making her the first Māori woman to obtain and achieve such a position (New Zealand Government, 2020).

Nanaia is identified worldwide also as the first woman to wear moko kauae in Government. In an interview with Paranihi (2019, n.p), Nanaia explains that her moko kauae is "a gift that symbolises the many achievements within her iwi - it is for the betterment of our families and our children and grandchildren can see their own pathway from long ago". Her decision to wear moko kauae represents the anniversary of her father's death. She also stated that she wants her moko to inspire her daughter "as a young Māori woman I want my daughter to know that everything is at her fingertips, she just needs to reach forward and grab it".

Nanaia is a role model to many young Māori women proudly demonstrating the leadership characteristics taught to her by influential traditional Māori leaders of the past. Nanaia had a close connection to her father and Te Ataarangikāhu. She made mention of her mother in the interview with Wilcox (2020) confirming that her mother was the supporting foundation of her father's visions. As a family member of the Kīngitanga, Nanaia was nurtured by great leaders with hundreds of years of historic Māori knowledge that has been passed down through the generations. This included their values and beliefs of Māori leadership and being servants of the people.

Conclusion

The experiences of the wāhine determined their pathway in life, whether consciously or unconsciously. Experiences can prepare a person for their chosen journey armed with new knowledge, passion, or authority. Many of the events or discourse become the backbone of their journey helping to guide them in finding their life's purpose or mission. Jensen (2015) explains that this is known as their personal narrative. Narratives consist of reality inclusive of identity by utilising the social tool of language. The importance of this study is to acknowledge the Māori women who are making breakthroughs in their chosen field to inform, inspire and encourage the next generation.

In each mana wahine narrative, I have described specific events and achievements in their lives. An insight into their childhood was demonstrated which included a portion of their education and family background. The profiles have established a personal view of each leader that was unique to their lives. Evident in the narratives is the sacrifice and commitment to their roles and Māori. The following chapter discusses the apparent similarities of these leaders including an analysis that is formed through implementing the research framework. Themes that emerge from the findings and analysis will be revealed in the concluding section.

Chapter Five

Findings and Analysis

In using narrative analysis, the research provides generalisations of thinking, action, meanings and attitudes relating to the attributes of the Māori women leaders. Within a personal narrative are unique events or discourse that are exclusive to that person. This chapter considers the profiles of the mana wāhine in the previous chapter. Each of the principles from the research framework is compared and discussed with the key individual experiences and discourse in the narratives. Specific similarities are also identified amidst the leaders mentioned throughout the literature in chapter two. This chapter ends with identifiable themes that have emerged through the findings and analysis.

Tika

Tika was seen to be a common thread in the mana wahine narratives. In wanting to create a politics club or implement something that appeared controversial to the school, Linda demonstrates that she is a non-conformist. A non-conformist is someone who does not conform to the ideologies of other people's beliefs of how we should act or behave (Grant, 2016). In other words, they are not followers and use their personal experience and life skills to make their own decisions. In order to make these decisions, a person will have a considerable understanding of the society in which they live. They view the world using a different lens compared to those who are followers.

Linda believed that through education she would be able to implement her skills and experience to bring about change to the education system fashioning to the needs of Māori learning. Her accomplishments to date have resulted in her positioning of leadership with the respect and following of Māori and non-Māori. I found Linda to be Tika in her stance to improve the education system for Māori. As

a consequence to her achievement of legitimising Māori and Indigenous methodologies, Linda has contributed to changing the mindset of many Māori and Indigenous researchers. As seen in the literature the education system for Māori has historically been an uncomfortable journey where Māori were unable to learn and maintain Māori custom and language. While most students have traversed through a mainstream system the commitment to Māori language and Māori ways of learning has evolved due to the actions of Māori scholars and leaders. The enthusiasm that Linda has demonstrated toward improving Māori education is likened to that of Dame Iritana Tāwhiwhirangi who is mentioned in the introduction chapter.

Both mana wahine leaders are notably dedicated to advancing the recognition of Māori ways of learning and understanding. The Kōhanga Reo and Kura Kaupapa Māori movements were the beginning of providing a Māori environment where Māori language and Māori culture are at the forefront of learning. Kōhanga Reo is founded on the principles of whānau and knowledge as a collective in a facility developing and revitalising reo Māori and tikanga Māori.

Pania required supporters to increase the level of awareness regarding their campaign in the hope of achieving a decisive and positive goal. A leader needs to have excellent ability and capacity to draw in people. Many people appear to overlook this skill. Each person has their own personality therefore, for Pania to be able to gather thousands of people to support their cause, she had to have the right personality and charisma. For the individuals that follow her, Pania has the value of Tika which legitimises the activities that she embraces as being correct (Newton, 2019, n.p) “I have always been a firm believer that if your kaupapa is tika and pono you can never go wrong”.

The use of the words tika and pono in her comment is evidence that Pania believes she is doing what is right. The many followers that have gathered to support her and the movement is also confirmation that Pania is Tika. Her efforts have continued to promote, disrupt and intervene in the development of land at Ihumātao. Her ability

to create a collective action saw a massive number of individuals gather together to coordinate and protest, which created a powerful impact. Pania has established a sense of trust from the people. She is heard to speak the words tika and pono which not only mean correct and true but also have a spiritual origin that contributes to a person's mana. A person with mana has the authority and power to influence others. Dame Whina Cooper has opened the doorway for leaders like Pania to continue fighting for the conservation and protection of Māori land. Although Pania is of a different generation, her characteristics appear to be equivalent to Whina.

Moana captures her audience through radio and television. Breaking through the boundaries of colonial bias in the music industry was challenging, although Moana is not afraid of pushing boundaries. The difference between singer-songwriters like Moana and other artists of the 1980s is that Moana wrote and sung bilingual songs that had political statements promoting reo Māori and Māori culture. The music world of New Zealand in the 1980s was a male-dominated environment and Māori female artists were a minority. Moana (and her husband of that time, Willie Jackson) were determined not to allow the music industry to continue discriminating against Māori.

Determined to have Māori music broadcast on radio, Moana not only fronted Tribal Beats but also promoted and advocated for all Māori artists to be heard. She has contributed to the recognition of Māori music in its entirety. Her courage in combating and addressing the issues of bias towards Māori music in the 1980s has advanced the perception of the music industry with a positive outcome for future Māori artists. Her actions display the principle of Tika where she has contributed to the fostering of Māori music which was the steppingstone to Māori music being played on mainstream radio.

A leader who is loved by the people as a result of their actions and work ethic often emerges as a role model. They are a person who others see as worthy of imitating and admiring. As an Olympian, Lisa models a standard of excellence, dedication, perseverance and motivation. Lisa has immense pride in herself and the nation of

New Zealand. This can be seen in the certainty that Lisa shows when wearing her New Zealand sporting attire and when she takes the winners platform. As she stands tall and waves the New Zealand flag, her arms outstretched, pride glows from her face. In her youthful age, Lisa has already achieved more than others have in a lifetime and continues to remain humble in her victories. I apply the principle of Tika to Lisa as she is a role model for future sportswomen and enthusiasts. Lisa holds herself to account for her own efforts and mistakes and never takes for granted that she will always be victorious. She trains tirelessly and in return for her discipline, she receives the results that she aims for. These are honourable characteristics to demonstrate to the future generation.

Nanaia is also results-driven in attempting to correct the historical and continued wrongdoing of the Government that has damaged Māori culture and society. Her comment on the programme 'The Hui' regarding the rezoning of Ihumātao and the circumstances born out of legacy is her acknowledgement of the injustices of the past, both with the previous Government and the land confiscations that took place in the 1800s. Nanaia belongs to the Waikato-Tainui tribe that were gravely affected by the Crown confiscations of Māori land. She is positioned at the table where the country's decisions are made. Her contribution to these decisions is to ensure that they are not detrimental to Māori. Nanaia is following in the footsteps of her ancestor Te Puea who understood the need for a Pākehā education. Te Puea ensured that the future descendants of the Kīngitanga would understand both Māori and Pākehā society.

Nanaia believes that she is best located in the nerve centre of Pākehā society. This is where the legislation and policies that govern New Zealand communities are maintained and created. Although she is not the head of the Kīngitanga, she carries the values and beliefs with her and in her work. As the first Māori woman to achieve the role of Minister of Māori Development, I apply the principle of Tika to Nanaia. According to New Zealand History (2020) the establishment of Māori seats in Parliament began in 1868. However, the allocated four Māori seats at that time were for Māori men and not for Māori women to obtain. To date, the number of Māori

seats in Parliament has increased from four to seven, one of which Nanaia holds. In her position as a wahine Māori in parliament, she has achieved a considerable accomplishment. Her ministerial role gives her the authority to oversee the developmental discussions concerning Māori society. This includes correcting the historical injustices afforded to Māori. An example of her work is seen in the Rua Kēnana Pardon Bill (2019) and in her stance taken in the Foreshore and Seabed Bill 2004.

Pono

The genuine responsibility and devotion of the mana wahine leaders were evident in their stories and experiences. Linda has devoted her life to her career in order to bring awareness of colonialism as a historical and continued concern of Māori society. Her viewpoint for educating and nurturing future scholars and leaders of Māori has been consistent for more than thirty years. Her achievements have added to the recognition and validity of Māori knowledge in an educational setting. For her dedication and commitment to Māori education, I believe she has the principle of Pono.

The point of decolonising a mindset is a journey of removing white systemic thinking from a colonised race. Māori is a colonised race whether we like it or not. Linda provides an in-depth insight into how Māori can return balance to their way of thinking while living in a bi-cultural society. If and how Māori choose to change the lens through which they view the world and behave is entirely up to each person. Educators like Linda continue to inform on subjects that concern Māori society. Her passion and desire to bring about change through education has resulted in her being the recipient of many elite awards and executive positions. By extending her knowledge and teachings to a national and international audience she is also informing other Indigenous cultures of potential ways to reclaiming their identity as an Indigenous nation of the world.

Pania also has reached the international audience although in a different capacity to Linda. For many people, the protection of land and Indigenous rights is a global argument (United Nations, 2007). The sacrifice and dedication required to addressing the concerns of Ihumātao were visible in Pania's narrative (Newton, 2019, n.p) "we have been in this campaign now for five years. There have been ups and there have been downs, but for us, it has always been to fulfil our responsibility to the whenua at whatever cost".

To volunteer and continue driving a campaign for five years, is more than dedication and commitment, it is an allegiance to her people. Pania is 'walking the talk' which is evidence of her solid character. She is on the frontline encouraging the followers and supporters to be heard but to remain peaceful. Pania forgoes her personal time to coordinate and plan strategies, including the organisation of onsite operations of the land occupation. The operational process includes sustaining the supporters, the people of the land that are driving the campaign and the visitors who arrive daily to show their support. As a speaker of truth and a person who leads in serving the needs of the people, I apply the principle of Pono to Pania.

In contrast, Moana has employed music as her method of protest. Her music carries her message and aspirations of moving Māori forward out of a colonised mindset. Moana is a confident Māori woman whose honesty and devotion to issues pertaining to Māoridom have stayed firm throughout her entire career. In the 1980s a Māori cultural renaissance which emphasised topics such as sovereignty, tikanga and the survival of reo Māori stimulated an awareness of identity among Māori musicians.

The song Treaty is in reference to the Treaty of Waitangi and in the lyrics, Moana is challenging the Government to honour what Māori had conceded to. She also affirms the impact that Māori have felt emotionally and spiritually due to the Crown dishonouring the agreement. In her song Moko, Moana is promoting the traditional art of tā moko with a message that moko is not merely a tattoo. Moana is attempting to educate non-Māori that moko has a connection to Māori heritage and ancestral

bloodlines. In every line of the design is a message. The principle of Pono is evident in Moana's narrative through her courageous character in continuously challenging the Government, and Pākehā due to historical distortions of Māori culture and custom.

The principle of Pono for Lisa is demonstrated in her integrity. This is a characteristic that she learnt from her parents during her upbringing (Sport New Zealand, 2020, n.p) "what they taught me was the importance of discipline, the value of turning up to training every day. What mattered to them was integrity, showing your appreciation for the people who help you, being aware of a situation and being realistic. Sport, for them, was a way I could learn some values for life". Integrity is an underlying foundation in the principle of Pono which includes being true, honest and sincere. Lisa has achieved a status of excellence by aiming high and persevering in the face of difficulties. These values are prominent in her accomplishments and behaviour. Leaders who hold the value of Pono stand up for themselves and what they believe in while implementing appropriate disciplines displaying sound moral and ethical behaviour.

Nanaia on the other hand is accountable to the people that she represents. Nanaia is a long-serving and respected Minister of Parliament for her electorate Hauraki-Waikato. She is someone who brings about progress. In the first twelve months of her role, she began to make changes to the process of local government. Nanaia is currently reinstating the social, environmental, economic and cultural wellbeing of people, as the primary focus in the decisions made by regional councils. Her continued re-election to Parliament is confirmation that she is Pono in her leadership. Authentic leadership and success are in the voice of the people. Her motivation behind her leadership is the values that were instilled into her through the teachings of great Māori leaders like her father and Dame Te Arikinui Te Atairangikaahu (Māori Queen). As a politician, she stays firm to the values of her elders and heritage. She continues to hold the Government to account for the wellbeing and advancement of Māori communities.

Aroha

Through the investigation of readings and recorded information, I have found Linda to be a person who has compassion for Indigenous peoples. Her time invested in paving a new path and mindset away from Western thinking is a valuable virtue to pass on to future leaders. Her book ‘Decolonizing Methodologies’, opens the reader's eye to an Indigenous view and recognises the blatant use of white privilege.

For many Māori who are disconnected from their Māori heritage, having the opportunity to compare how they view the world, to how an Indigenous person sees the world can be life-changing. As a Māori academic Linda shows care and support through mentoring and guiding the next generation of scholars and academics. Her leadership is inspiring to many which she shares with encouragement and empowerment. Therefore, her actions employ the principle of Aroha. Her empathy toward Māori poor living standards and the impact of language loss is evident in her work. Her decision to educate and prepare the next generation in an attempt to transform the inequities in society demonstrates her compassion for people.

Pania abandoned her paid employment to support a movement to protect ancestral land. She mentions in a comment a deep connection and desire to sustain the land for the future generation. In her dialogue where she indicates the feeling of something calling her for a purpose is recognised by many Māori as wairua. Wairua provides an inner sense of purpose that burns inside a person. It is ignited by a spiritual calling. Wairua gives a connection to both the seen and the unseen world and provides guidance to the path of good.

Pania has a secure connection with her Māori identity which accounts for her feeling of responsibility to the land and her people. Her desire to reduce the suffering and struggle of both the people and the land is detectable in many of her statements. In her comments, she positions herself as being one with the land. The sacrifice of her personal aspirations is evidence that Pania is driving the Ihumātao campaign not for herself, but for her whānau, hapū and iwi. She is attempting to

change a dire situation by turning it into a positive circumstance for the future generation, for these reasons I apply the principle of Aroha to Pania.

In comparison, Moana (Misa, 2019, n.p) acknowledges her Aroha for Māori and for the future generation by expressing the need for a conscious movement to improving relationships both spiritually and physically, “the goal for me is to be part of a movement which builds connections, which reminds people that there is value in being connected spiritually and to your ancestors, to your descendants, to the earth, to each other. There is so much division now, that building relationships and connections are more important than ever”. In this statement, it is evident that Moana is passionate about empowering others to shift their thinking and the way that they see each other. Her understanding of pain and suffering due to discrimination and racism in society is notable in her work and in her emotional interviews. This motivates her to push through tiredness from constantly battling the challenges.

As a compassionate person Moana has not only sympathised and shown empathy for Māori, she has also actively contributed to bringing about an awareness of Māori suffering to the world. Through art, music and film, Moana expresses her thoughts, her feelings and her emotions. The principle of Aroha is attributed to Moana, through her actions of attempting to bring people together into a sense of common accord.

Lisa demonstrates the principle of Aroha in her appreciation for those who support her behind the scenes and also for her fellow medalist winners. In her acceptance speech at the Matariki Awards where she won the award for Excellence in Sport, she acknowledged her supportive family, her partner and the many who were not in attendance that night. She stated that there are some fantastic paddlers coming through and it is exciting times for New Zealand sport (Māori Television, 2020). Her eagerness to share her experiences to help advance potential future sporting leaders will create opportunities, especially for women who may not necessarily receive this form of support from male mentors. As a compassionate leader, Lisa is

inspiring women in the sporting world to work for their dreams and understand that their goals are achievable.

Compassionate leaders hold themselves and their ethics to a high standard. They seek to understand people which brings awareness of how to guide and support others (Campbell, 2020). Aroha is an essential principle in woman leadership. In the reading of the Rua Kēnana Pardon Bill (2019) which was broadcast on national television from Parliament, Nanaia was unable to manage her emotions. As she read the Bill, tears flowed down her face as she acknowledged the wrongdoing of the Government against the people of Maungapōhatu and the descendants of Rua Kēnana.

An impassioned speech is noticeable in the tone of a voice, through the pitch, through the volume and the pauses (Perry, 2019). When Nanaia spoke, her voice quivered and she took time to pause between every sentence to control her emotion. When a person delivers an emotional speech, it is often because they are connected to the material or subject (Phillips, 2015). I believe that Nanaia understood the depth of intergenerational trauma caused by the Crown as a result of the attack on the peaceful settlement of Maungapōhatu in April of 1916. The testimonials from the community of Maungapōhatu and the descendants of Rua Kēnana demonstrated the agony, the loss of mana and the damage to families that remained as an outcome of the raid. The emotional connection that Nanaia displayed toward the misfortune of others is a demonstration of the principle of Aroha.

Māramatanga

To create an effective change a person must have understanding. Linda identified how she would utilise education to implement her passion for change. Evidence of her understanding is obvious in her many accomplished awards and in receiving the Insignia of a Companion of the New Zealand Order of Merit for services to Māori and education. Linda is a changemaker. The mindset of a changemaker can be positioned in three divisions. The first part is ‘the purpose’. The purpose is about

why we do what we do and what drives us. The second part is ‘the people’ – why your inner circle is a critical success factor and how to optimise its set up and the third part is ‘the persistence’ which is about the tools and tactics for implementation (Grzeskowitz, 2019). The purpose for Linda is to bring awareness to the injustices afforded to Māori through Western values and belief systems. She understood that education is a powerful tool to implement and share a Māori worldview. Her twenty-plus years as an educator, scholar, lecturer and author has been driven by her persistence to increasing Māori knowledge and methods of learning in mainstream educational structures. This indicates that Linda practices the value of Māramatanga.

A Māori method of intergenerational teaching involves people of a different generation. This is also known as a transfer of knowledge which generates a learning outcome by preserving the knowledge of the past, for the generation of the future (Archibald, 2020). A traditional Māori method of learning is a mechanism implemented to maintain knowledge founded through the life experiences of Māori ancestors. Intergenerational teaching creates inclusiveness in the family setting. Pania has created a space where people of all generations have gathered to support each other and in doing so, they are sharing knowledge through storytelling and song. The land occupation at Ihumātao has become a traditional Māori community in a modern-day environment. The foundation of learning through the connection between Māori and the environment is essential to understand a Māori worldview. Combining the experience of Pākehā and Māori society, Pania is able to share the full context of the historical and present situation at Ihumātao. I therefore apply the value of Māramatanga to Pania.

Moana found her purpose in the form of music. Moana has received many awards and national recognition including a New Zealand Order of Merit for services to music and Māori. The understanding that Moana has to the positioning of Māori in society began in her tertiary years and the teachings of her Professors. Her perspective and expression to the resulting factor of colonialism in Aotearoa (New Zealand) are notable in her everyday actions. By creating a new direction in Māori

music Moana has brought forth the traditional practices of haka and waiata into a contemporary mix of songwriting and performance. Moana has incorporated the style of mōteatea into her music. Through the combination of traditional and contemporary art, Moana established a new style of Māori music. Her impact in New Zealand and across the world saw her contribution to Māori music, art and culture honoured with an abundance of awards. For her understanding of traditional music and creating a new trend to deliver political messages, I contribute the value of Māramatanga to Moana.

Notably evident in the narrative of Lisa, is that she is a unique wahine athlete. Her dedication to her training and strict routine is commendable. Excellence and outstanding achievement can be standard in an athlete however, Lisa is forceful and continues to grow strength and agility in her sporting career holding consecutive world titles which are of the highest standard. This is the result of her commitment to self-development. Her training on the water twice a day and her strength training through other activities that improve her level of performance shows her dedication and self-motivation. Creating variety in her training regime keeps her focused and stimulated. Lisa understands the negative impact on her body when consuming the wrong food or not allowing time to rest. The understanding of mindfulness and wellness for her body and soul affords Lisa the value of Māramatanga. The devotion that Lisa demonstrates in her sport comes from her understanding of what it takes to be a world champion. This accounts to the awareness that she displays in not taking for granted her previous victories and world records.

New Zealand history shows that the relationship between Māori and the Crown needs to improve as society moves forward into the future. A collaborative approach is prefered for the betterment of the people and equal society. The Kīngitanga is a movement that derived from the discrimination bestowed upon Māori by the Crown. The history of the Kīngitanga and dealings with the Crown are well embedded in the knowledge base of Nanaia. Recognising the historical injustices, she can move with awareness and determination to improve the gap between Māori and Pākehā. Nanaia believes her place in Parliament is where she

can be successful in implementing strategies for an equal society. She has vision to move forward with the understanding that Māori must be treated fairly as equal partners. Her upbringing taught her that with a strategic plan that focuses on the people, a positive change could take place for Māori in society. Her identity and historical tribal knowledge developed her secure and strong desire to improve society for Māori who have been displaced and discriminated against. Nanaia is clearly not a follower, as seen in the debate regarding the 2004 Foreshore and Seabed Bill. She took the time to understand all the information and the situation before making her decision based upon her understanding of the new knowledge and interpretation of the circumstances and consequences therefore, I apply the value of Māramatanga to Nanaia.

Mātauranga

Knowledge is a skill acquired through practical experience or education. During her upbringing, Linda gained knowledge of political concerns and issues in society. The Ngā Tamatoa social activist group heightened her non-conformist thinking, values and beliefs. Her experience as a researcher of health in Māori communities showed her that Western methods of research did not justify the reality of Māori wellbeing. Over the years of working in mainstream educational facilities, Linda identified the need to validate the Māori and Indigenous approach to research. This provoked the idea for her publication 'Decolonizing Methodologies'.

Her book has been reviewed as an impressive composition of writing that employs levels of complexities of women's liberation and Indigenous expertise (Hawthorne, 2003). It provides ownership of Indigenous culture and language according to the individual or community's identity. 'Decolonizing Methodologies' provides a solid foundation of a way forward into recognising Indigenous ways of thinking which I believe are not solely for research. Māori can relate and implement many of her messages of decolonisation into their everyday lives. Linda has contributed to the transformation of research and education for Indigenous peoples, which represents the value of Mātauranga.

The time spent at university was significant in shaping Pania for leadership. Although she has not yet followed her original desire to be actively practising law, her experiences during her university years contributed to her decision to return to her homelands. According to her statement, (Newton, 2019, n.p) "through university, I got involved with many different student body politics groups and different protests around the country. When I finished my studies at university, this came up and it made sense to me what my purpose was, to protect and preserve this whenua". The knowledge that Pania gained through her degree at university strengthened her understanding of the legislation and processes. Her experience in student body politics and protests granted her knowledge of social activism. Using her combined expertise of both worlds, she can be confident as the spokesperson for the Ihumātao (SOUL) campaign. She maintains that the people and supporters of Ihumātao are peaceful in their stance to protect the land.

The desecration of sacred land has been a long legacy of colonial conduct since Pākehā arrival to Aotearoa (New Zealand). Pania is also of the millennial generation where social media is a powerful tool that she has used to promote and gather supporters for their cause. The powerful statements and videos posted on social media rapidly went viral around the world. The more people support a specific cause and spread the message increases the pressure on organisations or the Government to reconsider their actions. Online activity can reinforce a collective identity. Where there is unity, there is strength. It is through Pania's varied knowledge of both the old world and the modern world that has placed her into the position of leadership. I believe Pania is demonstrating the principle of Mātauranga.

The achievements throughout her career have promoted and positioned Moana as an accomplished artist. The university years for Moana informed her of the colonial legacy in Aotearoa (New Zealand). As identified in her comments (Cunningham, 2017, n.p) "the more I learnt about how the law had been a tool of colonisation in NZ, the less I wanted to practice". Moana decided to express her knowledge through music. In 2008, Moana received a Music Industry Award at the Māori Waiata Awards. Moana was recognised as an individual who has been active in the New

Zealand music industry and who has contributed to a positive impact on Māori Music. She has achieved many accomplishments and overcome varied obstacles in her career that have challenged her values, beliefs and identity as a Māori woman. Her induction into the New Zealand Music Hall of Fame is a confirmation of the impact that she has made on the music industry. According to the New Zealand Music Hall of Fame (2020) an artist must have released work twenty years before their invitation into the hall of fame. The artist must have demonstrated unquestionable musical excellence. The basket of knowledge that Moana has received from her life experiences and understanding of the world affords Moana the value of Mātauranga. Moana has demonstrated that music is a language to unify, educate, inspire and comfort people.

Lisa is eminently pro-active when it comes to self-improvement. Her comment to Sport New Zealand personnel Colin Powell (2020, n.p) “learning from failure” demonstrates her knowledge and ability to identify her weakness and improve on those specific areas. She continued to explain “you are always looking for improvement, that the status quo isn't good enough and you’re always trying to find a place to grow and learn as well”. Understanding failure increases the will to outperform problems. It gives the ability to return with more determination and want. As much as failure can affect a person's emotional feelings it is through failure that we can learn the most significant lessons.

Reframing failure increases growth and worth and makes a person more visible and inspiring. Lisa does not seek the easy way out which is evident in her comment (Ebwe, 2018, n.p) “if you find something challenging, it is essential to work at it, not go around it. I think this is very important for somebody’s growth”. Leaders such as Lisa who are completely honest with themselves develop the ability to pursue personal mastery. With her knowledge, she enables herself to drive for continued growth. Lisa is a young elite sportswoman who has accomplished something amazing that no other Māori woman (or New Zealand woman) has achieved before. She has attained world champion status, Olympic status and has been honoured by the Queen of England for her services to Kayaking. These highly acclaimed achievements are evidence that Lisa holds the value of Mātauranga.

Nanaia undertook the study of human behaviour and culture. A crucial part of understanding human culture is accepting and recognising the diversity and richness of human society not just ethically but also politically. The university degree that Nanaia achieved encompassed these teachings increasing her knowledge of the Pākehā world. According to The University of Auckland (2020) social anthropology investigates the human condition and does so by seeking to understand how people live their daily lives.

Nanaia has a solid foundation of knowledge of Māori history. From the teachings of her father and elders, Nanaia has gained an in-depth insight into the process of treaty negotiations and political issues surrounding Māori society. From a young age, she received a comprehensive view of the world of Māori leadership. She acknowledges the transformational period where visitors to their home would express their concerns for Māoridom and the great privilege she had in being exposed to the richness of knowledge.

The understanding of Māori leadership that Nanaia received is similar to the process of how Pania obtained her traditional knowledge. They were developed purposefully for leadership, albeit on differing levels. Intergenerational teaching was not fixated on one specific plan or realm. Likened to Te Puea and Whina, Nanaia learnt by observing those around her and drawing from conversations between her elders and Māori leaders. She was immersed in Māori politics before she was old enough to realise it. Nanaia is an ally for Māori.

According to Scholtz (2006) “without allies pushing for the protection of Māori rights in the focal point of decision making for society, the judicial victories of positive legislation outcomes will remain volatile” (p. 74). The knowledge that Nanaia has is not a reflection of judicial thinking alone but one of Māori political mobilisation therefore, I believe Nanaia displays the principle of Mātauranga.

Māoritanga

Life experiences help to form a person's opinion and outlook. As a young student in an urban city, Linda took the opportunity to be a part of a movement that appears to have solidified her impressionable worldview. However, I believe she already looked through a Māori worldview as she would not have otherwise become one of the founding members of Ngā Tamatoa. In the statement made by Linda (Husband, 2015, n.p) "we thought this was a Māori movement and we needed to keep that grounded in who we were. In our identity, our whenua, our history and our rights", her dialogue is conducive to the aspect of decolonisation. The critical factors of reversing colonisation are knowing Māori identity. Also essential is understanding cultural and historical stories. Only then can Māori continue the legacy of their ancestors.

Regarding her role in the social activist group, Linda mentions that she had to learn how to deliver a message of what Ngā Tamatoa was attempting to regain. Linda is confident in her identity, which she attributes to the nurturing from her grandmother. A Māori worldview lies at the heart of Māori culture. The acknowledgement of tribal landscapes in connection with Māori whakapapa (genealogy) implements a solid grounding of relationship to the past and the future. Linda's parents were both raised in rural communities that were predominately Māori. Therefore, they too had access to traditional Māori customs and practices. These values and beliefs formed and shaped Linda's identity as a Māori woman. As a result of her worldview, I apply the principle of Māoritanga to Linda.

Receiving Indigenous ancestral knowledge and making a connection with the environment provides a sense of belonging. Pania stated "I was groomed to take up positions such as these and from a young age, I was taught to be a kaitiaki" (Wilcox, 2019, n.p). The responsibility of a kaitiaki is to uphold the mana of the people while protecting Māori natural resources. The position of kaitiaki is to express an absolute authority over all taonga, sustaining it for the future generation. She further explained "for us, as Māori, we say to know where you are going you must know

where you come from. The land and this environment motivate me and inspire me to succeed".

Pania affirms the strength and connection to her identity as a Māori in her actions and dialogue. Throughout her interviews and media reports, she continuously identifies with her Māori heritage. In an interview (Wilcox, 2019, n.p) she mentioned "this whenua is our tūrangawaewae (sense of identity), it is the place where I feel my greatest sense of belonging and place". The use of Māori wording, tūrangawaewae, whenua and tupuna, accredits to her relationship with the Māori world. Consequently, I apply the principle of Māoritanga to Pania who's leadership is driven by Māori values and beliefs.

The connection that Moana has to the Māori world is apparent in her dialogue, in her lyrics, in her performances and her appearance. Moana feels a responsibility to preserve and maintain Māori heritage. In her career, Moana is seen to think and act as a Māori first and foremost. The family move from Invercargill to Rotorua strengthened her understanding and attachment to her extended whānau as she became engulfed in Māori custom and culture. This might not have been the case if her family had continued living in Invercargill where Māori are a minority.

Through her life's work, Moana has contributed to validating Māori culture in a Pākehā society. She is confident in her Māori identity and challenges systemic bias and racism when it arises. When her song 'AEIOU (Akona te reo)' which is almost entirely written in English, was refused to be aired on mainstream radio, she accused New Zealand radio of racism in continuing to ignore Māori music. Her success is defined by the quality of her leadership and living her passion with integrity. Moana uses her profile to bring awareness to the inequality in society and the concerns of Māori. For her continued stance and perception of Māori identity, I apply the principle of Māoritanga to Moana.

Lisa is a homegrown wahine who has come from humble beginnings and strong family values. Having strong family values instils a solid foundation of connection and relationships into a person. She acknowledges her Māori heritage in her statement (Training in Paradise, 2015. n.p) “it is special and different. The connection is massive with all the heritage and people. The Māori people in New Zealand are very well connected and Māori is our culture”.

Colonialism has disconnected many Māori from the root of Māori identity. Those that have stable connections are strengthened by constant contact and interaction with whānau, hapū and iwi. Lisa’s comment demonstrates that she understands whakapapa and connection, “we still have the local iwi, which means tribes. There are many tribes around the country, but you know exactly which place your family is coming from. And we have ‘whakapapa’ which is a concept a bit like the family tree”. Therefore, I apply the value of Māoritanga to Lisa. She is seen to be proud of her Māori heritage. Whakapapa is an essential aspect of identity which is the backbone of a Māori worldview as it begins with knowing who you are.

Nanaia expresses her connection to her Māori heritage through language and traditional Māori art. On her back, she bears a large tā moko that depicts her whakapapa. The action of Nanaia wearing moko kauae in the headquarters of the New Zealand Government exhibits extreme progress for Māori, but more importantly, for Māori women. In the early 1900s, the wearing of moko kauae almost became a lost tradition due to Pākehā values and beliefs (Pihama, 2019).

Many other Māori both male and female, have worked in Parliament and yet Nanaia is the first to adorn moko kauae in the highest of elite Pākehā organisations. Nanaia hopes to bring a positive message of Māori culture to non-Māori and Māori alike by promoting the normalisation of moko kauae. She is sending a message that advocates for the acceptance in society of traditional Māori custom and also the authentic symbol of a wāhine Māori. Moko is part of a broader political and cultural revitalisation that is an assertion of Māori political, cultural and spiritual aspirations that connect to whānau, hapū and iwi (Pihama, 2018). Nanaia continues to

campaign for the advancement of Māori custom, culture and society in a Western-dominated environment. For this reason, I apply the value of Māoritanga to Nanaia.

In summary, the findings suggest that Linda is complimentary to Dame Iritana Tāwhiwhirangi because of her passion for Māori education. Both Linda and Dame Iritana have made immense decisive progress in maintaining Māori identity in the education system. The establishment of educational institutes that allow for the teaching of Indigenous knowledge is a significant victory for Māori. The power and control of a classroom that was once dominated by Western education are now overshadowed by Māori custom and beliefs in total immersion Māori schools. It must be noted that given the unequal power relations of employee and employer in the 1980s, attempting to break through the racial and gender bias was not easy for Moana, nor would change happen overnight.

Universality is a strong theme in her songs while never shying away from conveying a political message of oppression regarding land, spirituality and culture similar to the work of Linda. In Pania's quest to preserve and maintain Māori land bringing awareness to the injustices and the continued suppression of Māori voices, she is comparable to Dame Whina Cooper. Both wāhine were able to unite thousands of people in support of their cause and coordinated a march of protest as a method of resistance. The land is a crucial aspect of Māori heritage that provides a place of belonging and identity. Without identity there is no culture. Nanaia coincidentally has similar leadership values to Te Puea. Both esteemed Māori women received a comparable upbringing in the Kīngitanga. Each experienced her own maturity and reality however, the nurturing and development was of equal status, albeit they were both of a different generation.

The analysis of the narratives has identified that all five wāhine leaders displayed the principles of Tika, Pono, Aroha, Māramatanga, Mātauranga and Māoritanga. Although each of the wāhine appears to have strengths in diverse areas in comparison to one another, they have all demonstrated what this study affirms as traditional principles and values of Māori woman leadership. The evaluation

acknowledges that Linda, Pania, Moana and Nanaia have all dedicated their lives to elevating the positioning of Māori culture and custom.

Through their diverse careers, there is an apparent robust connection to Māori identity. These four wāhine have considered it their life mission to challenge Western ideologies and in doing so, they have contributed to the preservation of Māori knowledge and legacy. The impact of colonisation is an apparent influence in their chosen paths. Linda seeks to change the colonial bias in education, both nationally and internationally, while Moana uses film and music to promote Māori culture and art, therefore, resisting Western influence. Pania is arguing for the protection of land against historic Pākehā systems, while Nanaia is combatting policies and legislation from inside the colonial hub to improve Māori wellbeing. Lisa on the other hand is uplifting the perception of a Māori woman in a white male-dominated sport.

The difference in pathways between the five wāhine is that Nanaia was developed purposefully and prepared for her leadership role, just as Te Puea and Whina were. These three wāhine were born into a line of high-ranking families that had a history of producing generational leaders for succession. Without a secure method of development for future leaders in the twenty-first century and beyond, Māori women are left to their own experiences of societal discrimination and bias and they are not as prepared as those who are guided and cultivated with intent. Linda's parents were educators and although they may not have consciously encouraged her into becoming an educator, their influence is noted in her pathway. Moana also had supportive parents although they were disappointed with her decision to leave her law career her father's musical influence is evident in the direction and career she has chosen to embrace. Pania gained a leadership role when she left her career to support a movement that she was educated and nurtured in as a child.

This study has found that all five of the wāhine completed a tertiary degree. The tertiary years were influential in shaping and guiding them into their career. It was also shown that four of them had attended a girls' college during their secondary

years of schooling. Gender-specific education for women contributes to fostering women empowerment. Students that attend women colleges are more likely to graduate inspired and with more confidence. The more significant findings to emerge from this study is the key themes.

The results of this analysis discovered that having a secure connection to Māori identity was the driving force behind their career selection. This strengthened their insightful Māori worldview and formed their opinions based upon their values and beliefs. For Lisa, the absence of historical stories or women leaders to follow and guide her in the journey is undoubtedly a testimony to her character. In a modern world of social dualism, Lisa is bringing forth a new perspective and a new extension of identity to Māori woman leadership, creating a legacy for women to aspire to.

Conclusion

Māori women have been exposed and confronted with discrimination, sexism, institutionalised racism encompassed with colonialism. Where this chapter has provided comparisons and suggestions, it is essential to note that this study is not to undermine any of the achievements or experiences of the leaders, but rather to identify their pathway, strengths and attributes. The identification of similarities in the mana wahine journeys uncovered themes that have contributed to shaping them into the leaders that they are today.

The following chapter discusses the themes and provides the beginning phase of a strategy to move forward and develop the future generation of Māori women. Framed also in the discussion are the research questions whereby revisiting the literature from this study as a whole, provides space to answer the research questions. A discussion regarding the Moko Wahine framework is also included. Reclaiming a collective approach to empowering wāhine, broadens the opportunities for those who aspire to become leaders.

Chapter Six

Discussion

Characterising perceptions or experiences through the literature and narratives has provided the opportunity to determine relevance to the research questions. Understanding that the themes found in the research were not hiding in the data, but rather were waiting to be identified. This study is to discuss and describe the significance of the findings considering what is already known about the research and the topic of investigation. Firstly, a discussion of the themes is initiated. These connect and contribute to a recommended future strategy. Each theme opens a range of discourse that is then added to a plan for the revitalisation of purposeful development for future Māori women leaders. The second part of this chapter contributes to answering the central thesis question: 'How can Māori women leadership be determined in a contemporary setting'?

Although the literature in previous chapters has demonstrated the answers to the research questions, a discussion and reflection of particular nuances are undertaken to reconfirm the findings. This study summarises the significant influences that have changed the development of wāhine leadership through colonisation. It outlines the current knowledge and provides suggestions for pathways to increase the number of Māori women in executive positions. The discussion of the research questions reiterates the traditional education structure that existed in Māori society prior to Pākehā influence. This is followed by a discourse of bias and barriers that have continued to impact the value of Māori women knowledge and authority. A deliberation of how this study may promote wāhine is undertaken, followed by an educational strategy for tertiary level and the development and nurturing of future Māori women leaders.

Identity

It must be highlighted that whakapapa is a framework for identity. According to Mead (2003) whakapapa is significant in knowing who we are as a Māori and where we come from. The exploration of mana wahine narratives established that four out of five of the mana wahine displayed a connection to te ao Māori including reo Māori. This provided them with a greater understanding of their identity as Māori women. Language and culture are vital elements of Māori wellbeing and identity. Knowledge is held and shared through traditional narratives that were historically orally transmitted in reo Māori (Mead H. M., 2003). Māori language in combined song and performance, are conducted on a regional and national stage bringing together thousands of people from all over the country, keeping connections for both urban and rural Māori communities. The continuity of Māori cultural identity is critical in Māori society.

To be a speaker of reo Māori is not only about the spoken word, but also the culture to which it belongs. The dis-establishment of ancient pathways and traditional Māori society has resulted in the unbalance of mana wahine in leadership and the disengagement of many Māori women from their identity. Foundational to this is a statement from Pihama (2001b, p. 33):

> What has happened in our colonial experience is that many Māori women have been denied access to what may have been termed mātauranga wahine or Māori women's knowledge. When we place that alongside the denial of Māori theories, language and culture, we find ourselves in a position where in order to theorise about the world and our experiences of colonisation we must recreate our theories and means of analysis.

As evident in the previous chapters, the colonial experience has for many Māori, been successful in removing Māori identity and connections. The ancient pathways of developing Māori leaders taught the spiritual and physical aspects of te ao Māori. Traditional knowledge was a focus for development where laws, customs, protocols and Māori principles and values were reinforced. Colonialism re-directed the focus of Māori education which has for many Māori created an evolution of identity that has adapted as a result of social and environmental impact. In a pre-European

period, Māori identity was defined as whānau, hāpu and iwi. As described by (Durie, 1997, p. 1):

> One hundred years ago the main problem facing Māori was one of biological survival, the challenge today is to survive as Māori, to retain a Māori identity, while still being able to participate fully in society and the communities of the world. Although the 1996 census has confirmed that any probability of genocide is remote. The Māori population has never been more numerous. There is some justified concern that mere survival will achieve little if it is not linked to secure identity and a Māori centred approach to development and wider access than currently exists to the range of disciplines necessary for advancement in today's world.

In a modern-day environment where Māori men and women have become individualised, they must first understand who they are as individuals in their separate identities. I believe that this is a crucial phase in reversing the impression of being an oppressed group, therefore restating the expressions of identity as mana wahine. As mentioned by (Durie, 1997, p. 14):

> All too often, New Zealand's past policies have erred on the side of devaluing Māori realities and in the process undermining Māori confidence and the impetus for positive development. It is time now to do the opposite: to employ research methodologies and approaches to teaching which place Māori at the centre, to facilitate a more secure identity for Māori by increasing opportunities for accessing Māori resources, to avoid misappropriation of Māori intellectual knowledge while encouraging ongoing retention, transmission and development of that knowledge, to enable greater Māori participation across the range of sciences, humanities and professions without compromising a Māori identity.

Identifying oneself as an individual does not mean to distance or disengage with the collective group as Māori, but to continue to focus on the inner essence and to redefine Māori woman while maintaining the relationships that connect them to whānau, hapū and iwi. Tribal affiliations and communities are the focal points of Māori society. However, it is the individual uniqueness of mana wahine that many Māori women have lost as an impact of colonialism. Whakapapa is the identifiable connection to te ao Māori (Rewi, 2010). It is common for many Māori who stand in a formal setting to inform the audience of their identity by reciting their pēpeha,

which is a statement of their personal connection to both people and ancient tribal landmarks. Mikaere who is cited in (Te Huia, 2015, p. 21) indicates:

> Whakapapa establishes that everything in the natural world shares a common ancestry. With this knowledge of interconnection comes an acute awareness of interdependence which, in turn, fosters the realisation that our survival is contingent upon the nurturing of relationships, both with one another and with the world around us.

The primary function for Māori is the belonging to a group encompassed with ancient culture providing both emotional, spiritual and educational gratification. Identity is how a person defines themself and how they also define others. Maintaining self-identity is significant in strengthening a character. The mana wahine narratives showed women who were secure in their identity as Māori, giving them confidence in their journey to leadership. Māori who know where they come from, who they are and their connection to their tribal lands increase their mana. As notable in the narratives, Māori women who have a close association with their culture have confidence and a stable grounding by connecting with their past, present and future. There is a power in knowing your identity. In te ao Māori, when someone is attempting to assert their authority over you, it does not mean that they have more mana than you. According to Iti (2020, n.p):

> Knowing your identity can give you the confidence to challenge their authority and if they use that authority and ignore the elements of respect and understanding to achieve their goal, you are no longer equals.

This is an abuse of authority which is of a Pākehā worldview that is evident in the application of the Treaty of Waitangi and many other policies that deny Māori a voice. Despite the deliberate suppression of Māori culture, whakapapa has played a part in the resilience of Māori and the ability to challenge colonial influence confidently. Te Rito (2007, p. 4) notes:

> Throughout the impacts and challenges arising from colonisation over the last two centuries, Māori has refused to lie down on a pillow of assimilation. Whakapapa and its many networks connect peoples past, present and to physical places like papakāinga that have provided Māori with a lifeline.

A key concern of contemporary society is the maintenance and continuity of Māori identity. It cannot be assumed that if a person is born Māori, that the teachings of their whakapapa and knowledge of the Māori world are inclusive in their childhood upbringing. For some, this may be true, but for others it is far from their reality. This is a significant reason why Māori identity must be included in the educational teachings for future leaders. From the material available it is evident that all wāhine have varying experiences within te ao Māori. Their connection to te ao Māori has led them to careers where they can encourage and advocate for Māori equality, albeit in their unique approach.

To implement change in society for Māori in my view, a Māori women leader needs to have an adequate active relationship and connection to her Māori heritage. Māori live in a colonised environment. Colonisation is reproduced by colonial dominance that is in the structures and process of society. Part of critical analysis should recognise how colonialism is operating and how to overcome it (Smith G. , 1997). Colonial dominance is embedded in the economy, policies and forces that govern over Māori. Smith (2020, n.p) explains that:

> We need to understand that dominant power is not a singular entity, instead, it reproduces and tears into society in multiple forms, shapes and places. Our strategies to resist dominant forces must be aligned, united and engaged in multiple areas resisting in the same multiple ways and forms.

Māori need to convey many arguments and pieces of documentation that challenge and resist these issues across the different disciplines of society. Unequal power relations continue to be the manipulative dominance of colonialism. Colonisation creates new challenges, forms and new formations. The Western economically driven society that Māori live in, carries many of these new formations of white dominance and oppression. In order to combat Western ideologies, a solid foundation of Māori identity is required as it provides connection and a depth of understanding of the inequalities of society. These recognisable inequalities provide the momentum to correct the wrongs and seek strategies to level the playing field between Māori and Pākehā. Māori women who embrace themselves in their unique identity are a powerful resistance to the insecurity created by colonialism.

Worldview

The desire to contribute to the advancement of Māori was evident in the mana wahine narratives throughout this study. Their aspirations and chosen career paths acknowledge their devotion to the survival and growth of Māori society which emanates from a Māori worldview. Strong and independent voices likened to these mana wahine need to come together for a united purpose to influence the current and future lens by which Māori women see the world. A worldview is the fundamental belief of a person or group and how they interpret their world. Notably, the disparities of the Treaty of Waitangi and Te Tiriti o Waitangi are a continuing controversy between Māori and Pākehā worldviews. The lens of Pākehā settlers comes from a patriarchal hierarchy whereby women were treated as possessions (Bangura & Stavenhagen, 2005).

These beliefs and values have resulted in Māori women having to combat both sexism and racism. Sexist behaviour is a belief that one gender is superior to another and racism is a belief that one race is superior to another. These behaviours and ideologies have attributed to the displacement of Māori women being at the bottom of the hierarchal scale. The behaviour of sexism is not one that many if any men have to endure in comparison to women. Sexism can come in the form of words, in the form of actions or a blend of both. Often this makes a woman feel a sense of self-blame because that is the way that society has displaced the value of women.

So much so that some women have trouble believing in their personal value (Adams G. G., 2018). The added factor of racism is where many Māori women are stereotyped because of their skin colour or notable tribal markings on their bodies as mentioned in chapter one, page nine. Despite what non-Māori living in Aotearoa may think, New Zealand society has a hierarchal structure that arrived here with white missionaries and settlers. With them, they brought their worldview. Racism is not only about attitudes and behaviours towards others but also the social structures that allow the dominant race to have power over the less dominant (Feagin, 2006).

Māori women have been subjected to discrimination since the governing of society by white men. These Western values and beliefs have become entrenched into society, whereby many Māori men also treat Māori women as an inferior class. Māori women understand that many Māori men have for so long listened to their own voices. So much so, that those are now the only voices they hear. The voice of a Māori woman provides an opportunity for their needs and demands to be heard. There is a need to change the false perception that women do not have any authority and do not have anything substantial to contribute to the decisions made for society. Many men are making decisions on behalf of society and excluding women in the decision-making processes. There needs to be a balance of voices who represent both genders and both Māori and non-Māori.

The unjust and prejudicial treatment of Māori women on the grounds of race and sex is archaic and does not belong in the opinions of the future generation. Māori men are contributing to the marginalisation of women which will continue through future generations if not challenged. This will include the treatment and exclusion of their daughters and granddaughters. Some Māori men have learned modern-day change of leadership strategies and design through the Western education system. These men have accepted their newfound teachings in these systems and implemented Western values and beliefs into their management and leadership roles.

A Pākehā education system is an influential tool for educating bias and prejudice. It is determined by Mikaere (2019, p. 15):

> A considerable part of the problem is the extent to which we ourselves have internalised colonised perceptions of male and female roles. How many of us have the sense that our contribution is somehow valued less than that of our male relatives? Still worse, how many of us comply with that view, buying into what a deeply internalised acceptance of powerlessness? Just as important is how many of our men have bought into the idea that the privileging of men over women is part of our tradition. How many of them have yet confronted the possibility that colonisation has made them the collaborators with the colonisers against their own women?

Inequality is the foremost reason for many of the issues in today's world, which affect all of society. The unequal distribution of power is now threatening how we live and the survival of the future generation. An understanding of inequality must advance to uplift the living standards of Māori communities. It is identified by Sykes (2019, p. 20):

> It was further noted that an essential ingredient in constitutional equity is that of equality between the sexes. To this end, Māori groups and individuals asserted the need to recognise principles of equality and justice enunciated in the many Treaty submissions made to the hui. We sought the recognition of these principles and that they also are applied to Māori women and endorsed the following remit accordingly: that because Māori women constitute over fifty percent of the tangata whenua there must be an equal representation, in all areas of decision making in the future.

A realisation must take place where the leaders of today must acknowledge the injustice toward Māori custom and culture and take ownership of bringing about a social change. This can only be done by doing things differently. If leaders continue to do the same, then nothing will change – but more on the scarier side, things may get worse. Newcomb (2018, p. 2) argues that:

> Western systems make it somewhat impossible for us to build economic models premised on reverence and abiding respect for all life. We must not stay within the mental and behavioural limits of the system we say we want to replace.

I agree with Newcomb and add that the most significant realities in a change of leadership in Aotearoa, is decolonisation. As noted in the findings, this is what Linda is attempting to achieve through education. Decolonisation removes the lens of the coloniser, therefore, for Māori, this is a significant step to acknowledging the history of Aotearoa and implement an equal balance of power. As the dominant discourse of power currently belongs to men, leadership requires a balance of power to be shared with Indigenous women of this land. There is, however, a bias in many Māori women that must be mentioned.

Through my observations, I have seen Māori women who sit in a position of authority be it at lower managerial level or senior level, who do not support the aspirations and development of other wāhine. Their leadership style mirrors white leadership which is based upon a patriarchal method. Through my experience, some Māori women speak of the need to empower others and to progress Māori society by breaking through Western barriers, however, they do not support the women that are attempting to overcome these obstructions. Any support they provide is tokenistic and is only given so that they are seen to be supportive. As cited in Mikaere (2019, p. 15):

> Linda Smith encapsulates this sense of confusion aptly when she refers to Māori as being caught in the contradictions of a colonised reality. It is my view that we have become caught somewhere in the chasm that I spoke about at the beginning of this discussion. The chasm between Māori reality and our colonisers' perception of that reality.

Unfortunately, these women that I have observed possess different leadership values that are often founded in capitalist and Western ideals. Their view is an individual perspective driven by their desire for career advancement for the benefit of themselves and not for society or Māoridom. An explanation of this behaviour I liken to the statement of Mikaere (2001, p. 136):

> A person of Māori descent who is healthy, prosperous, and well educated but who does not participate in Māori society could not be regarded as a success in Māori terms. To the extent that assimilated Māori generally do not identify as Māori at all, they move to the Pākehā side of the equation and represent the ultimate success of the colonisation project.

Collaborators of the coloniser can be both Māori men and Māori women who unconsciously or consciously place barriers in front of wāhine. At times I struggle between the two worlds of Pākehā and Māori in my workplace. I am often confronted by Māori women who display a Pākehā perspective. The struggle is the battle that takes place in asserting mana wahine against Māori women who view the world through a Western lens. Although it is frustrating to deal with and observe, it is something that I understand is the resulting factors of centuries of colonial oppression. When I think about future leaders, I often wonder which lens

Māori women will look through, a Pākehā lens or a Māori lens? A Pākehā worldview is a key concept of colonialism which is the idea of the possessive individual. Smith (2020, n.p) advises:

> Individualism is where people want to accumulate wealth and property for themselves, which is a cornerstone of a neoliberal thought that all structures in society are reinforced all about the individual.

Leaders with a Māori worldview think as a collective, as Māori belong to tribal societies, to whānau, hapū and iwi. Māori have different responsibilities that call upon people to be collaborative and collective, therefore, resulting in tension between individualism and the connectivity in their cultural domain. A Māori worldview incorporates a discourse of Māori cultural histories and experiences that is considerate of both the natural environment and the unseen world. This unique paradigm involves a balanced relationship and connection between tāne and wāhine.

In reclaiming and reaffirming a Māori worldview, future leaders may then understand that the need and aspirations of Māori society must be at the forefront of policies and wellbeing. Many Māori are living in the lower socio-economic class and have been placed there through intergenerational trauma and disorder. The reality of Māori conditioning requires a firm shift of mindset in many who are currently in leadership positions. It will be up to the future generation to resolve the issues of the past. Therefore, it is significant to determine that the lens of future Māori women leaders is Māori.

Education

The mana wahine leaders profiled in the previous chapter have all achieved tertiary qualifications however, what I found more interesting was that four out of the five women received a college education through gender-specific colleges. A gender-specific tertiary education would contribute to future pathways for Māori women in helping to reclaim and retain their identity while preparing them for leadership

roles. In seeking a method or structure that could determine Māori women into leadership roles, I found successful models of women's education that could be adapted for Māori in Aotearoa.

In the United States of America, women's colleges that have been established in the mid-1800s are successfully growing future women leaders through education and sponsorship. It is identified by Lunsford (1995) that these schools for women were created out of women's suffrage. The establishment of seven ivy league female institutes known as, Vassar, Radcliffe, Barnard, Bryn Mawr, Mount Holyoke, Smith and Wellesley College, has provided women with a safe environment to develop as a woman. According to the Trustees of Mount Holyoke (2020, n.p):

> Women's college graduates are more than twice as likely as graduates of coeducational colleges to receive doctoral degrees. And more than twenty percent of women in Congress and thirty-three percent of women on Fortune One Thousand boards graduated from a women's college.

The student voice of Mount Holyoke (2020, n.p) proudly declares:

> Now more than ever, the world needs women leaders who share the strength, the readiness and the urgency to make their lives stand for something bigger and something better. We know there is much to be done in society as there is much to be undone. We believe that access and equity are everything and for everyone. The drive to build a better world is in our DNA, it is who we are and it is who we want to be.

The graduates of these female colleges are confident women prepared to enter society and attempt to dismantle gender oppression. With the disestablishment of traditional learning pathways for Māori women leaders, the example of the women's colleges could be developed into a modern-day framework to re-ignite te mana o te wahine. Due to generations of colonial oppression, Māori women would prosper from a total wāhine environment. A report completed by The Princeton Review (2020) rated Mount Holyoke of the Seven Sisters, in the top twenty colleges and universities in categories for academics, demographics and extracurriculars.

The curriculum in these women's colleges focuses on what is required to prepare women for society. Any woman heading into society as a leader must be prepared to face the attitudes of powerful men. The learning in these colleges is collaborative forward-thinking, as ambitious as you want it to be. The faculty at Smiths College (2018) explains that women have many options in regards to which college they wish to attend, however, they have become more convinced that for many women a women's college is the best option.

At Smiths College, individual exploration and education come first. The focus is on making the most of who you are and what you want to become. The influences of society can exist in coeducational organisations, which is a key reason why creating a women-only space is paramount. In the words of Smiths College (2018, n.p) "of course, the world is coeducational. But Smith women enter it more confidently than women graduates of co-ed schools". Female students who attend the colleges are encouraged to be ambitious, intellectual and driven, without fear of social retribution from male peers. They provide a small student ratio classroom allowing staff to connect more with their students (Johnson, 2010). For Māori, a wāhine university or wānanga would provide encouragement and empowerment in a safe space without fear of judgement and ridicule from men. Apart from the faculty in the women's colleges, the former students commit to the role of a mentor. Donald Day is cited in Pidgeon (2012, p. 139) as stating:

> For many of us to become leaders, we will need to make changes in ourselves. The time to make these changes is now. We must put our ideas into practice. We need to start walking the talk. We must take responsibility for ourselves and all the things we do and do not do.

According to the group network College Vine (2020) these alumnae provide continued support to the students and graduates of the women's schools and in many cases assist with determining the graduates into employment. Some of the alumnae from the Seven Sisters women's colleges include Hillary Clinton who was the United States Secretary of State and a United States Senator. Golden Globe winning screenwriter Naomi Gyllenhaal and famous poet Emily Dickinson also attending these women's colleges.

The student outcomes for post-graduation from Mount Holyoke for 2019 provides evidence that a gender-specific educational framework is highly successful. Six months post-graduation, sixty-six percent of students were in paid employment. Twenty-one percent continued in education and six percent received an internship or fellowship (Trustees of Mount Holyoke, 2020). The students are prepared for the working world and receive more significant opportunities upon graduation than they may have received in a co-educational college.

Mentoring is recognised as an essential support strategy to improve the retention, participation and completion rates for learners in tertiary education. For Māori women, the support of a mentor and alumnae would further advance their goal for employment and future leadership. I believe this modern-day system is the closest in comparison to the traditional pathways of Māori women leadership. Tahau-Hodges (2010) published a report written in conjunction with Te Puni Kōkiri and Ako Aotearoa. It showed that mentoring programmes exist in New Zealand tertiary institutes. Many of them which are informal, meaning that the mentoring is mostly undertaken by staff. Also mentioned in the report (Tahau-Hodges, 2010, p. 6):

> Mentoring in the participating kaupapa Māori-based education institutions (this includes private training establishments, a wānanga and an adult and community education organisation) tends to be informal and implicit in their pedagogy, therefore, considered to be the collective responsibility of staff and learners alike.

As a student for the past nine years of Te Whare Wānanga o Awanuiārangi, I believe a more purposefully developed programme of mentoring is required. One that contributes to supporting the current kaiako (teachers), which will benefit the student and the organisation. A mentor is a person who can offer their knowledge gained through their experiences to help others who are new to the journey. By utilising the skills and guidance of a mentor, the person being mentored is supported in their growth rather than struggling to figure everything out themselves and potentially giving up in times of frustration. As found by Barnett & Te Wiata (2017, p. 16) mentoring will provide the following:

> To increase the completion and pass rates of Māori students studying via distance and second, to develop the Māori mentors' leadership skills and abilities, to enable them to become future leaders in te ao Pākehā and te ao Māori.

In this description of mentorship, both the mentor and the person being mentored receive an outcome of growth. I also believe that more is required to bring Māori women out of being at the bottom of societal status. The current and past process of education in New Zealand is not contributing to increasing the percentage of Māori women in leadership. Encouraging wāhine is not enough there must be more focus and determination in positioning them into executive positions. In the study undertaken by Reynolds (2013, p. 79) she suggests:

> One way of encouraging and supporting Māori women into executive leadership may be the development of leadership training specifically for Māori women based on a kaupapa Māori approach. The leadership training would provide much more than mentoring, it could, for example, include an active promotion, support for applying for executive positions, workshops on presentations, practising interview techniques as well as ongoing professional support and coaching once they are in their roles.
>
> While there are existing leadership programmes aimed at women, what came through strongly in the study is that Māori women's successes are linked closely to Māori values and their commitment to the kaupapa of advancing the cause for Māori. A kaupapa Māori leadership programme aimed at Māori women would comfortably accommodate these features.

The study from Reynolds (2013) has recognised the need for a combination of mentoring and education. A sequence of strategic mentoring in education is also acknowledged by Mead et al. (2005) as a key formal leadership development intervention. There is a minority of Indigenous leadership programmes that exist globally including here in Aotearoa (New Zealand). Te Kupenga o MAI is the Māori and Indigenous Scholar national network which originated from mentoring sessions that Linda Smith and husband Graham Smith began in the 1990s (The University of Auckland, 2021).

Ngā Pae o te Māramatanga is New Zealand's Māori Centre of Research Excellence that has twenty-one partner research entities undertaking research pertaining to Māori communities to provide positive and transformative change. These establishments were created out of a need to improve Māori disparities and participation within higher education and research. They provide support and mentorship where Māori can engage with and learn from each other.

However, although Indigenous programmes have been ground-breaking for advancing the skills and networks of Indigenous people, I chose the Seven Sisters as an example of developing future Māori women leaders as the colleges were born out of women's suffrage and discrimination. The Indigenous leadership programmes established are co-educational, therefore, the design of the Seven Sisters colleges whereby the focus is to empower women, I believed to be better suited due to the marginalisation of wāhine Māori. There is a need to commit and support Māori women into executive leadership and employment with a continued support network once they have successfully attained their role. The wāhine who are mentored into their leadership position, then become the mentor to reciprocate the support that they received. This concept is similar to the model in place within the Seven Sisters Colleges.

What Were the Ancient Pathways to Māori Women Leadership?

The ancient pathways for leadership have shown to be gender inclusive. This is visible in chapter two, where examples of educational strategies and mechanisms like whare wānanga were in place. These were described in conjunction with mana wahine narratives of that timeframe. Māori women contributed to battles, to spiritual guidance and the transmission of knowledge to the future generation. The pathways for leadership were a forward trajectory toward the continued survival of the whānau, hapū and iwi. As identified by Robust (2006, p. 19):

> The ancient concept of whare wānanga related more to a locus of learning, rather than a physical institution or location where

> instruction tool place. When the individual undertook instruction at whare wānanga often their classroom was the world they lived in. Wānanga education focused on developing mental discipline and adeptness in several different fields of study.

The activities of whare wānanga were undertaken in high-level learning environments which were of a sacred nature, embedded with Māori custom, language, values and beliefs. Educational philosophies and methodologies were already active in traditional forms of teaching. Ancient pathways to leadership gave future leaders a fundamental grounding of knowledge and historical experience to prepare them for leadership. The experts and leaders of that time appeared to be determined to administer a strict education on the future leaders to ensure the future wellbeing and survival of the hapū and iwi. Traditional Māori society maintained a well-ordered community where education at all levels was the focal point of development.

Employed in the higher learning institutes were specific functions that were integrated into the daily lives of society. The ancient pathways for Māori women leadership were successful as noted in the many chieftainess that are honoured in waiata, Māori narratives and tribal names. Traditional Māori society was strategic and intelligent in its structures of knowledge sharing inclusive of individual growth and development for a collective society. Due to the eradication of traditional education structures and process through the suppression of Māori culture and language, historic knowledge sharing became restricted to the homes of those who were born into leadership.

What Are the Historical Barriers that Disadvantage Māori Women?

The dominant influence of Western values and beliefs have since confined the transfer of Māori histories to the marae and modern-day wānanga institutes, however, the depth of Māori knowledge is surviving in the minority who have maintained secure connections to Māori customs and culture. In chapter two, I

explained three different timeframes which I identified a fraction of the colonial process of assimilation and the impact on Māori women due to Pākehā beliefs of gender, race and class positioning. Colonial control had become a dominant pressure in Māori society. Many Māori were being conditioned to the white world, while some were attempting to assert their sovereignty. The values and beliefs of the Western world left Māori women at the bottom of society. Many Māori were adapting to living separate lives, disconnected from their homelands and Māori world (Haami, 2018).

As specified in earlier chapters, modern-day wānanga have been established. The three wānanga are inclusive of all people regardless of status, race or gender. The founding ideologies of the three wānanga are to ensure that mātauranga Māori is being offered and delivered in a place where Māori feel comfortable (Ngā Tūara, 1992). The contemporary version of wānanga is an immense step forward for Māori. However, the founding fathers have not taken into account the displacement of Māori women in society and the struggle to maintain their voices. Therefore, Māori women have been placed in the same general category as everyone else. The main historical barriers that disadvantage Māori women is both racism and sexism which are underpinned by colonialism.

In the twenty-first century, Māori women continue to struggle for equality. Despite the small advances of Māori women in leadership positions, many more are required to create societal change. Understanding the imposition of colonialism is essential to the current and future society in order to understand what Māori must resist. Patriarchy has been the dominant factor in the social system and both Māori and non-Māori women are suffering the consequences. The damage caused by colonialism through racial and sexist mindsets can only be stopped if everyone takes a hard look in the mirror and asks themselves which worldview am I encouraging? The colonial worldview has created the current environment therefore, I encourage Māori to look through a Māori lens and live by a Māori worldview.

How Can This Research Promote Māori Women into Leadership?

If empowered and advanced, Māori women could potentially deliver the results required to reverse the many issues of society. It cannot be denied that the dominant patriarchal leadership throughout the world has resulted in the current environment that people now face. Climate and economic change are adding to stress, anxiety and depression in communities (Tiatia-Seath, 2019). Many people are feeling helpless as they watch the world leaders continue to ignore the signs of the times. The heart of the problems that society is faced with is a result of leadership failure in managing local and global concerns. The need to advance and develop strategies suited to the problems of tomorrow are the challenges that are at the forefront. A shift in economic thinking needs to take place whereby the wellbeing of communities must be the priority.

The literature in this research has shown how pathways and mentoring are successful models to improve the journey of development for future women leaders. As with ancient models of preparing future Māori women for leadership, so too can contemporary models by utilising current day experts and leaders to determine Māori women into influential positions. Therefore, this chapter is the humble beginnings of a strategy that with further development could contribute to the pathways and an increase of Māori women leadership in organisations. Uncertain of what lies ahead, the signs of the times are showing that this is an opportunity for leaders to make a change in the way that they lead society.

Māori have an opportunity to implement a strategy for educating wāhine for future leadership. The mana wahine histories and narratives in this study have demonstrated that methods of purposeful development for leadership were successful. Future leadership for Māori women must begin with a traditional culture base so that Māori needs and wellbeing in regards to present-day and future conditions are at the forefront. A strategy to be able to embrace the new world of technology informed by the foundations of reo Māori and tikanga Māori will

provide a bicultural leadership while maintaining the interest of whānau, hapū and iwi. Many Māori men will need to let go of their ego and put the interest of their future descendants at the forefront.

The literature has provided profiles of Māori women achievements, skill and legacy. These mana wahine narratives provided an insight into the emotion and expression of the character that manifests in Māori women leadership. Traditional wāhine role models have become far and few, although they continue to exist as a minority. Statistical data contributes to the accurate positioning of women found in roles of governance and executive levels, proving to be extremely less in number than men.

How Can Māori Women Leadership Be Determined in a Contemporary Setting?

To answer the main research question: 'How can Māori women leadership be determined in a contemporary setting', I have created an example of a post-graduate programme. I believe this will provide an increased understanding of both Māori and Pākehā society while preparing them confidently for leadership. Taking into consideration the findings and themes, the learning outputs for this programme would be:

1. To strengthen their identity as Māori women.
2. To increase their understanding of the spiritual and natural world.
3. To provide an understanding of a Māori worldview.
4. To demonstrate the ability to undertake formal speaking with effectiveness.
5. To increase their ability to think critically and strategically.

The five learning outputs would not only equip the wāhine with learned knowledge but also allow them to leave the programme with confidence and a supporting network. This is perhaps a bold and straightforward dream and one that needs

further defining however, it is an achievable concept. Based on the findings of Mead et al. (2005, p. 30) it is explained that:

> Multiple programmes should be developed to be targeted for the broad spectrum of Māoridom. These programmes should focus on developing leadership and followership competencies that are particularly important for Māoridom. For example, programmes may include general values-based (e.g. tikanga) education.
>
> The programmes should raise awareness of leadership and followership expectations and set out clear goals and measure for success. Programmes should have multiple delivery mechanisms and should travel to the people as well as providing in-house delivery. They should have followed up mechanisms and assist with the programme's implementation by providing case studies and mentoring.

A competent faculty of female Māori governance will help to support the programme to facilitate the mentoring, delivery and coordination of internship or frontline experience. The supporting faculty must have a solid foundation of women who are also well versed in their own mana wahine identities. It may be challenging to train leaders and it is mostly through experience that leadership is achieved however, developing a person's skill and behaviour is a crucial factor to great leadership (Mead et al., 2005). A potential programme offering the opportunity to enhance both the knowledge and experience of Māori women is necessary. An emphasis on identity should be included providing the opportunity for students to learn more about their physical, emotional and spiritual wellbeing. This programme will contribute to re-connecting Māori women to te ao Māori while preparing them for leadership.

The findings and literature have identified the importance of identity in Māori women leaders. Many Māori and other Indigenous cultures have a deep sense of belonging to a place from which their ancestors originated. Identity issues are central to how Māori think and behave. Some Māori women do not know their belonging or where they come from and are not able to feel the connection and binding of the land to their body and spirit. A programme that is inclusive of rituals and ceremonies will be an integral part of defining Māori identity.

A person's sense of identity is about knowing themselves and how they perceive or define themselves. Self-identity also brings confidence and comfort in security. In a complexed world, leaders are constantly faced with challenges and circumstances where they must make decisions. Knowing who you are and where you come from defines your behaviour, therefore, identity is a considerable influence on decision-making. People make decisions based on their values and belief systems.

Traditional teachings that originate from Māori ancestry are bound with customs, protocols, values, language and spirituality. These are connected with ways of knowing and relationships to life-sustaining resources. Long established Māori education is grounded in spirituality which supports Māori response to their day to day living. Acknowledging the natural and spiritual world of te ao Māori incorporates all aspects of life, inclusive of healing and the relationships in nature and humankind.

As identified by Mead et al. (2005) “working within the religious system of Māori society is also a given part of the background” (p. 9). Having an understanding of te ao Māori encourages a holistic style of leadership. Holistic leaders are often trusted because they are authentic and transparent. Vision and awareness are also key attributes of a holistic leader. Māori spirituality and all that encompasses te ao Māori is a balance of both the spiritual world and the physical world because everything has a life force. The understanding of this will ensure future leaders protect human life, land and water resources which all have a mauri (life essence).

Continuing to exist in dominant Western society for many, has removed the Māori lens of how to think and see the world. A colonised mindset is when the cultural values and beliefs of an Indigenous nation are not deemed as valuable or necessary. This is evident in the revitalisation of reo Māori when it is not a priority in Māori organisations and the school curriculums. Colonised thinking has disempowered Māori from making their own unique histories. Therefore, returning many Māori to a Māori worldview is a step forward towards decolonising mindsets.

The programme should present knowledge of colonialism and its legacy. This will provide the student with a newfound perspective and understanding of colonial challenges and bias. Colonialism is ongoing therefore, teaching and experiencing the value of a Māori worldview must also be ongoing. The skill of speaking with effectiveness is an essential attribute of a leader.

To speak effectively not only delivers a message but ensures that the message is received well. Speaking should result in an outcome, if there is no outcome, then a person is often speaking just to hear their own voice. How leaders speak should be with conviction, persuasion and confidence. Using a voice is about communication and engagement, both of which are very different. As described by Mead et al. (2005, p. 14):

> Māori leaders have the added challenge of negotiating the dynamically interacting influences of traditional Māori values and leadership principles and those of mainstream contemporary society. With the benefit of a lifetime negotiating a plural existence in NZ, Māori may have built considerable capacity in the area. Whatever the case, Māori that lead through traditional principles while managing this interface may be the mark of leadership success.

For thousands of years, Māori culture has conducted rhetorical speeches. In te ao Māori they are identified as whaikōrero. This form of speaking is usually a male role however, women have been known to stand and deliver a whaikōrero (Rewi, 2010). The spoken words can be poetic or include the use of imagery. These speeches aim to inform or motivate the audience in a straightforward way. As a Māori women leader this will be fundamental when speaking in a male-dominated organisation. In this programme, the wāhine will also learn the skill of tautohetohe (debate) which will assist with improving critical thinking skills and also defusing escalating situations.

Strategic leadership requires a team that brings each of their skills and knowledge base. Each member can be required to take a lead role at times when the topic at hand pertains to their expertise. There is always the main leader at the table of a

strategic team, facilitating and coordinating the discussion. Strategic leadership brings an inclusive and collective approach. Learning to be a strategic leader will open minds to visionary ideas. Strategic leaders not only provide a sense of direction but will utilise the skills and experience of others to implement change.

Strategic leadership is a tool for guiding day to day decisions and evaluation progress. Strategic planning also defines the road map for future goals. This is the standard style of leadership that Māori had in place before the arrival of Pākehā. The chief was the head of the tribe, supported by rangatira, tohunga and other high positioned members of the hapū. According to Mead et al. (2005, p. 4):

> Survival in the contemporary world requires us now to consider the broad range of other ideas about leadership because we are now part of the modern world. Being a leader today is much more difficult and complicated. As a response to the different cultural, social, political and economic environment in which we live, there is now a range of leaders rather than one all-powerful single leader such as an ariki of traditional times. There are very few of them left today. Nonetheless, many of the values held to be essential in traditional times are still meaningful today.

The discussion often took place with all high-ranking members being consulted about the issues or concerns of the time. The chief, however, had the final say and decision which everyone followed (Ngā Tūara, 1992). Māori models of leadership had a structure that complimented male and female roles working together. Survival in a modern world requires Māori women who are considering a career in leadership to have the discipline and determination that is required to bring about positive and transformational social change. How Māori choose to develop and nurture the organic characteristics of a mana wahine is the critical and underlying concern that has been ignored in the past decades.

The themes have provided a core pathway to preparing and determining wāhine for leadership. The main questions and discourse in this study have identified that education is a critical step towards decolonising and empowering future Māori women leaders. Moana Jackson (2016, p. 39) concludes that:

> It is, of course, well known that education is fundamental to the colonising process because, in order to dispossess us from our lands, lives and power, the colonisers had to educate us to think that what we already knew, or might know from our own traditions, our own education and our own cultural understanding of the world, was not worthy. We had to be taught to think we did not possess real knowledge or even a real intellectual tradition.

The fundamental component of this study is the Moko Wahine framework. The findings analysis is evidence that Indigenous custom and knowledge is an absolute intellectual tradition that can stand firm in a contemporary world. The Moko Wahine framework is based on Māori ideology and the natural attributes of wāhine. As explained by Lavalle (2009, p. 37):

> The application of an Indigenous research framework in the academy is an important theoretical contribution and provides a different way of knowing, one that endeavours to decolonise the academy.

Figure 23: Moko Wahine framework - Shonelle Wana

The creation of this framework was through the actions, characteristics and behaviour of my kuia Moerangi. Her commitment to her people was evident in her virtue of healing the sick and understanding the two worlds, being earthly and spiritual. Her life was dedicated to serving others. Transitioning through time the mana wāhine leaders of contemporary society have demonstrated that the Moko Wahine framework is upheld. Each of the leaders in the mana wahine narratives displayed their unique pathways and have in some instances become the successor of previous leaders.

The characteristics of the contemporary mana wāhine were compatible not only with each other but also with the previous generation of Māori women leaders. I believe this gives mana to the Moko Wahine framework. The implementation of this framework as a pedagogy in the proposed leadership programme will ensure future leaders are confident in both Māori and Pākehā education. The Moko Wahine framework is grounded in Indigenous knowledge that incorporates the values and beliefs of traditional Māori women leaders.

The design of the framework emphasises the natural and traditional symbol of a Māori woman. This design is purposeful as it enhances the framework to be solely female and identifiably Māori. Traditional Indigenous knowledge is a living body of knowledge typically passed from generation to generation that is linked to cultural identity. As stated by Spiller & Wolfgramm (2015) Indigenous worlds, cultures and knowledge systems developed over millennia and continue to be expressed through social structures, languages, symbols, art, science, technologies and diverse undertakings. Many of these knowledge systems have nurtured and sustained Indigenous peoples and their environments across time, space and place through robust evaluation processes. These processes have stood the test of time, expressed through multiple and vigorous systems of lifelong learning.

The similarities shared between Indigenous women of the world is the natural heritage as protectors of land and people. These commonalities bring unity in the struggle against colonialism and the survival of Indigenous knowledge (Trask, 1999). For this reason, I believe the principles of the Moko Wahine framework could be adopted by other Indigenous research pertaining to women. The crucial factor of the framework is that it has proven to be successful in many disciplines, as in leaders of education, sport, politics, entertainment, as well as environmental. Therefore, this framework can be implemented in the theory and practice of all leadership roles.

The combination of the three guiding principles of Tika, Pono and Aroha reclaims connections. For example, Pono encourages faith and truth, which then has a

follow-on effect to Tika which inspires a person to do what is right. Interweaved in these principles is the attribute of Aroha that reinforces and advocates for a leader to be true, right and always show compassion. These could be considered as the behaviours of the framework whereby the remaining principles are action-based. Mātauranga is powerful and is critical for the good of society. The increase in knowledge responds to the measure of Māramatanga that a leader has. The principle of Māoritanga is the unique identity of a Māori and the connecting element to their heritage, which then strengthens a Māori worldview.

The Moko Wahine framework is the practical application of Indigenous knowledge in this study and has the potential to decolonise the academic journey for Māori women. Moving forward if reconciled with a new leadership programme, the potential to grow mana wāhine leaders of the future becomes the new reality for Māori women.

Conclusion

This chapter has discussed the key factors that were considered and implemented into an educational path for the future. The mentoring from elders and leaders in Māori homes that were afforded to Te Puea, Whina and Nanaia are available to a select few. To develop and improve the number of Māori women in leadership, we must do it through educational institutes with transformative outcomes.

Although ideally, the process of identifying future Māori women leaders would start in the home and at a young age, several of the mana wahine narratives provided evidence that their tertiary years were influential in their final decision towards which career path they chose. The challenge lies in ourselves as mana wahine to take the opportunity to resist and dispute the current status quo.

This chapter also discussed the Moko Wahine framework that has demonstrated to be successful when applied to contemporary Māori women leaders of diverse

backgrounds in different disciplines of leadership. The following chapter concludes the study with an overview of the thesis chapters. Inclusive are the recommendations that will support future Māori women into leadership positions. An area of further research is provided to extend the capabilities of the Moko Wahine framework through Indigenous woman studies.

Chapter Seven

Conclusion

The previous chapter opened a discourse relevant to the development of a strategy to determine Māori women into leadership and answered the research questions. This applies to the nature of the study, which is embedded with mana wahine narratives. This chapter concludes the study with an overview of the research and its limitations. The objective of the study was to affirm that Māori women before colonial influence, were nurtured and developed into leadership roles. The impact of Pākehā values and beliefs in Māori society significantly changed the role of Māori women. Original educational institutes like whare wānanga were no longer a considerable mechanism of knowledge sharing and few Māori women leaders had the advantage of having a family mentor for leadership in their homes.

This study hopes to advance mana wahine knowledge and encourage the need for further research to add to the literature of life experiences and achievements of Māori women. I acknowledge the exploits and achievements of past leaders and scholars who have achieved milestones and helped to contribute to the improvement of Māori society. Leadership comes with heavy burdens which is why we must support Māori women on their pathway and continue to do so when they have gained a leadership role. By focusing on the wellbeing of Māori society and those who are underprivileged, I do not doubt that more Māori women in leadership will contribute to closing the gap of class structuring and gender discrimination.

Chapter Overview

Chapter one introduced the research topic and questions. I highlighted the Treaty of Waitangi and Te Tiriti of Waitangi, as the origin of racial and gender inequality in Aotearoa. An introduction of the historical dictatorship gave testimony to the exclusion of Māori women in society. The movements of courageous women were

mentioned in their struggle and victories of bringing about a social change for Māori. This chapter also confirmed the Government's failure to protect the rights and mana of Māori women. In chapter one, I provided an introduction of the methodology and the methods that were to take place in the study inclusive of a thesis overview.

Chapter two reviewed the historical literature of Māori educational structures and pathways for Māori women leaders. Through pūrākau and literature, it was evident that women held leadership positions before the arrival of Pākehā. Te Pō represented a society that was highly influenced by Pākehā values and beliefs. The removal of traditional educational structures for Māori left Māori women uncertain of their future role. This chapter exhibited the evolution of Māori women leaders and the pathways in which they were cultivated and shaped for their role. Chapter two also provided a background of leadership in the year 2020 and an explanation as to why Māori women leadership is necessary. Firstly, because the world has identified that women leaders are making progress towards creating a greater society, however, it is only Māori who are fighting for Māori culture and custom to be respected and upheld.

In chapter three, I identified the theory in the research. An explanation of Kaupapa Māori and Mana Wahine theory was provided to give background to the thesis approach. I have described in brief a history of moko kauae, which is a significant symbol that represents the identity of a Māori woman. The origins of my theoretical framework named Moko Wahine were explained with an insight into the life of my kuia Moerangi Rātahi from which the Moko Wahine design had originated. I then continued to interpret the design step by step using text and photography to explain the relationship of the design to the principles and values. An explanation of the Moko Wahine framework as an analytical tool was provided to give an understanding to the process of data gathering and analysis undertaken in the research journey.

Chapter four characterised the mana wāhine leaders and provided an insight into the person behind the name. Examples of their experiences having shaped and led them to their current role were demonstrated, including a description of their childhood upbringing. The main objective was to tell their stories in a short space, although sufficient for the reader to obtain an insight into the person who is Māori, who is a woman and also a leader. Specific events were mentioned to identify influential moments that occurred in their lives and experiences.

In chapter five, I analysed the mana wahine narratives by employing the Moko Wahine theoretical framework to their experiences, dialogue and actions. The findings showed that traditional elements of Māori women leadership are present in contemporary wāhine. The elements of the framework demonstrated the combination of attributes that I believe are unique to Māori women, in their ability to lead. The emerging themes of the analysis contributed to the recommendations for future pathways to leadership.

Chapter six reviewed and described the significance of the findings considering what was already known about the research and the topic. The themes of identity, Māori worldview and education, emerged through the narrative analysis. Each opened a discussion that became key factors in the forward plan of revitalising the concept of purposeful development for future leaders. A discussion of the research questions and answers took place whereby revisiting the current knowledge, findings and themes. While the experiences and achievements of past and current Māori women leaders are applauded, the continued struggle to decolonise ourselves impacts the lens through which many Māori view the world. This chapter proposed a potential strategy for further development to establish a gender-focused programme that will empower future Māori women leaders while ensuring they are well versed in their identity of te ao Māori.

Chapter seven has provided an overview of the research that has been completed with the study. There is an opportunity now for us all to reconsider how we live and perceive what is most important. In the threat of a pandemic and other eminent

societal concern, many people have been forced to open their eyes and view the world differently. Some may see this as a blessing and many may be shocked by what they see, or worse, what they do not see. This chapter concludes the study with recommendations and a conclusive summary.

Areas for Future Research

This study was predominately completed during the country lockdown while I was caring for my vulnerable parents. In fearing the unknown, people remained indoors to prevent being attacked by an unseen enemy known to the world as COVID-19. Technically, we were living in a war zone where if we ventured outside of our boundaries, we were at risk of being consumed by the virus that had already taken millions of lives worldwide. The pandemic has allowed me to immerse myself into my study at a time when my senses are heightened and alert, both physically and spiritually.

In amongst the fear of a pandemic emerged a great leader in the form of a young woman, Prime Minister Jacinda Arden. After weeks of being in lockdown and restricted to the boundaries of our home, the country was able to eradicate the virus and New Zealand became the first in the world to do so. However, this was a small twenty-four-day victory as the Government opened the international borders to people arriving from other countries and the systems in place to protect us have failed, therefore, allowing the virus to re-enter New Zealand with the overseas travellers. The mental struggle to survive a pandemic puts a strain on families. As I write the completing chapters of my thesis, I think about Māori women leaders of the past who have put people before economic profit and I wonder, who will lead the future generation?

To move forward we must learn from the past. Further research of Māori women leaders in whānau, hapū and iwi would provide an addition to mana wahine discourse and knowledge. There is a need for mana wahine research to be continued in order to contribute to the development of future Māori society. The literature that

exists is predominately written by white male authors, therefore, Māori women authors are needed to write the histories of mana wāhine. A more extensive study of current day Māori women leaders would provide the opportunity to further evaluate the Moko Wahine framework. This may include a pilot programme for Māori women leadership. An examination of a selected group of Indigenous women leaders from a global pool would also measure the framework against other Indigenous female characteristics.

Recommendations

The emerging themes from this study conclude that identity, decolonisation, education and mentoring are fundamental teachings and methods that will contribute to improving the positioning and stance of Māori women. There is a need to develop a Māori women's post-graduate institute, where the themes that emerged in this study and the Moko Wahine framework can be implemented to produce confident leaders. The framework has proven to pass the test of time through the intergenerational characteristics of a Māori woman. Therefore, it is the crucial element that will ensure future leaders are guided by values and beliefs that are drawn from their female ancestry.

Of significance to a programme is the influence of Māori women leaders as role models. This will provide an in-depth Māori women worldview when supporting the emerging Māori women leaders. The inclusion of mentoring and internship will also provide a more significant support network to help mitigate societal barriers from their journey. In my experience, it is common for Māori women to be disadvantaged even if they demonstrate the qualities of leadership and self-improvement. I strongly suggest that further research is undertaken to establish purposeful pathways to develop Māori women leaders of the future. This research is essential to the contribution of repositioning wāhine through reclaiming and reinforcing their identity.

Their overall qualities and attributes of te mana o te wahine may be the potential change that could create a more compassionate and yet still productive society. I believe that each step forward towards this goal will encourage and produce a more harmonious society. We have seen unity in a time of crisis where many people come together to support victims and families of tragedy without cultural bias. There is an urgency to respond and adapt to the changing times and climate. Māori women must be included and engaged in working together to transform and improve the state of our communities. Online video methods of communication were seen to be successful in teaching students and keeping connections during the pandemic. Therefore, perhaps the wāhine institute is to be developed as an online tertiary organisation for Māori women, which would provide a broader geographical reach.

Conclusion

Leadership is an ongoing subject as the world evolves, which requires a new approach and a new style. However, I believe if we stay committed to the traditional principles and values of tikanga Māori, the future will be more prosperous for all. A key question is, have we learned enough lessons from the past to make an effective change for the future? Leadership cannot be for those who only possess knowledge obtained from Western education or models.

The recommendations for the development of leadership models have been discussed through many research studies however, many Māori women are struggling to have their mana recognised and continue to demand equal status in society. There is a need to move Māori women from a place of dis-order into a place of order, which requires a collective effort with a Māori strategy. There are many mechanisms of colonialism that continue to suppress Māori custom. To remove Māori from this oppression, they must first be aware that these systems exist. Once the awareness and understanding have taken place, they must then commit to a movement of decolonisation.

Evident through the literature was that Māori women leaders were educated and skilled, equal to that of their male counterparts. The current lack of provision and support for Māori women who aspire to become leaders is visible, therefore, acknowledging that Māori women continue to be marginalised. The struggles of society derive from colonial structures, policies and influence. For this reason, Māori must create an environment where the influence of Western society is balanced with Māori society, rather than dominant.

The nuclear family has replaced and undermined the role of a Māori woman both in the home and in the workplace. This research has demonstrated loss, discrimination, marginalisation, sexism, racism and more importantly, the resilience and tenacity of many mana wāhine. Māori men have not argued against the discrimination toward Māori women therefore, affirmative action must be taken by challenging and overcoming the stigma and current destiny of wāhine.

The time has come to change attitudes and open doors to new pathways that will dismantle the current struggle for leadership for Māori women. By better embracing Indigenous knowledge and skillset through wahine leaders and experts, I believe the status of Māori society will improve. The knowledge that is gained will then be transferred onto the future generation of Māori as women leaders are also mothers, who will become grandmothers and naturally pass their worldview down to their descendants. This will benefit not only Māori, but all people of Aotearoa as Māori have compassion for society as a whole. Māori do not desire to be the dominant oppressor of others. Māori seek equality in their lands and to have their custom and culture respected. As a matter of both equity and tiriti rights, Aotearoa needs to draw on the traditional and contemporary talents of Māori women. Empowering wāhine into leadership positions will gain momentum towards closing the gender gap and acknowledging the voices of mana wāhine.

There is a growing body of literature that is building on the lived experiences of Māori women which appears to be a form of emancipation. By removing the mental slavery of colonialism, wāhine are asserting their cultural right to be free from the

power of white male philosophies. Despite the statistics, there is a renaissance of wāhine Māori leaders however, the concern is, how many of them are sincerely connected to te ao Māori? How many of them are actively working towards an outcome that seeks to improve the imbalance in society? I applaud Māori women leaders who are positive role models for future wāhine Māori to aspire to. These mana wāhine have already created a change in society demonstrating to emerging wāhine leaders that whatever their dreams and passion if you are prepared to work hard and work smarter to get there, you will break through the barriers.

Since the signing of Te Tiriti o Waitangi, it has taken one hundred and eighty years to arrive where we are today as Māori women. It cannot take another one hundred years or more to reach the goal of equality. Leadership is needed in every sector to provide people with guidelines and structure. However, I believe it is leadership with a heart that is required whereby our communities will prosper in wellbeing rather than the acquisition of money and assets. We must encourage Māori women to be informed and speak boldly and we must create safe spaces for them to do so.

We must sponsor Māori women to gain experience as academic achievement alone has proven to be unsuccessful. The combination of both knowledge and experience prepares a leader more confidently for what lies ahead. Good intentions are not enough, as societal change requires transformative action. An essential component to creating societal change is collective participation. Change should not solely rely on leaders but must also begin with ourselves. The acts of kindness towards one another are valuable as a collective to move forward. Wāhine Māori are key in contributing to the increase of future Māori women in leadership, and so, I challenge wāhine Māori to walk the pathway together, stepping to the same heartbeat.

It is customary for Māori to end a speech with a song (Mead H. M., 2003). Therefore, I conclude this study with a waiata that incorporates my interpretation of the thesis overview, from a Māori worldview.

Waiata

Purea nei e te hau	*scattered by the wind*
Horoia e te ua	*washed by the rain*
Whitiwhitia e te ra	*transformed by the sun*
Mahea ake ngā pōraruraru	*all doubts are swept away*
Makere ana ngā here	*all the restraints are cast down*
E rere, wairua e rere	*fly o free spirit, fly*
Ki ngā ao, o te rangi	*to the clouds in the heavens*
Whitiwhitia e te ra	*transformed by the sun*
Mahea ake ngā poraruraru	*all doubts are swept away*
Makere ana ngā here	*and all the restraints are cast down*
Makere ana ngā here	*yes, all the restraints are cast down*

Purea nei e te hau, was the message in the wind which introduced a new topic. *Horoia e te ua*, where the past is now cleansed by the rain, washing over all mana wāhine leaders. *Whitiwhitia e te ra*, the sun revealed a new Moko Wahine framework adding warmth and light onto the topic. *Mahea ake ngā pōraruraru, makere ana ngā here,* all doubts are swept away allowing the mana wahine narratives to speak, free from the restraints of inequality. *E rere, wairua e rere*, the wairua of the mana wāhine leaders was released through their profiles - allowing freedom to analyse and find new knowledge. *Ki ngā ao, o te rangi, whitiwhitia e te ra*, as the sun re-emerged, the themes of the study and answers to the research questions followed. *Mahea ake ngā pōraruraru, makere ana ngā here*, the restraints that once oppressed Māori women are now concluded. *Makere ana ngā here,* mana wahine is released from restriction, rising into 'Te Ao Hou' (The New World).

The composer of this waiata is the late Dr Hirini Melbourne (Lambert, 1936).

Glossary

The translations used in this glossary were sourced from the online Māori Dictionary (Moorfield, 2019). An essential factor of reo Māori translation is that one word can have several meanings depending on the way it is used. The English translations provided pertain to the context of this research. Where the dictionary does not have a translation for a specific Māori word, I have provided the translation from kaumātua and kuia.

Aotearoa	New Zealand
Ako Aotearoa	Māori education structure
Ariki	High chief, chieftain, leader
Ariki tapairu	Cheiftainess, female soverign
Aroha	Compassion
Atua	God, supernatural being
Awanuiārangi Ratahi	Ancestral name
Awanuiārangi	Ancestral name
Haka	War dance
Hapū	Tribe
Hineahuone	Ancestral name
Hinekeira	Ancestral name
Hinemoana	Ancestral name
Hinenuitepō	Ancestral name
Hinetītama	Ancestral name
Hinetuaoro	Ancestral name
Hui	Meeting
Io	Supreme Being

Iwi	Tribe
Hoe	Paddle
Kahui Ariki	The royal house of the Kīngitanga
Kaiako	Teacher
Kaikaranga	Ceremonial caller
Kaitiaki	Guardian
Kākāhoroa	Original name of Whakatāne
Kaiwhakaora	Healer
Karakia	Recite prayer, chant
Kauae-raro	Earthly knowledge
Kauae-runga	Knowledge of the heavens
Kaumātua	Elders, male elder
Kaupapa	Topic, matter for discussion
Kaupapa Māori	Māori approach, Māori topic,
Kauri	Name of a specific tree
Kīngitanga	Māori movement
Kōhanga reo	Māori pre-school
Korowai	Cloak
Kuia	Elderly woman, female elder
Kura Kaupapa Māori	Māori primary school
Mana	Authority, power
Mana atua	Sacred spiritual power from the atua
Mana tāne	Male strength and qualities
Mana tangata	Power and status through leadership
Mana wahine	Female strength and qualities

Mana whenua	Authority over land or territory
Manaaki	To support, give hospitality to
Manuhiri	Visitors
Māoritanga	Māori worldview, a Māori way of life
Marae	Māori village
Māramatanga	Enlightenment, understanding
Mātaatua waka	Name of canoe
Mataora	Māori male facial tattoo
Mātauranga	Knowledge, wisdom
Mātauranga Māori	Māori knowledge, wisdom
Māui	A male demi-god
Maunga	Mountain
Maungapōhatu	Sacred of Tūhoe township
Moerangi Ratahi	Ancestral name
Moko kauae	Māori female facial tattoo
Moteatea	Poetic song of chant
Murirangawhenua	Ancestral name
Ngai Tūhoe	Tribal name
Ngāti Awa	Tribal name
Noa	Without restraint
Ōpihiwhanaungakore	Ancient burial ground
Pai Mārire	A religion
Pākehā	English, foreign, European
Papatūānuku	Earth, Earth mother, wife of Ranginui
Pōkeka	Rhythmic chant

Pono	Be true, valid, honest, genuine
Puhi	Woman of high rank
Pūrākau	Myth, ancient legend, story
Rangatahi	Younger generation, youth
Rangatira	Noble leader
Rangatiratanga	Self-determination
Ranginui	Husband of Papatūānuku
Raranga	To weave, plait
Reo Māori	Māori language
Rua Kenana	Ancestral name
Rūnanga	Tribal council
Tā moko	Tribal tattoo
Tāne	Male
Tāne	Tānemāhuta atua of the forest
Tangaroa	Male atua of the sea
Taonga	Treasures
Taonga tuku iho	Something handed down, heritage
Tapu	Be sacred, prohibited, restricted
Te ao Māori	Māori world
Te Ao Mārama	World of light and understanding
Te Kōre	The void, the nothingness
Te mana o te wahine	The uniqueness of a Māori woman
Te Pō	The darkness
Te Puni Kōkiri	Government organisation
Te Tini o Toi	Ancient tribal name
Te Tiriti o Waitangi	Treaty of Waitangi

Te Wānanga o Aotearoa	Māori university
Te Wānanga o Raukawa	Māori university
Te Whare Wānanga o Awanuiārangi	Māori university
Tiahuia	Mother of Te Puea
Tihei mauri ora	Sneeze of life
Tika	To be correct, true, right
Tikanga	Correct procedure, custom
Tikanga Māori	Māori custom
Tino rangatiratanga	Sovereignty, autonomy
Tīpuna	Ancestors, grandparents
Tipuna kuia	Female ancestor
Tīwakawaka	Ancestral name
Tohunga	Expert / high Priest
Toikairākau	Ancestral name
Tūmatauenga	Male atua of war
Tūpuna	Ancestor
Tūrangawaewae	A place to stand
Uri	Descendants
Urupā	Burial ground, cemetery
Wahine	Female, woman
Wāhine	More than one woman, female
Wāhine Māori	Māori female, women, feminine
Waiata	Song
Wairaka	Ancestral name
Wairua	Spirit, soul - spirit of a person
Waka	Canoe

Wānanga	Māori educational institute
Whakairo	To carve
Whakanoa	To remove tapu
Whakapapa	Genealogy
Whakarongo	Listen
Whānau	Family
Whare	Building
Whare aitu	Fighting academy
Whare wānanga	Higher school of learning
Whenua	Land

Ethical Approval

TE WHARE WĀNANGA O AWANUIĀRANGI

EC2020.06

18/05/2020 Student ID: 2031459

Shonelle Te Kahupake Wana
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3120

Tēnā koe Shonelle

Tēnā koe i roto i ngā tini āhuatanga o te wā.

Ethics Research Committee Application Outcome: Approved

The Ethics Research Committee met on Wednesday 06th May and I am pleased to inform you that your ethics application has been approved. The committee commends you on your hard work to this point and wish you well with your research.

Please contact your Supervisor Dr Naomi Simmonds as soon as possible on receipt of this letter so that they can answer any questions that you may have regarding your research, now that your ethics application has been approved.

Please ensure that you keep a copy of this letter on file and use the Ethics Research Committee document reference number: EC2020.06 in any correspondence relating to your research, with participants, or other parties; so that they know you have been given approval to undertake your research. If you have any queries relating to your ethics application, please contact us on our free phone number 0508926264; or e-mail to ethics@wananga.ac.nz.

Nāku noa nā
Kahukura Epiha
Ethics Research Committee Administrator

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Letter to Mana Wahine

Tēna koe,

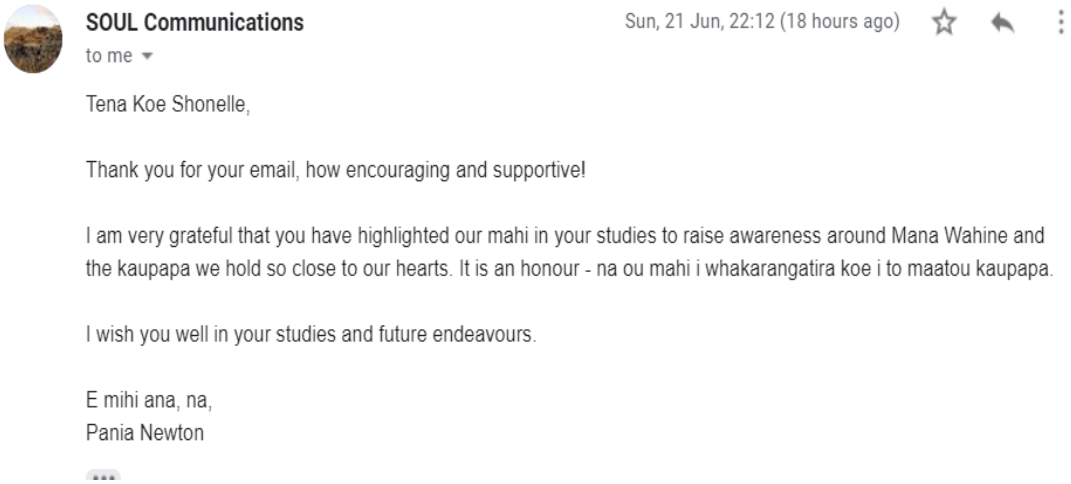
My name is Shonelle Wana, and I am a doctoral student at Te Whare Wānanga o Awanuiārangi. My research explores the pathways of leadership for Māori women.

I am writing to inform you that I have selected you as one of my 'case studies' for what I call 'mana wahine narratives'. From publicly available information, I have written a brief profile about some of your lived experiences, ensuring to maintain your mana. I demonstrate that the traditional values of Māori women leaders (pre-colonial contact) exist in twenty-first century leaders like yourself. I hope that this research will help provide evidence that there is a need to establish pathways in tertiary education, that will determine Māori women into executive/leadership positions.

I believe this study is significant for the purpose of empowering future leaders to be confident in their identity as Māori women. I feel that this is also essential in reaffirming the values and principles of our female ancestors. I thank you for being a role model for wahine Māori.

Ngā mihi me ngā manaaki

Shonelle Wana



SOUL Communications Sun, 21 Jun, 22:12 (18 hours ago)

to me

Tena Koe Shonelle,

Thank you for your email, how encouraging and supportive!

I am very grateful that you have highlighted our mahi in your studies to raise awareness around Mana Wahine and the kaupapa we hold so close to our hearts. It is an honour - na ou mahi i whakarangatira koe i to maatou kaupapa.

I wish you well in your studies and future endeavours.

E mihi ana, na,
Pania Newton

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