Research Commons

Māori women's perspectives of leadership and wellbeing

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Abstract

This research sought to understand how Māori women leaders maintain their wellbeing within their leadership roles. Semi-structured interviews acknowledging *kaupapa Māori* theory (Māori philosophy, framework) principles were used to gather the leadership journeys of five Māori women leaders from academic and business backgrounds across the North Island, New Zealand. Kaupapa Māori principles such as *kānohi kitea* (greeting, meeting face to face), *ako Māori* (learning, teaching, reciprocity, cultural pedagogy) and *manāki ki te tangata* (caring, hosting people) provided a methodological framework to follow during interviews with Māori women leaders. From the interviews, thematic analysis was undertaken and patterns, similarities and differences were uncovered that led to the identification of eight main themes: Humility, collective work, the influence of others, overcoming boundaries, balance between *te taha hinengaro* (mental or psychological wellbeing) and *te taha tinana* (physical wellbeing), fostering pathways, quieting the mind, and *whānau* (family) connections. Secondary analysis further developed and explored the themes using indigenous *whakataukī Māori* (Māori proverbs), which became the overarching theme and connected the eight themes to the five whakataukī. The study found that balance between *te taha hinengaro* (the psychological, mental wellbeing dimension) and *te taha tinana* (the physical dimension) from *Te Whare Tapa Whā* (the four corners of a house) and *Te Wheke* (the octopus) Māori wellbeing models supported Māori women leaders' *waiora* (health, wellbeing). Central to the success of these Māori women leaders was being connected to whānau and friends, and being influenced by *tāmariki* (children), *tauira* (students) and employees. These social connections made Māori women leaders strong and resilient to change and challenges. Māori leadership practices and values such as *hūmarie* (humility), *mana wahine* (Māori women's leadership style), *manākitanga* (caring) and *aroha* (compassion, love) contributed to leadership drivers that enhanced Māori women within their leadership roles. Finally, recommendations include enhancing practices such as those that encourage *mana* (influence, power, and identity), *mātauranga Māori* (Māori knowledge) and *ako Māori* for future generations to follow.

Table of figures

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Table of Contents

The Beginning

He pūrakau mō ngā wahine Māori

I mua i te tīmatanga ko Te Kore, mai i Te Kore ko Te Pō, mai i Te Pō he punati iti i ō. Ka tāpaina i tēnei rērenga mā tēnei:

Te Pō (night, darkness)

Te Ata (dawn)

Te Ao (light, world)

Te Ao-tu-roa (longstanding world)

Te Ao Mārama (world of light).

Rite tōnu ki te punga o te whakapapa, he tāhuhu o te tīmatanga o te ao. Ka timata mai i Te Kore, ka heke ki Te Pō. I roto Te Pō kōrekau he marama, kōrekau he mātauranga i tiari. Nā Te Kore i puakimai a Ranginui rāua ko Papatūānuku, ngā atua tuatahi. Nā runga i te whakakōtahitanga o Ranginui rāua ko Papatūānuku i oriori mai he ira atua. Ko Tane-nui-a-rangi te mātamua o Ranginui me Papatūānuku. I puta mai a Tangaroa, a Rongo-ma-Tane, a Tūmataenga, a Haumie-tike-tike, a Tawhirimatea me Ruaumoko. He tuohunga a Tane me ōna tungane i roto i Te Pō, kōrekau he marama, a he kopiripiria rātou. Nā tēnei i karanga a tane ki ōna tungane me wehe i o rātou matua. Kaore a Tawhirimatea i whakae ki tēnei tono. I puta mai he tautohetohe i waenganui i a Tawhirimatea me ōna tungane. Nā tēnei i timata a Tane ki te whakawehe i ōna matua, i puta mai Te Ata. I pei i ōna mātua ano, a i kite rātou Te Ao, ma tēnei i pei ake a Tane ano, a he Ao-tu-roa. Nā te wehetanga o Ranginui me Papatūānuku i puta mai Te Ao Mārama, ko Ranginui te kaitiaki o te rangi, ko Papatūānuku te whaea o te whenua.

I hangaia a Tane-nui-a-Rangi i te ngāhere, hei uwhi mō tōna whaea, a hei kainga mō ngā manu me ngā ngāngara. I hangaia hoki a Tane i te wahine tuatahi ma te hamoamoa i hoatu tōna whaea ki a ia me te marie o tōna whaea. I pōhekaheka a Tane i te waihanga o tētahi wahine me te wai. Ma te hā o Tane i ora ai te wahine tuatahi, ko Hine-ahu-one. I moe a Tane ki a Hine-ahu-one ka puta a Hine-titama. I tupu ai a Hine-titama ki te taha o tōna whaea, i noho a Tane ki ngā rangi. Ka matatu a Tane i a Hine-titama e tupu ana, he wahine pūrotu ia, nā tēnei he

hiahiatanga mō Hine-titama. Ka whakatata a Tane ki a Hine-titama, hei whaiaipo. I moe a Tane me Hine-titama i whānau mai etahi tamariki. I arohi a Hine-titama ko Tane tōna papa, ka mokemoke ia, ka wehe ki rarohenga. Ka huri a Hine-titama ki tētahi mareikura a Hine-nui-te-pō hei kaitiaki mō ngā tangata ka wehe mai i Te Ao Mārama.

Te hononga o tēnei pakiwaitara ki tēnei rangahau

Ko te ngāko o tēnei pakiwaitara ka whakapapa ngā wāhine katoa mai i a Papatūānuku, Hine-ahu-one me Hinetitama tae noa ki ngā wāhine o ēnei wā. Ko rātou ngā wāhine rāngatira tūtahi mō ngāi Māori. He taonga te mana i tāpaina ngā atua me Papatūānuku kia whakamana ngā wāhine. Ka hono ngā wāhine ki a Papatūānuku nā te te whare tangata me te mana wahine.

Rēreke ki ngā pakiwaitara o ngā wāhine rāngatira ki roto i tēnei rangahau, he mana tō te wahine ki te whāi i tētahi huarahi. I roto i tēnei rangahau he mea nui ki ngā wāhine rāngatira ki te awhi, tautoko rānei i ngā rāngatira hei te wā tītoki. He hononga i waenganui i te mana wahine me ngā rāngatira wāhine mai i te whānaungatanga, manākitanga me te aroha i whiwhi mai i o rātou whānau me o rātou hoa hoki. Mā te tohatoha i o rātou ake mātauranga, wā me te tautoko, i whakatō he kakano hōu, a he tohu tēnei o te mana wahine i whakapapa mai ia Papatūānuku (Maori, 1992; Royal, 2012; R. Walker, 2004).

The origins of Māori women

In the beginning there was *Te Kore* (nothingness, the void). From Te Kore emerged Te Pō. From Te Pō came Te Ao Mārama, which gave light to the world:

Te Pō (night, darkness)

Te Ata (dawn)

Te Ao (light, world)

Te Ao-tu-roa (longstanding world)

Te Ao Mārama (world of light).

The beginning started with Te Kore and progressed to Te Ao Mārama, which symbolised a form of *whakapapa* (ancestry, bloodline). Before Te Kore there was no light and no knowledge. Te Kore created Ranginui, the sky father, and Papatūānuku, the earth mother, as the first gods of creation who dwelled within the realm of Te Kore. The union of Ranginui and Papatūānuku gave birth to their godly sons, starting with their oldest son Tane-nui-a-rangi. Then came Tangaroa, Rongo-ma-tane, Tūmataenga, Haumie-tike-tike, Tawhirimatea and Ruaumoko. Tane and his brothers lived within the realm of Te Kore, wedged between Ranginui and Papatūānuku with no light.

Tane and his brothers decided to plot against their parents, with the exception of Tawhirimatea, who did not agree. A debate started among the brothers. Tane began to push his parents apart, and Te Ata came forth. Tane pushed his parents further apart, and Te Ao came forth. Tane pushed his parents even further apart, and Te Ao-tu-roa came forth. Once Tane had separated his parents entirely, Te Ao Mārama came forth. Ranginui had become the sky father and Papatūānuku the earth mother.

Tane created the forest to shelter his mother and to serve as a place where the birds and insects could dwell. Tane also created the first woman and sought out his mother for help. Papatūānuku gave Tane clay to mould the shape of the woman and a gift for her to bear. Tane followed his mother's instructions and moulded the shape of a woman. With water and *hā* (breath) from Tane, the woman had her first breath of life and was named Hine-ahu-one. Tane and Hine-

3

ahu-one became lovers and had their first child, Hine-titama, because of the gift of *te whare tangata.*

From the heavens, Tane watched as Hine-titama grew into a beautiful woman. He gradually fell in love with her. Tane approached Hine-titama and became her lover. She bore their children. But when Hine-titama found out that her parents had deceived her, she fled to the underworld. She became the goddess *Hine-nui-te-pō* (the great lady of the night), the guardian who guides those who have passed on from Te Ao Mārama.

Relevance to this study

This narrative refers to all women who trace their ancestral roots back to Papatūānuku, Hine-ahu-one and Hine-titama, the first Māori women leaders. *Atua* (gods) such as Papatūānuku gifted Māori women *mana* to empower them. *Mana wahine* and te whare tangata are *taonga* (gifts) that connect women to Papatūānuku.

Similar to the stories told by the Māori women leaders in this study, mana empowered Māori women leaders to follow their own paths and transform their lives. Māori woman leaders described the importance of developing pathways for future leaders to follow. Developing individual and group mana gave Māori women leaders strength and resilience to cope with new or existing challenges. *Waiora* (wellbeing, health) interlinked with mana wahine for Māori women leaders maintaining whānaungatanga, manākitanga and aroha with whānau and friends. Sharing mātauranga, experiences, time and *tautoko* (support) with the next generation planted a new seed symbolising mana being passed down from Papatūānuku (Maori, 1992; Royal, 2012; R. Walker, 2004)

Chapter Overview: Literature Review

This study reviews Māori leadership styles for Māori women, exploring *mana wahine*, *rangatiratanga*, *hūmarie* (humility, humble), *tuakana-teina* and *mana*. Māori leadership emphasises how traditional and contemporary Māori leaders display leadership from a te ao Māori (Māoriworldview).

Māori women's leadership

Māori women's leadership and mana wahine are introduced as a leadership style that represents the connection between culture, knowledge and influence for Māori women (Pihama, 2001; Te Awekotuku, 1991). Mana wahine explores how Māori women implement mana within their leadership roles, such as passing on *mātauranga Māori* (*Māori* knowledge) through *whakapapa* lineage or helping others build mana over time.

Māori women leaders practise cultural beliefs, values and mātauranga Māori, and portray mana and *ngā āhuatanga Māori* (Māori ways of doing things) (Winitana, 2008). Henry and Pringle (1996), comment on Māori leadership and how it connects Māori women within leadership roles:

> *Leadership was vested in rāngatira, who were selected on the basis of their kinship links, birth order and their own deed. In some tribes leadership passed to male progeny whilst in others it passed to the eldest regardless of gender. Leadership might go to the eldest regardless of gender. (p. 535)*

Māori leaders practiced leadership according to *tikanga* (customs) that aligned to specific *iwi* (tribes), *hapū* (sub-tribes) and whakapapa (Mahuika, 1992). Māori leadership is regarded as gender neutral, recognising that any individual can practice leadership regardless of their gender.

Māori leadership has shifted over the years due to colonisation. For example, when colonists settled in New Zealand the practices and processes of *tapū* (sacred) and *mana* (influence, power, and identity) began to decline within Māori society. Despite colonial impacts, the positions of Māori leadership flourished (Katene, 2010). For instance, Māori women such as Te Arikinui Dame Te Atairangikaahu, the first Māori queen who hosted the Pacific Commonwealth Leaders *hui* (meeting) in 1990, have enjoyed various successes and set an

example for future generations. Dame Te Atairangikaahu's legacy continues to be an influence for contemporary Māori leaders.

Mana wahine

Mana can be understood in a number of ways. For example, mana can be conceptualised as the power or status of an individual. Mana can also be conceptualised as the building of an individual's identity through others, the building of social relationships and the generating of power through *tūpuna* (ancestors) and whenua (land). Wāhine translates to women within *te ao Māori* (the Māori world), however at a deeper level, wāhine Māori trace their lineage back to Papatūānuku (Pihama, 2001).

Mana wahine can be understood as the power, status and authority of a Māori woman. For example, *kuia* (female elders) are regarded as advisors and/or grandmothers that project their mana within family structures or on the *marae* (meeting house). Values such as manākitanga, aroha and *mātauranga* (knowledge) describe how kuia portray their mana to the next generation (Barlow, 1994; Department of Statistics, 1990). Therefore, mana wahine is based on the role or position of a Māori woman and ranges from being a kuia to being a Chief Executive of an organisation.

The foundation of mana wahine is that mana is passed down through the generations through *whakapapa* lineage resulting in influence and knowledge for the next generation. Mana wahine empowers the position of the Māori woman as a worker and contributor to their *whānau* (family) (Department of Statistics, 1990; Te Awekotuku, 1991). Mana wahine builds on identity and is expressed through *karanga* (a Māori ritual call made by women), *kapa haka* (performing arts), *waiata* (songs), *toi* (art), *moko* (tattoo) and *pukana* (facial expressions) (Winitana, 2008). For example, the practice of karanga differs across iwi and varies according to a woman's age. *Kotiro* (girls) are given a rite of passage at a certain age to perform the karanga at their marae by a *kuia* (female elder) or *kaumātua* (male elder). Mātauranga, influence and mana are given to the kotiro to build her identity and courage to become a *wahine* (woman). Therefore, performing the karanga supports the kotiro to develop her identity and mana over time. Men may also follow a rite of passage with whaikorero and possess qualities of mana (Winitana, 2008).

As aforementioned, *wāhine Māori* (Māori women) trace their roots to Papatūānuku (the earth mother), the first wāhine Māori (Simmonds, 2009; Te Awekotuku, 1991). The link between wāhine and Papatūānuku is associated with relationships, connection and identity. For instance, wāhine Māori are connected to Papatūānuku through descent and have the *taonga* (gift) of te whare tangata to give birth to future tamariki (children) (Kahukiwa, 2000). Māori women have relationships and connections with Papatūānuku; "in essence as Māori women we are papa" explains Kahukiwa (2000, p. 137). Papatūānuku symbolises empowerment for Māori women to draw upon. Yet this does not necessarily mean that all Māori have a relationship or are connected to Papatūānuku (Simmonds, 2009).

Within contemporary settings Māori women have influence and continue to show resilience, which has given them a voice. For example, a *pūrakau* (narrative) by a Māori woman leader working in employment rights describes growing up with a strong family background that encouraged mana:

> *I also grew up with the idea that women could do anything . . . I was encouraged both at home and at school to get a tertiary education and there were no boundaries around what I might want to achieve* (Forster, Palmer, & Barnett, 2015, p. 12)

Mana was built over time through encouragement and influence of whakapapa and kaitiākitanga from whānau. This encouraged this Māori woman to strive for more; to become a successful Māori woman. A strong family background enabled this leader to believe in her capabilities and build a strong sense of identity and culture which is relevant to this study and mana wahine.

Overall, mana wahine is embodied by mana, influence, mātauranga Māori and teaching. Mana wahine is a growing area and is considered a leadership style and practice for Māori women. Such practices include building mana based on social relationships and building the potential of others.

Mana wahine describes how Māori women draw on their experiences and knowledge to portray leadership. Such examples include kuia, who protect and provide wisdom and strength to the next generation of *tāmariki* (children) and *mokopuna* (grandchildren).

Māori leadership

The focus of this research is to define what leadership means from a te ao Māori worldview. Māori leadership is a growing area of research that acknowledges traditional and contemporary influences and Māori female and Māori male styles of leadership. Such styles relate to both Māori and *Pākehā* (European) theories of leadership and have been explored in research on mana and Māori women sports leaders (Te Rito, 2006), Māori leadership and wellbeing (Roche, Haar, & Brougham, 2015) and transformational leadership by Māori traditional and religious leaders (Katene, 2010). These studies indicate that Māori leadership is a growing area that requires further exploration to support Māori in leadership roles or the workforce.

Māori leadership has its own unique style, including elements of humour (Holmes, 2007), mana and charisma (Te Rito, 2006), mana wahine (Kahukiwa, 2000; Simmonds, 2009; Te Awekotuku, 1991), transformational leadership (Katene, 2010) and hūmarie (Holmes, 2007; Holmes, Vine, & Marra, 2009). These leadership styles indicate that Māori leadership is diverse. A Māori leader who projects a strong leadership role also portrays humble qualities such as working collectively with employees.

Hūmarie

Hūmarie is defined as humble or humility and is interconnected to three dimensions *whakaiti* (humbleness, be little), *whakahihi* (arrogance) and *whakamā* (shy or shameful). Each term is interconnected and is used to describe hūmarie (Moorfield, 2016). Similarly, research by Marra and Holmes (2005) identified *whakaiti* as a Māori cultural norm used by Māori leaders. Māori leaders perform whakaiti by:

> *Praising the team for their principled work, while also taking account of the important cultural norm of whakaiti.* (Marra & Holmes, 2005, p. 6)

Although leaders have the responsibility to lead people, there is also the importance of showing appreciation for work. For instance, a Chief Executive of an organisation shared authentic stories with others about team work. Sharing stories showed appreciation for work undertaken by others, demonstrating

8

humility because the leader focused on building group mana rather than self-advancement.

Mana

Mana is another Māori leadership style (Te Rito, 2006) and is described as the power, identity and ability to influence others. Mana develops within an individual over time with the right environment. Such as a strong whānau background that encourages high education to become a academic (Forster, Palmer, & Barnett, 2015). Therefore the process of mana involves projecting influence but also obtaining influence through others (Holmes, 2007; Te Rito, 2006). Mana within Māori leadership has been associated with humour (Holmes, 2007), Māori sports women leaders (Te Rito, 2006) and mana wahine (Forster et al., 2015). These styles of leadership draw on traditional Māori leadership within contemporary settings.

Traditional Māori leadership

Traditional Māori leadership is encompassed by tikanga Māori, *whaikōrero* (speech) and whakapapa. 'Leader' and 'leadership' from a te ao Māori perspective refers to *rangatira* or *rangatiratanga* respectively (R. Walker, 2006).The role of the rangatira is gender neutral and varies according to birth right, alignment of whakapapa and maternal status (Henry & Pringle, 1996; Mahuika, 1992). For example, if a Māori woman was the first born of her whānau, she would assume the title of *ariki* (first born female of a senior family or paramount chief). The first born male within that same whakapapa line would be regarded as the *mātamua* (oldest son) (H. Mead et al., 2006).

Māori leadership derives from a social structure that follows a hierarchy. For example, all Māori trace their linenage to *waka* (canoe). Within each waka there were whānau. Within each whānau, kaumātua and kuia were responsible for leading the other whānau members. Rangatira were responsible for leading the hapū and the ariki were responsible for leading the iwi (R. Walker, 2006).

Overall, traditional Māori leaders include rangatira, kaumātua, kuia, *tohunga* (expert, skilled person) and religious leaders (Katene, 2010; H. Mead et al., 2006). One such religious leader was Te Kooti Arikirangi Te Turuki, who resisted the

Christian faith and encouraged Māori communities to follow the Ringatu faith (Katene, 2010).

Tino rangatiratanga

Tino rangatiratanga is described as the power, status and influence of a leader within a whānau, iwi or hapū (Barlow, 1994). There are different dimensions of tino rangatiratanga, such as Māori sovereignty, self-determination and leadership (Barlow, 1994; R. Walker, 2006). This section focuses on how tino rangatiratanga is implemented within Māori leadership.

Tino rangatiratanga refers to the mana and tapū of a rangatira, and how that leader portrays those attributes within their leadership role (Wihongi, 2010). Examples of rangatira include Dame Whina Cooper, who lead the *hikoi* (land march) in 1975 for Māori land rights (Reynolds, 2013), and Te Puea Herangi, who established the *kingitanga* (king movement) at Ngāruawahia (Wirihana, 2012). Like other rangatira, these wāhine Māori fought for Māori rights, lead change and set an example for future generations.

Te Momo (2011) identified tino rangatiratanga as a leadership practice for contemporary leaders:

> *The leadership style he discussed resonated with the traditional customs of having mana (prestige) and control over decisions in one's tribal area. (p. 2)*

Tikanga was recognised as a practice for contemporary Māori leaders and related to being *tika* (correct, right) for example showing mana involves doing *karakia* (prayer) before and after a hui. Tikanga are elements within tino rangatiratanga. Holmes (2007) conducted a comparison study between Māori and Pākehā hui and found that Māori displayed mana through whānaungatanga and humour. These processes were implemented because of tika and show that Māori values and tikanga have been transported through the generations for leaders to implement within their whānau and leadership roles.

Therefore, tino rangatiratanga is vested in tikanga (customs) and values that are passed down through whakapapa (ancestry) from *tūpuna* (ancestors) and rangatira. This is relevant because Māori women leaders such as Dame Whina

Cooper and Te Puea Herangi portray traditional Māori values that are vested in tino rangatiratanga.

Colonisation, leadership and resilience

Voyce (1989) states that colonial governments around the world have suppressed indigenous practices to ensure that indigenous people assilmilate within European lifestyles. This disconnected indigenous people from their roots, practices, traditions and languages.

For example, tohunga were Māori healers and leaders that were sought out by Māori for advice and/or healing. The Tohunga Suppression Act 1907 prohibited the practice of traditional Māori healthcare, medicine and advice. This legislation meant that Māori had to follow modern Western medical practices, which significantly impacted Māori lifestyles, knowledge, language and leadership (Keane, 2013; New Zealand Government, 1907).

Katene, (2010) discusses how traditional Māori religious leaders resisted the Christian faith by encouraging, leading and guiding Māori communities to follow Māori religions. These examples show how Māori leaders were challenged by colonisation and displayed resilience against colonial practices.

On the whole, traditional Māori leadership is defined as a rangatira weaving people together (Mahuika, 1992; R. Walker, 2006). The practice and role of traditional Māori leadership included *whaikōrero* (speaker or speech), *mana tangata* (acknowledging other people's mana) and knowledge of tikanga Māori. These practices are still significant and relevant within contemporary Māori leadership (Holmes, 2007; Katene, 2010; Mahuika, 1992; A. Mead, 1994, August).

Contemporary Māori leadership

The values of traditional Māori leadership such as weaving people together, tikanga Māori and whakapapa are practiced in contemporary Māori society. Navigating within two worlds – the Pākehā world and the Māori world – is the reality of Māori who work in leadership roles. Contemporary Māori leadership styles and practices reflect the ability of Māori to navigate a landscape that has

changed significantly in the past 150 years (Katene, 2010; Mahuika, 1992; S. Walker, Gibbs, & Eketone, 2006).

Te Momo (2011) describes how an academic viewed the importantce of talking to his kuia every week and his connection and aroha to her. Significantly this example emphasises the importance of maintaining a leadership role, but also the value of where a leader's journey begins: at home with whānau. As noted earlier, Māori leadership within contemporary New Zealand society has transitioned over time and encompasses traditional Māori values and practices (Pfeifer & Love, 2004; Te Rito, 2006).

Harmsworth (2005) explored how Māori contemporary businesses incorporated traditional values and tikanga. One case study focused on a Māori leader and the importance of maintaining balance between cultural values:

> *I don't see incorporating Māori values and principles into business as a barrier or limitation. . . We need to balance it; cultural values and rules such as tikanga. . . Tikanga can be regarded as a code of conduct. . . You certainly get told by Māori shareholders if you do it the wrong way! Iwi is our guiding philosophy. (Harmsworth, 2005, p. 30)*

Within this example the leader describes the importance of tika in accordance with tikanga when working with Māori or iwi. Therefore traditional Māori leadership values, principles and tikanga provide strength, knowledge and empowerment for contemporary Māori leaders (F. Palmer & Masters, 2010). This is relevant to this study because Māori women leaders may draw on tautoko, advice or guidance from tikanga, whānau or work colleagues.

Katene (2010) comments on the challenge faced by contemporary Māori leaders, stating that:

> *The mark of leadership success for a Māori is providing leadership based on traditional principles while managing the interface. (p. 9)*

Being a Māori leader is important. However being connected to cultural identity and practicing values is also important because it enables Māori leaders to influence and maintain balance between the Māori and Pākeha worlds. Traditional values and principles are practiced in contemporary society and link to taha hinengaro, tinana and wairua of a leader, reflecting their cultural identity,

upbringing and knowledge (Harmsworth, 2005). Palmer and Masters (2010) also identified other Māori values such as whānaungatanga, mātauranga Māori and manākitanga as resources that were implemented by Māori leaders and produced positive outcomes for leaders and followers.

Overall traditional Māori values and practices such as aroha, manākitanga and whānaungatanga provide support and guidance for contemporary Māori leaders. These values relate to tika in accordance with tikanga when working with Māori or an iwi.

Tūakana-teina model of leadership.

Within this study the tuakana-teina model of leadership represents how a leader and follower relationship is developed through *pono*, mātauranga and manākitanga. Similar to the leader-follower relationship between a leader and employee, however, the tuakana-teina model is from a te ao Māori worldview (Barlow, 1994; Cherrington, 2009; Te Rito, 2006).

Tūakana-teina is a practical leadership model that emphasies the relationship between the *tuakana* (eldest) and *teina* (youngest). The roles of tuakana and teina can also be reversed through ako. Therefore the model provides a guideline when working with Māori to establish whānaungatanga (Cherrington, 2009; Reynolds, 2013). Te Rito (2006) describes the tuakana-teina model as a process that results in reciprocity as leaders can provide opportunities to develop the potential of followers, as well as gaining knowledge from followers in return. Values such as manākitanga and whānaungatanga are also maintained.

This is expanded by the tuakana-teina model of leadership. Within te ao Māori, *koha* (gift giving) represents the process of reciprocity or exchange (Barlow, 1994). An example of this is when *manuhiri* (guests) give a *koha* (gift) on a marae. The koha can take the form of money or food. This is relevant to this study because the tuakana- teina displays a form of manākitanga, aroha and whānaungatanga. Koha and manākitanga were also identified by Harmsworth (2005) as important values that Māori leaders and organisations practiced:

> *The way we balance everything is in terms of what we can give back to shareholders and whānau, and what we give back to the whenua. (p. 29)*

Although professionalism and business are important, the process of koha and giving back to whānau and stakeholders were found to be more significant in Harmsworth's (2005) study. Giving back to others is a form of reciprocity, which means that the value of maintaining relationships is important Palmer and Masters (2010) reported a case study of a Māori woman leader who implemented Māori cultural practices such as an 'open door policy' within her organisation to meet the needs of her employees. This example displays mana because followers influenced their leader to change organisational values which acknowledged followers' voice.

Overall, the tuakana- teina model of leadership is a process and relationship between the leader and follower. Reciprocity and exchanges between the leader and the follower were related to Māori leadership, values and practices such as koha.

Definition of leadership

Leadership is a common term with diverse meanings (Spector, 2008). Typically, a 'leader' is an individual who shows the ability to direct, lead or influence others. Leaders are described as a ship and an anchor that encapsulate the qualities, background and abilities to lead (Spector, 2008; Woods & West, 2010; Zaleznik, 1989). These notions of leadership reflect a set of behaviours, power, status and personal characteristics (Northhouse, 2014; Woods & West, 2010). Leadership is variously defined, however the overarching theories, concepts and designs originate from Western industry models that are embedded in patriarchy and individualism (Holmes et al., 2009; McNally, 2009). In contrast, indigenous models of leadership recognise the importance of balance between genders and the interrelationships that exist with the physical, spiritual, emotional and social worlds.

Overall, the literature described above defines leadership as the ability to influence other individuals, and is linked to individualistic and collective models or theories of leadership. Of relevance to this, traditional Māori leadership can be defined as the ability to weave individuals together, which is a quality evident within contemporary Māori leaders. Māori values and tikanga Māori were found to be resources that equipped Māori leaders in both Māori and Pākehā contexts.

Definition of health

In 1946 the World Health Organization (WHO) recognised its definition of health was limited (World Health Organisation, 2003). Recognising that health is characterised by an individual's (World Health Organisation, 2003, p. 1) "physical, mental and social wellbeing" the definition was amended. The WHO definition of health is relevant to Māori *waiora* (health) because it acknowledges indigenous perspectives of health (World Health Organisation, 2007).

Māori waiora

Māori wellbeing is defined as waiora that combines the individual's taha hinengaro, taha tinana and taha wairua aspects of health. These dimensions and others have been discussed in many Māori health models as a framework to assess Māori health from a Māori worldview. Māori wellbeing has been framed in Māori models of health such as Te Whare Tapa Whā (the four corners of a house) and Te Wheke (the octopus). Wellbeing explores how an individual's *waiora* (wellbeing, health) encompasses *taha hinengaro* (mental wellbeing), *taha wairua* (spiritual wellbeing), *taha tinana* (physical wellbeing) and *whakangāhau* (social connections, activities). Together, these different types of wellbeing dimensions maintain balance. Waiora is explored in depth using the wellbeing dimensions from *Te Whare Tapa Whā* (the four corners of a house) and *Te Wheke* (the octopus). The relationship between Māori leadership and wellbeing is described as the combination of an individual's wellbeing dimensions, and being in-tune across the wellbeing dimensions (Huriwai, Robertson, Armstrong, Kingi, & Huata, 2001; S. Palmer, 2004).

Balance and wellbeing

As aforementioned, balance between the wellbeing dimensions is important to achieve and sustain wellbeing. According to Huriwai et al., (2001), balance is a combination of an individual's personal, environmental, cultural and spiritual dimensions from a te ao Māori worldview. Therefore maintaining and sustaining waiora enhances identity, self-confidence and mātauranga. However, an individual can also achieve balance through work-life balance, coordination and fitness (Armstrong et al., 2011; Guest, 2002; Murray, Mann, & Mead, 2010).

Work-life balance is important to this study because it links leadership and wellbeing strategies (Armstrong et al., 2011; Van Allen, 2004). Van Allen (2004) reports a case study by a medical leader who developed wellbeing strategies using a self-examination exercise to explore staff values. The wellbeing strategies encouraged self-awareness and self-reflection of individual values enabling them to consider the need to balance work and personal life. Work-life balance describes how an individual can achieve balance by exploring and maintaining balance between their work and life (Guest, 2002). For example, a Chief Executive of an organisation might decide to turn off all electronics for one hour a day to refocus staff attention.

The term 'balance' implies that there is an automatic shift between work and life activities; for example, maintaining balance can be a combination of personal activities but also managing a high workload (Guest, 2002). Implementing work-life balance might include initiating a change in lifestyle such as trying a yoga class to clear the mind or taking a fitness class to get fit (Gambles, et al., 2006).

Identifying the above limitations requires further research on work-life balance from an indigenous perspective to highlight wellbeing practices within the workplace. As previously discussed, work-life balance is relevant to this study because it is a dimension of balance that has not yet considered indigenous perspectives of wellbeing. Therefore two health models, Te Whare Tapa Whā (the four corners of a house) and Te Wheke (the octopus) were used in this study to explore what Māori wellbeing is and how it links to Māori women in leadership roles.

Te Whare Tapa Whā

Te Whare Tapa Whā (the four corners of a house) is one of the most recognised Māori models of wellbeing (Barton & Wilson, 2008; Durie, 2006; Pitama et al., 2007). Te Whare Tapa Whā is a *wharenui* (meeting house) that depicts the four aspects of waiora Māori (see Figure 1). Durie, (1989) describes each dimension in depth: te taha tinana, te taha wairua, te taha whānau and te taha hinengaro.
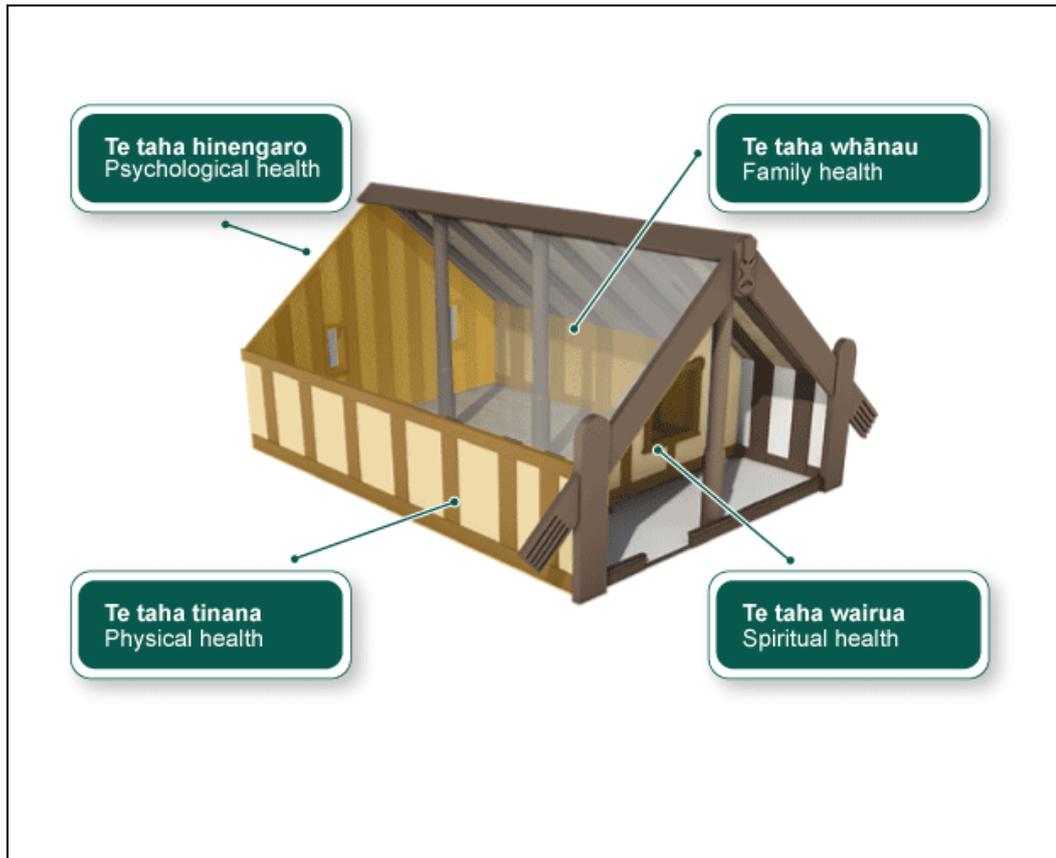
Figure 1. Te Whare Tapa Whā: The Four corners of a House, (Durie, 1984)

Te Taha tinana (physical health)

Te taha tinana describes how an individuals mind, body and spirit interlink as one dimension. Te taha tinana requires fitness and health and develops overtime with physical activities. Maintaining te taha tinana balances an individuals lifestyle enabling focus and clarity (Ministry of Health, 2012a).

Taha wairua (spiritual health)

Taha wairua is the spiritual essence of a person that is imbued with *mauri* (life force). Manna (2002) describes mauri as:

> *Mauri assumes that each individual can live a life that maximises wairua (spirit), tinana (body), hinengaro (mind) and mana (personal authority). (p. 3)*

As mentioned previously, waiora is interconnected with the taha hinengaro, taha tinana, taha wairua and taha whānau. Mauri is also a life principle (Valentine, 2009) that enhances tika, beliefs and values of an individual. Balancing wellbeing

dimensions strengthen, tune and empower an individual's mauri, mana and life. For example Te Rito (2006) described how maori women leaders increased their mana by being connected to their whanau and community.

Taha whānau (family health)

Taha whānau is the individual's connection to their family and whakapapa. Whānau is often described as family, but from a Māori perspective it is the individual's connection through whakapapa; that is, a shared descent or common ancestral link. Whānau relationships encompass extended family members and may involve non-traditional aspects of whānau. For example, individuals or groups may be regarded as whānau members despite the fact that they do not have a direct bloodline.

Building on the knowledge of tūpuna links the individual to past connections and creates strong family ties. Weaving these connections together embodies the shape of *te pā harakeke* (the flax tree) and connects the individual to extended whānau members (Cunningham, Stevenson, & Tassell, 2005; Ministry of Health, 2012a). Whānau is important to individual wellbeing because whānau can tautoko a leader through times of difficulty, offer advice and set boundaries between work and whānau time.

Taha hinengaro (mental, physiological health)

Lastly, taha hinengaro are the thoughts, feelings and emotions of an individual's body and soul. Therefore taha hinengaro is interlinked with the individual's mental, psychological and emotional processes (Cherrington, 2009). Maintaining taha hinengaro involves practices such as focusing the mind or sharing thoughts and ideas with others, which can sustain the individual's waiora (Thorp, 2011). Taha hinengaro is important for Māori leaders to maintain because it can allow them to re-focus, reflect and set boundaries between work and personal life activities.

As aforementioned, the four aspects of wellbeing – taha tinana, taha wairua, taha whānau and taha hinengaro – encompass an individual's waiora (Durie, 2006, 2011; Glover, 2013; Rochford, 2004). Each wellbeing dimension describes how an individual can achieve balance and waiora over time through whānau tautoko, practicing mindfulness or engaging in physical and social activities.

The limitations of Te Whare Tapa Whā

As previously discussed, Te Whare Tapa Whā is the most recognised Māori model of wellbeing. Two studies by Glover (2013) and Thorp (2011) each applied the four wellbeing dimensions of Te Whare Tapa Whā to Māori health and dance. Although neither study directly relates to Māori leadership, both studies explored how Māori develop and implement wellbeing practices from a te ao Māori perspective. For example, Glover (2013) found that Māori who had intentions to quit smoking participated in wellbeing practices such as *mirimiri* (massage) or tikanga Māori.

Other wellbeing dimensions have been incorporated into Te Whare Tapa Whā to explore the environmental influences on an individual's wellbeing. These wellbeing dimensions are *taiao* (the physical environment*), iwi*-katoa (social structures) and *te ao tūroa* (the external environment) (Glover, 2013; Pitama et al., 2007). Each are important because Māori may draw on other resources to support and maintain wellbeing.

Te Wheke

Te Wheke was presented by (Pere, 1984, March) at the Hui Whakaoranga Māori Health Planning Workshop. Pere (1984) stated that Te Wheke is a representation of whānau waiora that is displayed as an octopus. The head represents whānau, the eyes depict waiora and its eight tentacles depict wellbeing dimensions (see Figure 2). Love and Pere (2004) describe the eight dimensions of wellbeing in depth: wairuatanga (the individual's spirituality), *mana ake* (the individual's uniqueness and links to ancestors), *mauri* (the individual's life force), *hā ā kui mā ā koro mā* (breath of life from ancestors or elders), *taha tinana* (the individual's physical development and growth), *whānaungatanga* (the relationships that the individual develops and maintains), *whātumanawa* (the individual's emotional wellbeing) *and hinengaro* (the individual's mental or psychological wellbeing).
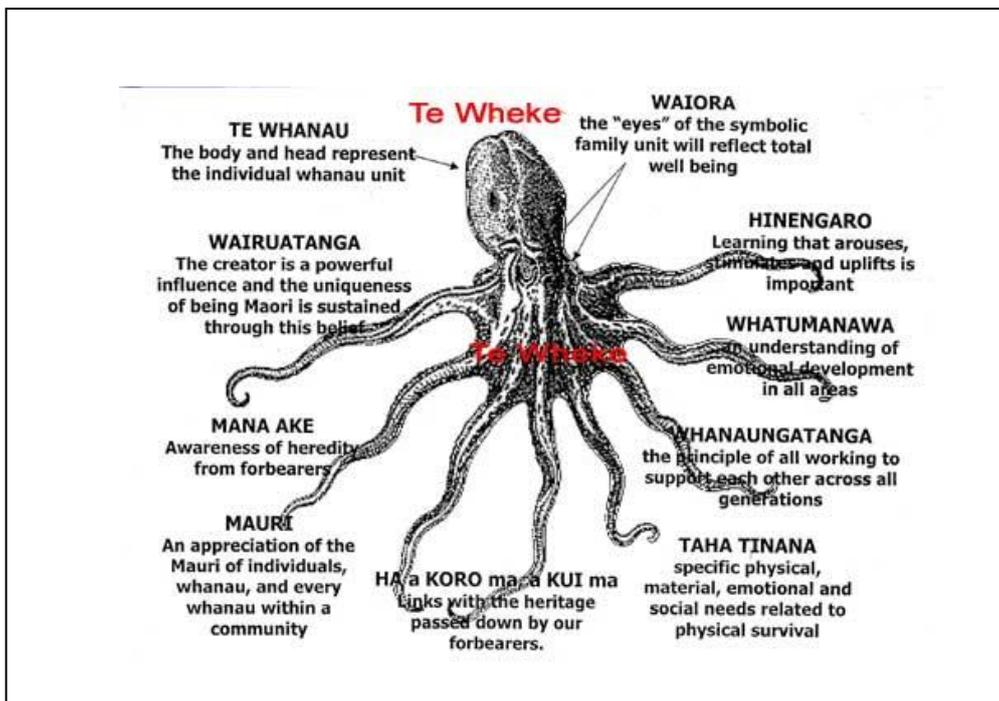
Figure 2. Te Wheke: The Octopus, (Pere, 1984).

Hinengaro (mental and psychological wellbeing)

Similar to Te Whare Tapa Whā, taha hinengaro (mental wellbeing) is based on an individual's thoughts, perceptions and emotions. Taha hinengaro can be maintained by sharing with other individuals, and building and maintaining relationships. Connecting with others support an individual's mental wellbeing during difficult situations and challenges in their life (Love & Pere, 2004).

Te Wheke is concerned with aspects of wellbeing and cultural influences such as whānau connections and waiora. Te Wheke informs past connections through whakapapa, whānau connections and ancestral ties. This is unique because the model acknowledges individual identity and its relation to wellbeing as a whole (McNeill, 2009).

Whātumanawa (an individuals emotional wellbeing)

This dimension recognises that individuals maintain their emotional wellbeing by experiencing and expressing their emotions. Such emotions can be expressed by *haka* (Māori war dance), waiata and *tangi* (funerals). In acknowledging emotions, an individual can experience openness in their communication with others, and healing (Love & Pere, 2004; Thorp, 2011).

Whānaungatanga (the relationships an individual develops, maintains)

This dimension refers to the relationships among whānau members that form bonds through social connections, and most importantly, whakapapa. Whānaungatanga is a unique dimension because it acknowledges that individual and whānau wellbeing can be inseparable. Maintaining connections with whānau can support the individual's wellbeing and strengthen social relationships (Barlow, 1994; Love & Pere, 2004).

Taha tinana (physical and developmental growth)

As noted earlier, taha tinana focuses on the growth and development that an individual requires to maintain their physical wellbeing. Beyond this, individuals also require physical contact, emotional connections and nutrition to maintain balance (Barlow, 1994; Love & Pere, 2004).

Hā ā kui mā ā koro mā (breath of life from ancestors or elders)

Hā ā kui mā ā koro mā focuses on how the individual connects to their roots or whakapapa. The breath of life depicts past connections and relates to the influences of kaumātua and kuia. Kaumātua provide support, advice and knowledge to the current generation and represent knowledge passed down through generations. This dimension extends from the individual to their whānau, kaumātua, hapū and tūpuna. By acknowledging these connections, the individual is opened up to their whakapapa and *pepeha* (knowledge of heritage and background), which is supported and maintained by the breath of life (Barlow, 1994; Love & Pere, 2004). The importance of sharing knowledge and passing it on to the next generation also interlinks with whakapapa.

Mauri (the indiviuals life force)

As noted earlier, mauri recognises that all individuals and living things have a life force that is possessed and bestowed upon them by the Atua to enable growth towards maturity (Barlow, 1994; Love & Pere, 2004).

Mana ake (individual uniqueness, and links to ancestors)

Similarly to mana, mana ake describes how an individual builds individual and group mana overtime. Which connects to individual character and identity, within mana ake, an individual may also draw on strength or tautoko from group identity

such as whānau. Individual mana is about maintaining power, having control, experiencing different situations or challenges and having the ability to build the mana of others (Barlow, 1994; Love & Pere, 2004). Mana ake is relevant to Māori women leaders because leaders may create opportunities to develop the mana of their followers through mentorship, and vice versa.

Wairuatanga (individual spirituality)

Similar to Te Whare Tapa Whā, this wellbeing dimension recognises that wairuatanga is the connection of an individual to the Atua (creator/ God). Building and maintaining wairuatanga enables the individual to build their character and identity, which are sustained by beliefs and values (Barlow, 1994; Love & Pere, 2004).

Overall, the eight tentacles of Te Wheke expand on waiora Māori in greater depth than Te Whare Tapa Whā. Each tentacle of Te Wheke is relevant to the wellbeing of Māori women leaders.

Similarities and differences between Te Whare Tapa Whā and Te Wheke

The four dimensions of Te Whare Tapa Whā align with four of the tentacles of Te Wheke (Cherrington, 2009; Durie, 2006; Glover, 2013; Love & Pere, 2004; McNeill, 2009; Ministry of Health, 2012a; Ministry of Heath, 2012b; S. Palmer, 2004; Rochford, 2004). This similarity validates Te Whare Tapa Whā as a commonly used framework for other Māori wellbeing models. Te Whare Tapa Whā sets a foundation for other wellbeing models to add additional wellbeing dimensions Roche et al. (2015), which are seen in Te Roopū Awhina o Tokanui and Ngā Pou Mana Māori wellbeing models (S. Palmer, 2004).

Further research is required to show how the *whare* (house) of Te Whare Tapa Whā links to *whenua* (land), and how Te Wheke links to the *moana* (ocean). It is important to recognise the connection between the moana and whenua because external influences may affect an individual's waiora (Cherrington, 2009; Durie, 2011; Glover, 2013; S. Palmer, 2004). Within this study, Te Whare Tapa Whā and Te Wheke inform waiora from a te ao Māori worldview.

In conclusion, waiora Māori described the ability to balance an individual'wellbeing as a whole. Te Whare Tapa Whā and Te Wheke were reviewed to explore Māori waiora in depth and demonstrate how each wellbeing dimension relates to Māori wellbeing. From a te ao Māori perspective, balance was described by the wider dimensions of Te Wheke and Te Whare Tapa Whā.

Connecting leadership to wellbeing

This section explores how Māori leadership is connected to wellbeing, such as implementing wellbeing strategies to stay strong within work and daily life activities. Leadership and wellbeing links to workplace wellbeing (Roche et al., 2015), work-life balance (Armstrong et al., 2011; Van Allen, 2004) and the leader-follower relationship (Pfeifer, 2005).

Palmer and Masters (2010) reported that Māori women leaders chose to speak up and step out of their comfort zones when they faced challenges. This indicates that Māori women leaders stood up for what they believed in and were empowered by their voice, thereby gaining respect.

Another study conducted by Roche et al. (2015) examined how Māori leadership affected wellbeing. The study found that leaders maintained their wellbeing through relationships and by focusing on others rather than self-advancement. In relation to wellbeing, this study emphasises the importance of being connected to others in order to draw support, strength or advice. Te Rito (2006) comments on being connected to others:

> *A central belief is that by remaining balanced and connected to things greater than the individual results in the ultimate wellbeing of the person. By being connected to ones whakapapa, to ones whanau, hapu and iwi provides Māori with an identity. (p. 12)*

Therefore, connectedness and relationships maintain an individual's wellbeing to stay strong during times of difficulty because individuals draw strength, advice and support from others. A thesis study by McNeill (2007) reported on kaumātua wellbeing and found that kaumātua wellbeing was maintained by karakia, cultural identity, *reo* (language) and marae experiences.

As has been noted, the link between leadership and wellbeing is well-established. Wellbeing has been described by Māori leaders as interconnected with their leadership role and wellbeing. Examples include, gaining strength through voice, having relationships and being connected to culture. This study aims to uncover the links between leadership and wellbeing for Māori women in leadership.

Conclusion

Mana wahine is a leadership style that empowers the female voice, mātauranga Māori, whakapapa and mana for Māori women to develop over time and share with future generations. Leadership from a te ao Māori worldview has been described as rānga and tira the ability for an individual to weave people together collectively. Waiora Māori can be described as a combination of and balance between the wellbeing dimensions of Te Whare Tapa Whā (the four corners of a house) and Te Wheke (the octopus). This literature review serves as the foundation for this study, which explores Māori leadership and waiora.

Chapter overview: Method

Kaupapa Māori theory and methodology was used in this study to guide the research process to gather Māori women perspectives of leadership and wellbeing. Semi-structured interviews acknowledging kaupapa Māori principles were used to gather the stories of five Māori women leaders from business and academic backgrounds. A short biography of the five Māori women leaders is included in order to share their leadership stories.

Kaupapa Māori theory

Kaupapa Māori theory and methodology provided a theoretical framework that supported the conducting of the interviews. Kaupapa Māori theory identifies Māori philosophies and *tikanga* that are appropriate for working with Māori or when conducting Māori research and projects.

Pihama, Cram, and Walker (2002) emphasise that kaupapa is a foundation that informs Māori rules, customs and tika, acknowledging the entire kaupapa from beginning to end. An example of kaupapa and tika is the conducting of *karakia* (prayer) before and after a hui (Holmes, 2007). An opening prayer is important because it starts the *hui* (meeting), while a closing prayer completes the hui and a new discussion is able to begin. This is relevant because it is embedded in tikanga Māori and Māori leaders such as kaumātua (elders) practise karakia.

Kaupapa Māori informs practices and knowledge that guide Māori researchers to follow *tika* when working with research participants. Kaupapa Māori is not just about methodology; it is also about analysis and data usage. Six kaupapa Māori principles were developed by (G. Smith, 1997).These six principles are: *tino rangatiratanga* (self- determination), *taonga tuku iho* (cultural aspirations), *ako Māori* (learning, teaching, reciprocity, cultural pedagogy)*, kia piki ake ngā raruraru o te kainga* (socioeconomic principle), *kaupapa* (collective philosophy principle) and lastly, *whānau* (the extended family structure). Four of these principles were used in this study, and are outlined below.

Tino rangatiratanga (self-determination princple)

Tino rangatiratanga can be understood in a number of ways. Tino rangatiratanga refers to self determination, sovereignty and leadership (Russell, 2008). Tino rangatiratanga was implemented by the interviewer sharing her own experiences

and stories during interviews with participants. For example, whakapapa connections to the same *marae* were found during one interview. At another level tino rangatiratanga is based on an leader's absolute *mana* which varies according to a leader's influence on others or vice versa (Wihongi, 2010).

Russell (2008) comments on tino rangatiratanga and the importance of focusing on others instead of self-advancement:

> *To define and pursue a means of attaining that destiny in relation to others (p. 441)*

Māori leaders not only have responsibility for demonstrating leadership, but also for providing a pathway for the next generation. 'Ranga' and 'tira' provide a foundation for Māori leaders to make connections with others (R. Walker, 2006). For instance, in this study tino rangatiratanga was displayed by *koha*. I was given *kai* (food) when I did interviews with participants and was also given the contact details for two Māori leaders for this research project. In return, I offered an interview transcript, an invitation to a presentation and a copy of the research findings. Giving to others showed manakitanga and whānaungatanga between the researcher and participants.

Taonga tuku iho (cultural aspirations, mentorship, mātauranga)

Taonga tuku iho (cultural aspirations) acknowledge the treasures of the ancestors and relates to the teaching and sharing of Māori aspirations for future generations. This principle was evident during interviews because participants spoke of *whānau* (family) members, shared knowledge and *whakapapa* ties. This related to *manākitanga* and taonga tuku iho because passing on knowledge through the generations were highly spoken by participants.

Ako Māori (learning, teaching, reciprocity, cultural pedagogy)

Ako Māori is based on learning, teaching, reciprocity or cultural pedagogy and was implemented in this study. *Mātauranga* was one of the main outcomes of the interviews with participants; for example, I learned that leadership develops over time and about the importance of maintaining balance in everyday life. From these interviews I also believe that participants learnt things from the discussion; for instance, participants shared their interest in being a mentor and I related to this because I mentor *tāmariki*. There was also an element of reciprocity between

me and the participants; for instance, participants asked me questions about how to encourage tauira to attend university or follow their dreams or goals in life. From these discussions *whānaunga* (connections, relationships) and reciprocity developed. These examples highlight what ako Māori is founded on and its relevance to cultural pedagogy because the discussions reflected participant experiences, leadership journeys and upbringing.

Kaupapa (collective philosophy principle)

Kaupapa (collective philosophy principle) was the *tūapapa* (foundation) of this research project. Values such as manākitanga, *aroha* (compassion) and *whānaungatanga* were all highlighted by participants throughout interviews. These values also maintained flow within conversations with participants. For instance, I showed manākitanga to participants through rapport and related conversations to my own experiences around Māori education and pathways for the future. Participants showed reciprocity by allowing me to share my experiences and answered questions that they had for me which built whānaungatanga and *pono* (trust) with participants.

Kaupapa Māori methodology

As mentioned earlier, kaupapa Māori methodology is a dimension of kaupapa Māori theory (Jones, Ingham, Davies, & Cram, 2010). Jones and colleagues (2010) emphasise:

> *Kaupapa Māori is described as both a theory and an analysis of the context of research involving Māori with the approaches to research expressed as being by Māori and/or for Māori. (p. 2)*

Therefore implementing kaupapa Māori as a method involves a practical application that draws upon its values and guides the research procedure. As previously stated, the importance of koha is an important process when working for and by Māori. For example, before I went to an interview I understood that I was interviewing leaders and that I should give something back to thank them for their, time, knowledge and experience, and for sharing their personal journeys.

There are seven principles of kaupapa Māori methodology that derive from kaupapa Māori theory: *aroha ki te tangata* (respect for people)*, kānohi kitea* (meeting or greeting people face to face), *titiro, whakarongo me kōrero* (to look,

listen and talk), *manāki ki te tangata* (caring, hosting people) *kia tūpato* (be careful or cautious), *kaua e takahi te mana o te tangata* (do not trample over the mana of others) and lastly, *kaua e mahaki* (do not flaunt your knowledge). Four of these kaupapa Māori methodology principles were implemented during the data collection phase and are outlined below.

Kānohi kitea (meeting people face to face)

Kānohi kitea (meeting people face to face) was implemented by meeting participant's *kānohi ki te kānohi* (face to face). This practice formed whānaungatanga with the participants, but also signified the importance of making whakapapa connections and getting to know who these participants were and where they came from. *Aroha ki te tangata* (care or respect for a person) grew during discussions with participants as we shared stories, made links and respected each other. Therefore, this kaupapa Māori principle reflects the importance of maintaining relationships and connections before and after interviews.

Titiro, whakarongo me kōrero (to look, listen and discuss with participants)

Titiro, whakarongo me kōrero (to look, listen and discuss with participants) occurred during interviews. As the researcher, it was my responsibility to keep track of time, keep the conversation on track and at the same time, relate to what the participants were saying. I also showed acknowledgement and respect when I responded to a question that a participant had asked me. These examples show *mana.* I was also given the opportunity to share my stories with participants. *Ko wai (*who am I) is another example of building and maintaining whānaungatanga with the participants.

Kia tūpato (to be cautious or careful)

Kia tūpato (to be cautious or careful) was a principle that was always in the back of my mind before, during and after I conducted interviews. For instance, during discussions around whakapapa, I acknowledged who the participant was and where they came from. Another example of kia tūpato is keeping the identities of the participants anonymous; making sure that any identifiable information such as name, place or work history was altered to protect their identities. Being tūpato, or

cautious, also relates to pono. These participants trusted me with their life stories and were willing to contribute to my research.

Mānaki ki te tangata (Caring or hosting people)

Lastly, *mānaki ki te tangata* (caring or hosting people) was reciprocal between the participants and I. For example, when I had to travel out of town to meet participants they offered to arrange the interview at a suitable time. I also offered a koha in return the after interviews were conducted. The koha included a copy of the interview transcript, research findings and an invitation to a presentation. These examples show how mānakitanga was an important element when building relationships and making connections with the participants. Applying these principles navigated the research procedure and ensured that both the participant and I were respected.

Participants

Due to confidentiality and privacy reasons, the following participants' names have been changed to protect their identities. The Māori women who participated in the interviews will now be briefly introduced. Throughout the interviews, each Māori woman shared their stories and experiences that were all unique. In doing so, it opened up a space that weaved their job into context from their worldviews.

Participant one: Aroha

Aroha was raised in Aōtearoa/New Zealand and is a Chief Executive of a New Zealand company. She occupies a number of governance roles including two director roles, a trustee role and a board member role.

Participant two: Maia

Maia was raised in a small rural town in Aōtearoa/New Zealand and is from Te Ātiawa, Ngāti Māhanga and Ngā Māhanga a Tairi. She has been the director of an institute for the past two years and has previously taken an academic role.

Participant three: Katarina

Katarina was raised in Aōtearoa/New Zealand and is from Waikato, Ngāti Maniapoto and Te Aupōuri. She has occupied an academic and a director role since 2010. She leads research projects, participates in public speaking and is also a mentor.

Participant four: Te Rina

Te Rina was raised in a small rural town in Aōtearoa/New Zealand and is a Chief Executive of a New Zealand trust organisation that facilitates leadership programs. Previously, Te Rina has occupied executive positions in the health sector and is currently mentoring future Māori leaders into business.

Participant five: Erana

Erana was raised in Aōtearoa/New Zealand and is from Te Rarawa, Waikato, Ngāti Awa and Ngāti Pikiao and is currently the academic director and Chief Executive of an iwi organisation.

Data collection method: Qualitative semi-structured interviews

Qualitative semi-structured interview was the research method used to collect data R. Smith and Davis (2010), which is relevant to this study because Māori is an oral culture. Qualitative methods explore the experiences and attitudes of individuals within their natural settings (Bricki & Green, 2007). Given (2008) specified that "qualitative researchers study things as they are" (p. 1), therefore participants can perform and respond naturally without the researcher controlling or manipulating the environment. During interviews, I would share my own experiences and relate to the participants using the process of whānaungatanga.

As previously mentioned, semi-structured interview is a method of conducting qualitative research and generates data based on participants' responses (Flick, 2009). Within this study, over the course of one hour five participants were asked nine questions that explored leadership and wellbeing (see Appendix A, p.65). These interviews were conducted kānohi ki te kānohi, which is consistent with the kaupapa Māori principles outlined by (Pihama et al., 2002; Russell, 2008). According to Cohen and Crabtree (2006), semi-structured interviews are characterised by a formal conversation between the interviewer and interviewee. Semi-structured interviews have open ended questions and involve observation and informal interviewing procedures. This is to enable the researcher to follow other topics of interest that are relevant to the research area. An interview guide was developed to guide the interview process between the researcher and interviewee (see Appendix A, p.65). Interview skills were developed as supervisors gave advice to the researcher about body language, communication and flow.

All five interviews were recorded with a MP3 recording device with additional note taking. Coolican (2014) comments on the importance of maintaining informed consent: "the interviewees' informed consent to recording should be gained and anonymity must again be assured" (p. 183). Ethical procedures were maintained before, during and after the interview. Consent was obtained via a signed consent form and verbally by participants (see Appendix B and Appendix C, p. 66-67). After the interviews were conducted, the recordings were transcribed and returned to the participant to amend, remove or withdraw their information within three weeks of receiving a copy of the transcript.

Research procedure: Recruiting and selecting participants

Before recruiting and selecting participants, an ethics application was submitted to the University of Waikato ethical committee. The ethics application was submitted three times as adjustments had to be made.

The five participants were Māori women above the age of 18. They occupied leadership roles within formal organisations or communities. These roles included a Chief Executive, Doctor, Professor and Director. The women were selected on the basis of media articles or publications in which they appeared. The majority of these publications included journal articles and media coverage of their work.

An additional background search was conducted to gather more information about these Māori women and connections were made to other leaders. Recruiting these participants involved an online search to gather contact information and/or contacting them directly via email and Facebook. Emails were sent out to all participants (see Appendix B, p.66). All five participants had kānohi ki te kānohi interviews.

Ethical considerations

As mentioned earlier, an ethical application was submitted to the University of Waikato to approve this study. During the study, pseudonyms were used in place of participants' names when interviews were transcribed and analysed. (Coolican, 2014) comments on participant identity:

> *To ensure that published comments are acceptable to the interviewees, participants should be reminded of their rights. (p. 178)*

An information sheet and consent form was provided to each participant before and after the interview was conducted (see Appendix C and Appendix D, p.67-71). The information sheets and consent forms were provided to participants before the interview, to read and question the study. Consent forms and verbal consent were obtained by participants on participating in the research.

On completing the interview participants were reminded of their rights within the context of the study. Participants were offered a copy of their interview transcript and given the opportunity to amend, remove or withdraw any information from the study within three weeks of receiving their interview transcript. The audio recording devise was paused or turned off when requested.

Conclusion

Implementing kaupapa Māori principles strengthened this study because whānaungatanga and ko wai established a connection between the researcher and participant. This was important because it opened up a space that allowed the researcher and participant to *kōrero* (speak) and share stories about leadership and wellbeing. Kaupapa Māori provided a guideline to follow when conducting semi-structured interviews with Māori women leaders.

The next chapter will cover how the interviews were analysed using thematic analysis, and how this lead to the emerging themes found in whakataukī Māori.

Chapter Overview: Data Analysis and Findings

The interviews that were conducted with five Māori women leaders were analysed using thematic analysis. Thematic analysis found key words, phrases, similarities and differences and established ten main themes. These themes were narrowed down to eight initial themes: humility, collective work, influence of others, overcome boundaries, balance between *te taha hinengaro* (mental, psychological wellbeing) and *te taha tinana* (physical wellbeing), foster pathways, quieting the mind and *whānau* (family) connections.

The themes were linked to *whakataukī Māori* (Māori proverbs) for greater depth. These whakataukī Māori were: kāore te kumara e kōrero mō tōna reka, ēhara tāku toa, he takitahi he toa takitini, pātua te taniwha o te whakamā, piki kau ake te whakāro pai, hauhake tōnu iho and he ōranga ngākau, he pikinga waiora.

Delving within the layers of whakataukī Māori, sub-themes emerged: hūmarie, tino rangatiratanga, mana wahine, mana mōtuhake, tuakana-teina model of leadership, role modelling, balance and waiora and ahikā. Quotes from the participants were selected to describe the findings of this study.

Thematic analysis

Thematic analysis is a qualitative method that generates codes from raw data (Flick, 2009). It is a multi-stage analysis technique (Coolican, 2014). Research by Braun and Clarke (2006) stated that thematic analysis involves a combination of gathering and transcribing the data to develop codes. Adding to this, Flick (2009) notes that "you will produce a short description of each case which you will continuously re-check and modify" (p. 307). These processes were evident during the data analysis phase of this study as each coding phase was checked and reviewed by supervisors. The themes extracted from the raw data also uncovered similarities and differences across participants (Braun & Clarke, 2006; Coolican, 2014).

Consistent with the literature referred to above, the first step of the data analysis was familiarisation with the data. The five interview transcripts were read three times and were then categorised. Coding across participant responses was the second step of the analysis, questions were categorised and compared which resulted in ten initial themes. These themes were: share with others, connections,

story-telling, influence of others, pathways for the future, whānau time, truth teller, balance between mind and body, self- doubt moments and unwinding time.

The themes were reviewed and checked by two subject matter experts; an expert in leadership and an expert in kaupapa Māori. The ten themes were narrowed down to eight themes to describe leadership and wellbeing in depth: humility, collective work, influence of others, overcome boundaries, balance between mind and body, foster pathways, quiet the mind and whānau connections.

Once themes were established, six whakataukī Māori were chosen to add depth during the analysis phase. This enabled exploration of themes. Whakataukī Māori are proverbs or sayings that are embedded with *tikanga* (customs) and *mātauranga Māori* (Māori knowledge) (Le Grice, 2014). Whakataukī describe how language is conveyed within te ao Māori (Māori world) and have been passed down through many generations (McNeill, 2009). Therefore whakataukī are multi-layered with different meanings and can be applied to research, and provide support, knowledge and teaching (Wirihana, 2012). The six whakataukī were narrowed down to five whakataukī: kāore te kumara e kōrero mō tōna reka, ēhara tāku toa, he takitahi he toa takitini, pātua te taniwha o te whakamā, piki kau ake te whakāro pai, hauhake tōnu iho and he ōranga ngākau, he pikinga waiora. Emerging from these five whakataukī were sub-themes: *hūmarie* (humility), *tino rangatiratanga*, *mana wahine*, *mana mōtuhake*, tuakana-teina model of leadership, role modelling, balance and *waiora* and *ahikā* . Wirihana (2012) comments:

> *Whakataukī were methods for transferring knowledge, which were short and sharp and offered guidelines for behaviour. (p. 297)*

Whakataukī share stories carry wisdom and are *taonga* (gifts) within te ao Māori. The final step of the analysis involved allocating quotes from participants.

Findings

Each whakataukī is presented with a sub-theme that links to quotes from each participant. These themes and quotes related to Māori women's leadership and wellbeing.

1. Kāore te kumara e kōrero mō tōna reka; the kumara does not speak of its sweetness

>   1a. Hūmarie

>   1b. Tino rangatiratanga

2. Ēhara tāku toa, he takitahi he toa takitini; my success should not be bestowed onto me alone as it was not individual success but success of a collective

>   2a. Mana wahine

>   2b. Mana motuhake

3. Patua te taniwha o te whakamā; don't let shyness overcome you

>   3a. Mana wahine

4. Piki kau ake te whakāro pai, hauhake tōnu iho; when a good thought springs up, it is harvested, a good idea should be used immediately

>   4a. Tuakana-teina model of leadership

>   4b. Role modelling and mana wahine

5. He oranga ngākau, he pikinga waiora; positive feelings in your heart will enhance you sense of self-worth

>   5a. Balance and waiora

>   5b. Ahikā

1. Kāore te kumara e kōrero mō tōna reka

>   *The kumara does not speak of its sweetness.*

Each participant shared stories about hūmarie that discussed the influence of others. Hūmarie translates to humility and has been associated with *whakaiti*, *whakahihi* and *whakamā*. Hūmarie is described as the ability to influence an

individual or group by displaying humble qualities, such as when a leader acknowledges the value of team work rather than being boastful.

Therefore the opposite to hūmarie is whakahihi. The Ministry of Justice (2001) comments that:

> *Whakaiti can test your character, you can either rise above it or you can let it hinder your progress. (p. 206)*

Therefore, hūmarie is a Māori concept with in-depth meaning and relates to a leader's characteristics and their influence on followers.

1a. Hūmarie (humility)

Te Rina comments on leadership qualities and maintaining a balance between hūmarie and whakahihi:

> *One of the things for me. . . you need to be careful, because your strengths can also be your weaknesses. . . You can have confidence, but your confidence can also be arrogance. . . I've just got really comfortable in my own skin. (Te Rina, Chief Executive)*

Te Rina discusses the importance of *kia tūpato* (to be careful or mindful) within leadership contexts, as individual attitudes or actions can influence others. Being mindful of individual attitudes builds awareness and supports leadership ability. As aforementioned, whakahihi is a dimension of hūmarie and presents a challenge for leaders to recognise, be aware of and maintain hūmarie.

Katarina elaborates on this by discussing a *pūrakau* (story) about showing hūmarie:

> *I always feel like I'm constantly learning. It always surprises me when people say I'm an expert at something. . . .It makes me feel very uncomfortable, because I know that I'm not. (Katarina, Academic)*

Katarina displays a form of hūmarie when given a compliment because she recognised that there are opportunities to develop her character and role as a leader. Being cautious and open-minded to other opportunities related to leadership and personal development, which is symbolised by the *kumara* (sweet potato) as a process of development.

1b. Tino rangatiratanga

As aforementioned, leaders described how they portrayed hūmarie. Another dimension of this whakataukī recognises how leaders step outside of their leadership positions to reflect on their qualities as a leader. The kumara symbolises other qualities that these Māori leaders portray within leadership contexts. As identified by Aroha:

> *I love talking about other people more than me. . . .it is a real art in understanding what motivates people. . . . I try to go out of my way to understand what makes them great. . .There's too much irony to say. . . .My strength is humility. . . . .I'm saying it to you right. . . I would love others to say. . .she's done great things but she's very humble in that. You know, you can't. . . I mean I'm not going to be that kumara. . . . who says it. . . . (Aroha, Chief Executive)*

Aroha emphasises that leadership is about developing the potential of others rather than self-advancement. Significantly, this relates to building the mana of others; big or small. Aroha shared stories about her leadership journey and of others to people from all walks to life.

Aroha also made reference to the 'kumara', stepping outside the leadership zone to reflect on her leadership ability and influence on others. Self-reflection is a powerful practice that allowed Aroha to humble herself and move forward as a wiser and stronger leader.

Overall Te Rina, Katarina and Aroha discuss hūmarie based on their own experiences and influence of others. Hūmarie related to whakamā and whakahihi of an individual and varied depending on the context that participants spoke about.

2. Ēhara tāku toa i te takitini, he toa takitahi

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

This whakataukī captures the ability to work together as a team or group to accomplish something great. It also refers to sharing achievement, success or credit with other people rather than focusing on self-advancement.

'Takitini' translates to 'many people', and relates to collectively working towards a common goal, idea or vision through effort and team work. Takitahi refers to an individual working on a project alone and focusing on self-advancement.

2a. Mana wahine

Participants discussed their work and success by acknowledging the work of others through team work, relationships and being connected to whānau. Through acknowledging others, participants were able to show appreciation, respect and humbleness:

> *I enjoy working with an amazing team . . .to have people who are committed to working for the tribe. . . this is about the tribe's advancement, not our own personal advancement. (Erana, Chief Executive)*

Erana acknowledged the importance of team work to reach a common goal for the organisation, which is important because it shows respect for group effort. Values and qualities such as trust, recognition, commitment and strong relationships between group members were highly spoken of and conveyed as more important than self-advancement.

To highlight this Aroha discusses collectivism, which is the ability for people to work collectively. Aroha shared a narrative about another Māori leader and her experience of acknowledging others through collective acts:

> *She won't ever say that she's done anything individually. It's always a collective. . . you find actually across Māori women – Māori in general. . . we tend not to act individually. (Aroha, Chief Executive)*

Aroha shared a story about another Māori leader as an example to follow or aspire to be within her own leadership role. This story empowered Aroha to share it with others and it signifies how leaders can also be influenced by others. In relation to Māori leadership, it is evident that collectivism is important to relationships and trust.

2b. Mana mōtuhake

Another dimension of this whakataukī relates to mana mōtuhake, which is about how an individual gains *mana* (power) within themselves or gain influence through others. Erana identifies the ability to use passion within her *mahi* (work), but describes how balance must be maintained:

> *It is important to have passion and commitment for the work that you do. . . . that passion can make you sick and drive you into the ground. . . . and the kaupapa carries on. . . . (Erana, Chief Executive)*

Erana describes the pros and cons of work and personal life balance, for example spending time on work in the weekends instead of spending time with whānau. Self-awareness and balance are also highlighted by Erana as a reminder to manage workload with personal life activities. Similar to mana mōtuhake, Erana describes how an individual can put a lot of mana into their work, but if the work becomes too much, it can affect an individual's mana and *waiora* (wellbeing). Relating to the whakataukī, utilising ideas or using team work can also support leaders through times of difficulty.

Therefore collectivism was described by participants as the ability to manage team work, show appreciation and maintain or gain mana through others. Mana wahine and mōtuhake added depth and explored participants' leadership journey.

3. Pātua i te taniwha o te whakamā

Don't let shyness overcome you.

This whakataukī refers to a taniwha who is a guardian within te ao Māori. The taniwha has multiple forms and is a protector. Within this whakataukī, the taniwha symbolises a challenge, a fear or opportunity to develop knowledge, courage and character. The taniwha symbolises facing an enemy; that enemy being yourself. In this context the enemy refers to the individual's strengths and weaknesses, and tests their will to overcome challenges that could result in success or failure.

Regardless of the outcome, a challenge is an opportunity that enables an individual to learn about their strengths and weaknesses. Whakamā translates to

shyness, but this whakataukī refers to the ability of an individual to push the boundaries, be determined and step outside comfort zones.

3a. Mana wahine

Participants spoke of stepping outside their comfort zones and being confident within their leadership roles. These challenges allowed participants to work and understand individuals from all walks of life. Experience and strength were the outcome of these challenges, and support mechanisms were also evident.

Katarina discusses pushing the boundaries to become open-minded:

> *To step outside of your own context in a way and push the boundaries. . . . understand what the similarities and differences are. . . .If you just maintain your narrow focus, it's very hard to push forward. . . .you need to keep pushing forward. (Katarina, Academic)*

The ability to step into the unknown and push the boundaries was discussed by Katarina as exploring and learning new things. Stepping outside of one's comfort zone is a symbol of courage, determination and resilience, which are personal and leadership qualities. Relating to the whakataukī above, the taniwha represents a narrow pathway and challenges the individual to be open-minded to other opportunities along the way.

In relation to this, Te Rina discusses taking new opportunities to develop herself:

> *New experiences and challenges, and doing things that I haven't done before. . . I've most learned about myself . . . out of my comfort zone. . . it's easier to stay with the comfortable and the known, but when I push myself and do things I wouldn't expect to do. . . I really love the feeling that it gives me. (Te Rina, Chief Executive)*

Te Rina highlighted the rewards of exploring new things within her leadership role and how this gave her courage to develop further. Taking risks enabled Te Rina to understand what she was capable of individually and as a leader. Participating in different things made her resilient in the face of current and new challenges.

Challenges such as, participating in a leadership programme or being challenged on committees provided opportunities for participants to develop their character.

Pushing boundaries was described as a form of empowerment, resilience and strength for participants because it allowed them to learn and grow.

Within this whakataukī, the taniwha represented the challenges Māori women faced in their positions. Another dimension of this whakataukī questions what the taniwha represents for these leaders in their everyday lives. Katarina identified the taniwha and the impact it has on her experiences:

> *When I'm the only Māori . . . the only woman on committees. . .it's largely white men – old white men too. . . not usually direct challenges. . . although I have had one . . . the veiled language that they use. . ..the ways in which they'll try. . .to consciously. . . more unconsciously. . ..marginalise. . .you just have to figure out what's the strategy for this. . .. You can't be . . . calling people out . . . . directly. . . because that. . . . becomes counterproductive and tiring. . . I'll just do a direct consultation, just call them out directly for their kind of racism which I've done with a few senior people, and other times there has to be a more subtle approach. (Katarina, Academic)*

The taniwha described by Katarina is an experience that Māori women face within the workforce, workplace and in board meetings and committees. The taniwha in this context is about how Katarina faced those challenges as a Māori woman and a leader. Katarina highlights the importance of speaking up for your rights, but also the importance of finding strategies to neutralise any situation.

Overall, pātua te taniwha o te whakamā was a whakataukī that described how participants faced and overcame challenges. The outcome of facing challenges resulted in growth, strength, resilience and knowledge for Māori women.

4. Piki kau ake te whakāro pai, hauhake tōnu iho

> *When a good thought springs up, it is harvested, a good idea should be used immediately.*

This whakataukī refers to using ideas as an opportunity to develop a pathway for future generations. *Hauhake* (harvest) refers to harvesting an idea, goal or dream to turn it into something unique. It is about building a foundation for future generations to come.

Participants shared stories of sharing knowledge and being influenced by *tāmariki* (children) that they worked with. Influence was significantly found across participants as a tool to develop or foster pathways for tāmariki.

4a. Tūakana-teina model of leadership

The potential to support others' development related to the tuakana-teina model of leadership and was discussed by Te Rina:

> *I've moved beyond thinking leadership's about developing me in the next job. . . developing the potential of other people, to help them . . . learn new skills or reach new roles themselves. . . leadership is about service to others.. instead of. . .oh I've got a career path and that's going to be my next move. . . how do I get other people to help . . . that's quite a Pākeha whakāro about leadership. (Te Rina, Chief Executive)*

Significantly, Te Rina described leadership as the ability to serve others and to guide them towards their career paths. Giving to others displayed influence and an opportunity for leaders to develop their ability as a leader by giving others a chance to grow. Te Rina highlighted that leadership should focus on developing the next generation; not on self-advancement, which is also mana.

Within this discussion, Te Rina was the *tuakana* (eldest) guiding the next generation of leaders, who are the *teina* (youngest). The relationship between tuakana and teina is embedded in *manākitanga* (caring) and mātauranga.

The tūakana-teina mentoring relationship was also discussed by Aroha with reference to tāmariki:

> *Encouraging kids to use their muscles, their mental muscles in a way that they might not have otherwise. It's never really a fair exchange where . . . they think they're getting advice from me. . . I actually get a huge amount of energy from them. . .you can see a real light in them. (Aroha, Chief Executive)*

Exploring ways to develop knowledge was evident. Interacting with tāmariki showed influence by both Aroha and tamariki. The influence from others was significant because Aroha discussed equality and being at the same level as the tāmariki. Boundaries were not set between the leader and tamariki; rather, space was created for knowledge and trust.

Keeping tāmariki motivated and ideas' flourishing was recognised by Aroha as potential to develop. Keeping a light or *ahi* (fire) burning in tāmariki was significantly described by Aroha as passion to keep alive.

4b. Role modelling and mana wahine

Similarly being a role model for *tauira* (students), employees or followers was also discussed by participants. Katarina highlights that being a leader also involves mentoring a tauira through a pathway every step of the way:

> *In that whole kind of mentoring relationship people are going to take it personally. The feedback is not about the person, it's about the ideas and the expression of the ideas and the connection. (Katarina, Academic)*

Katarina talked about how being a mentor involves building pathways and the ability to guide others through a process. In this narrative, mana wahine links to the relationship between the mentor and the tauira through understanding and guidance. In relation to the above whakataukī, hauhake is evident when Katarina described her experience of giving feedback to a tauira and using that feedback to further develop or critique ideas.

Overall, pathways for future generations were discussed as an opportunity to develop future ideas. Being able to influence and teach the next generation is a leadership quality that the participants discussed in their narratives. Utilising these qualities involved interacting and sharing stories with tāmariki and tauira to gain new knowledge and inspiration. This is consistent with the tuakana-teina model of leadership, mentoring and mana wahine.

5. He ōranga ngākau, he pikinga waiora

> *Positive feelings in your heart will enhance your sense of self-worth.*

This whakataukī refers to emotional, spiritual and family *waiora* dimensions of an individual. Expanding on this, an individual's waiora is maintained by a balance between all four wellbeing dimensions: *taha hinengaro* (mental wellbeing), *taha wairua* (spiritual wellbeing), *taha tinana* (physical wellbeing) and *taha whānau (family wellbeing).* Therefore, this whakataukī draws on maintaining balance and being positive.

Ōranga is defined as 'living' and is described as using external or internal resources to survive and maintain health. For example, *kai* (food) is an external resource used for nourishment, while an internal resource may involve quietening the mind through a meditation exercise. *Ngākau* can be translated as 'the heart of an individual' and is associated with an individual's *kare-ā-roto* (feelings). *Ōranga ngākau* is about maintaining an individual's *whātumanawa* and taha wairua. *Pikinga waiora* is associated with excelling and increasing wellbeing by maintaining balance across wellbeing dimensions.

5a. Balance and waiora

Wellbeing was discussed by participants as maintaining balance between the *hinengaro* (mind) and *tinana* (body). Strategies to maintain balance included quieting the mind, spending time with whānau (family) and being surrounded by friends and *mokopuna* (grandchildren).

Te Rina discusses finding a balance between the hinengaro and the tinana:

> *I realised in my 40s that. . . .physical activity didn't quieten my mind. . . .to reduce . . . .to have clarity of focus. . . .the physical activity wasn't doing that. . . . you need a balance between those two things. . . .They suggested that I do yoga or Pilates. . . . . I really resisted it. . . I went away with a friend of mine to a. . .wellness place. . . . they did like stretching in the morning and Tai Chi. . . . and that's when I suddenly realised. . . . It wasn't natural for me to meditate or to do yoga. . . . Actually, I felt really good after I did it. . . . .my head just felt really clear. . . . and I was able to just slow my mind down. (Te Rina, Chief Executive)*

Te Rina described her experience of achieving balance and highlighted that physical activities maintained wellbeing to an extent, but did not offer peace of mind. Within this narrative Te Rina was resistant to change but was encouraged by a friend to try a new activity to balance her wellbeing. The ability to quiet the mind is a significant finding because it maintained waiora.

Adding to this, Erana discusses creating boundaries by having whānau to *tautoko* (support) and *awhi* (help) her:

> *But to switch off . . . it would be being with whānau . . . being disconnected from. . . no phone. . .off the grid probably would be the best way. (Erana, Chief Executive)*

Erana described her experience of developing strategies to quiet her hinengaro, and related it to whanau time. This enabled Erana to create boundaries between work and whānau time. It also maintained her wellbeing, helping her to be in the moment rather than focusing on *mahi* (work) every second of the day.

Across participants, whānau was found as a supportive factor when participants had to unwind or find a balance.

5b. Ahikā (keep the home fire burning)

Ahikā or *ahikāroa* refers to the home keepers of a whānau, iwi (tribe) or hapū (sub-tribe). *Ahi* translates to fire; *ka* to light and *roa* to long. Therefore ahikāroa means to sustain the fire or to keep the home fire burning. Ahikā symbolises an individual's home or family. For instance, if an individual follows or moves away from home to pursue work or start a new lifestyle, the ahi remains lit because the family still has a place for that individual to return to. Te Rina describes how important it is to return home for whānau matters:

> *There's stuff that comes with a tight whānau. . . . extra obligations. . . that sometimes my Pākehā colleagues don't necessarily have. . . we know we're expected to go back. . . help out. . . support. . ..that could be anything from a tangi to a hui to a sick relative. . . a greater expectation I think for Māori whānau. . . regardless of what job you're doing - they don't care if you're a CEO to be honest. . . they expect you to come back and help out. (Te Rina, Chief Executive)*

Despite her position as a Chief Executive, Te Rina returns home to support her whānau through times of need. Te Rina's experience reflects ahikā because Te Rina understands that she is expected to be a *ringāwera* (a kitchen worker) at the *marae* (meeting house) or to show up at *hui* (meeting) from time to time.

Te Rina also highlights her position within her whānau and compares it to her Pākehā (European) colleagues. She is aware that her whānau expectations differ to those of her Pākehā colleagues.

Erana also highlights ahikā as a relationship between her and whānau:

We have this commuting relationship. . . also gives me more purpose and focus. . .when I'm here I do what I do to the best of my ability because . . . the sacrifices that my family are making for me to be able to do what I do. . .which is what I love to do. (Erana, Chief Executive)

Erana describes how privileged she is to follow her passion and the tautoko she receives from her whānau. Erana identifies the boundary between work and family; she understands how important mahi is but also understands the sacrifice her whānau makes to enable her to work. Therefore when Erana is at work she focuses on work, but when she returns home to whānau, she is able to give time to them. This is an example of balance and boundaries between work and whānau life.

Ahikā within this context refers to keeping strong through whānau support and always maintaining connections at home. For example, Erana works away from her home but returns there every weekend to make ends meet with whānau. They meet each other halfway.

Relevant to this, Maia discusses whānau support:

They're really reliable people . . .they're always people that you can go to. . .that's the thing about being strong, is knowing that there are others there who have got your back . . . to tautoko you, to manāki you. . .being strong which is not just in whānau; it's actually in tikanga. (Maia, Director)

In this context, Maia points to the ability to draw strength from whānau members to gain support. Whānau relationships significantly showed the trust and bond between whānau members and willingness to be there for each other through thick and thin. Relating to the above whakataukī, whānau support positively influenced participants to keep pushing forward in life.

Overall, it is evident that participants were presented with challenges such as taking time to unwind or quiet the mind by spending time with whānau. Balance was found to be a significant factor when considering relaxation, and strategies such as exercise, whānau support and meditation were used to maintain waiora. Significantly, ahikā was related to connection to participants' home and expectations.

Conclusion

Thematic analysis informed patterns, similarities and differences that established eight themes for Māori women's leadership and wellbeing. These themes were further analysed with five whakataukī Māori and sub-themes. Whakataukī provided a lense to uncover what leadership and wellbeing meant to Māori women leaders. Leadership was described by participants as the ability to maintain humble qualities, acknowledge employees for group effort and influence followers. Balance was central to the wellbeing of Māori women leaders and varied between te taha hinengaro and te taha tinana. The findings of this study will be explored in the discussion chapter of this thesis.

Chapter Overview: Discussion

This study found that Māori women leaders integrated leadership and wellbeing. Māori women leaders were strengthened by traditional Māori practices and values such as sharing *mātauranga Māori*, *whakapapa*, *aroha ki te tangata, manākitanga* and *tāutuutu* (reciprocity). These practices supported Māori women within their leadership roles and allowed them to connect to people from all walks of life. Wellbeing was described as a balance between the *taha hinengaro* (mental wellbeing) and *taha tinana* (physical wellbeing) that was connected to lifestyle. Wellbeing was maintained by different wellbeing practices such as quieting the mind, whānau time and connecting with others.

The primary research question for this study was: how do Māori women leaders maintain their wellbeing? As mentioned earlier, Māori women leaders developed wellbeing practices to maintain balance between their work and personal lives. Leadership practices and values were also explored and showed a combination of wellbeing and leadership.

This study contributes to the development of mātauranga Māori and informs wellbeing practices that can support Māori within the workplace or Māori leaders within their leadership roles. This research has shown courageous Māori women across leadership positions in Aōtearoa/New Zealand. Their leadership journeys were described from their worldviews, and highlighted the importance of identity and being connected and balanced.

Each theme was discussed within the lens of whakataukī, Te Whare Tapa Whā, and Te Wheke. Each theme linked to the purpose and findings of this research. The whakataukī were as follows:

1. *Kāore te kumara e korero mō tōna reka*
2. *Ehara tāku toa, he takitahi he toa takitini*
3. *Patua te taniwha o te whakamā*
4. *Piki kau ake te whakāro pai, hauhake tōnu iho*
5. *He ōranga ngākau, he pikinga waiora.*

1. Kāore te kumara e kōrero mō tōna reka

The kumara does not speak of its sweetness.

Participants described humility as the ability to influence others through story - telling, guidance and mentoring. The findings of this study referred to *hūmarie* (humility), and related hūmarie to wellbeing. Although wellbeing models do not include humility as a wellbeing dimension, this study found that humility maintained leadership and wellbeing practices such as sharing stories with others, developing the potential of others and balancing the taha hinengaro and the taha tinana.

Hūmarie is widely recognised as a Māori value, cultural norm, leadership quality and practice, yet it is not explicit within Māori leadership (Holmes, 2007; Holmes et al., 2009; Katene, 2010). Indigenous perspectives on leadership and humility related to developing knowledge, building relationships and being aware of the influence on others. In greater depth, humility strengthened *mana* and enabled participants to become wiser leaders. As aforementioned, hūmarie related to *waiora* (wellbeing, health) specifically with *te taha hinengaro* (mental or psychological wellbeing), *te taha whānau* (family wellbeing) and *te taha wairua* (spiritual wellbeing) from the Te Wheke and Te Whare Tapa Whā wellbeing models (Love & Pere, 2004; Ministry of Health, 2012a; Ministry of Heath, 2012b).

Being humble also means being able to balance individual strengths and weaknesses and not being arrogant. Te taha hinengaro related to being cautious or mindful of others, as individual actions or attitudes can potentially impact others. Taha whānau also related to building and maintaining relationships between whānau, work colleges and friends (Cherrington, 2009; Love & Pere, 2004). Maintaining connections also links to te taha wairua because Māori women leaders gained support and guidance from others to build their mana and become wiser leaders.

Showing humble qualities also related to understanding people from all walks of life. One leader referred to herself as the 'kumara', and reflected on her own leadership ability and the influence she has on others.

Overall, hūmarie was shown through actions or attitudes and built mana. Hūmarie made participants more aware and mindful of their influence on others. Hūmarie provided an understanding of how Māori women leaders practiced humility from a te ao Māori perspective.

2. Ēhara tāku toa he takitahi, he toa takitini

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

Collectiveness was described by participants as the ability to work as a team to achieve workplace goals. Participants' stories about collectiveness described the importance of group effort and recognition for work rather than self-advancement. For example, building relationships within whānau provided participants with a foundation to develop relationships and connections with friends, work colleagues and others.

Collectiveness related to rangatiratanga *(leader, weave people together),* mana wahine and mana. Rangatiratanga was described by Māori women leaders as the ability to lead and weave people together collectively. This is consistent with 'he toa takitini', *tino rangatiratanga* and mana wahine (Pihama, 2001; R. Walker, 2006). Participants described the responsibilities of sharing knowledge and guiding others, which influenced employees, *tauira* (students) and tāmariki (children). This is consistent with mana wahine because knowledge was passed down through the generations and this empowered the leader-follower relationship (Barlow, 1994; Department of Statistics, 1990).

As previously discussed, waiora is not directly linked to collectiveness. Māori women leaders spoke of building mana, having relationships and being connected to whānau as central to collectiveness. These elements interlink with three wellbeing dimensions from Te Whare Tapa Whā and Te Wheke: te taha whānau, whānaungatanga (relationships) and *mana ake* (individual and group uniqueness). Each dimension emphasise the importance of being connected to others to build individual and group mana (Cherrington, 2009; Love & Pere, 2004).

Māori women leaders described the importance of praising workers and others for group effort rather than self-advancement, which showed trust and humility

(Marra & Holmes, 2005). Praising others is a form of mana that enabled Māori women leaders to build the mana of others and vice versa, which is consistent with mana ake. Being connected to whānau members was important to Māori women leaders because whānau provided support during times of difficulty. Within this example, the elements of whānaungatanga and mana ake also present because participants built mana during their leadership journeys and also hold mana throughout their whānau. Strength and trust were significant factors that related to leadership wellbeing because relationships were driven by goals rather than self-advancement.

Overall, collectiveness was described by leaders as group effort. They praised group effort rather than self-advancement. Collectiveness was related to tino rangatiratanga and mana wahine, which encompassed the wellbeing dimensions taha whānau, whānaungatanga and mana ake.

3. Patua te taniwha o te whakamā

> Don't let shyness overcome you.

Māori women leaders described challenges as opportunities to develop leadership practices, character and mana. These challenges were described by participant's experiences *taniwha* that they faced in their everyday lives, such as being the only woman present on a committee board and calling out racist comments. This is relevant to this study because overcoming boundaries related to drawing inner-strength, stepping outside comfort zones, being confident and building mana. Therefore, participants learnt from challenges and built experience over time. Significantly, the support of whānau, colleagues and friends also provided a foundation for leaders to draw strength and advice during times of difficulty.

Leadership practices such as passing on mātauranga through whakapapa, giving recognition for team work, collective acts, building the mana of others and developing pathways enabled leaders not only to learn from others, but also connect with people from all walks of life. These contemporary practices are consistent with traditional Māori leadership (Barlow, 1994; Mahuika, 1992; R. Walker, 2006). For instance, participants shared their leadership journeys with people from different walks of life and passed on mātauranga that would guide the next generation.

51

Values such as manākitanga, aroha ki te tangata and tāutuutu are central to connectedness, strengthening individuals and enhancing group mana. These values link to traditional Māori leadership and are practiced within contemporary settings (Katene, 2010; Pfeifer & Love, 2004; Te Momo, 2011). Similarly, research by Foster et al (2010) and Palmer et al (2010), describes how Māori women leaders faced and overcame challenges within their workplace. F. Palmer and Masters (2010) described barriers that Māori sportswomen faced within their leadership roles, such as being *whakaiti* and sexism. Māori women leaders negotiated these barriers by having one on one conversation's with mentors and using Māori values such as manākitanga to make them stronger. This is significant to this study because it is consistent with mana wahine. Leaders were able to face challenges and build their mana through *tautoko* (support) and guidance from others.

Although overcoming boundaries related to leadership and not wellbeing, the findings of this study found that te taha hinengaro, te taha wairua and mana ake from Te Wheke (the octopus) related to overcoming boundaries for participants. For example, one participant described the ability to step outside her comfort zone and learn from her experiences, which built mana and empowered her to face new challenges during her leadership journey.

Te taha hinengaro related to learning from difficult challenges, and raised by multiple participants. Taha wairua interlinked with mana ake because leaders discussed the importance of building inner strength to step outside comfort zones and stand up for what they believed in. Therefore mana ake was maintained by building experience and courage overtime (Love & Pere, 2004; Ministry of Heath, 2012; Valentine, 2009).

Elements of *wairuatanga* (individual spirituality) were described in leaders' stories, including gaining strength through others, being comfortable in your own skin, being resilient and empowered to face challenges. These findings related to both models of wellbeing, but in particular Te Wheke because detailed all three dimensions in greater depth. Indicating that there is a deep level of psychological wellbeing is for Māori leaders.

4. Piki kau ake te whakāro pai, hauhake tōnu iho

When a good thought springs up, it is harvested, a good idea should be used
immediately.

Setting pathways and guiding the next generation was a unique finding of this
study that recognised the importance of sharing and passing on knowledge,
regardless of the leader's position of power. The theme fostering pathways related
to mentorship (Hook, Waaka, & Raumati, 2007), the leader-follower relationship
(Pfeifer, 2005) and the tuakana-teina model of leadership (Te Rito, 2006). These
three models of mentorship relate to this study because they each highlight
relationships, connections, mentorship and reciprocity. For example, one leader
shared a narrative about working with children, an experience from which she
gained ideas about practising leadership. As aforementioned, regardless of their
position of power these Māori women leaders were open to new ideas and
knowledge, which enabled them to understand and work with people from
different walks of life.

'*Hauhake*' was described by leaders as the ability to develop knowledge,
understand feedback and share ideas with employees and tauira. Leaders chose to
mentor and guide others as this was felt to be more important than self-
advancement. As previously discussed, fostering pathways related to mentorship
and leadership development but was not found to be linked to wellbeing. Within
this study, fostering pathways related to whakapapa and whānau wellbeing
dimensions. For instance, the process of gaining mātauranga also requires an
individual to share knowledge with others. This was highlighted by leaders'
opportunities to develop tāmariki, tauira and employees.

The two wellbeing dimensions of Te Wheke (the octopus): *whānaungatanga* and
hā a kui mā a koro mā (breath of life from forbearers) also links to whakapapa
(McNeill, 2007). First, whānaungatanga connects the individual to whānau,
friends or work colleagues through relationships. Second, hā a kui mā a koro mā
depicts a process of fostering and passing on knowledge from *kuia* (female elder)
and *koro* (male elder) to the next generation (Love & Pere, 2004; McNeill, 2007).

As previously stated, whakapapa related to the passing on of knowledge from
leaders to the next generation, which showed manākitanga and *aroha*. These
values show that leaders practised traditional Māori values within contemporary

settings and enabled Māori development. This is also consistent with mana wahine because participants enabled tauira, tāmariki and employees to develop their mana by sharing their ideas or giving feedback to Māori women leaders (Department of Statistics, 1990; Te Awekotuku, 1991). Therefore, this study found mana and mana wahine to be related to building the potential of others rather than self-advancement.

As aforementioned, mentoring related to the tuakana-teina model of leadership.

Tūakana-teina is a relationship and reciprocal process between the *tuakana* and *teina*, that includes *ako*, mana and whānaungatanga (Cherrington, 2009).

The tuakana-teina model was a theme found by this study that Māori women leaders practiced within their leadership role. As a result of this, Māori women leaders built relationships, had connections and were open to mātauranga from tauira, tāmariki and employees. Therefore the roles of tuakana and teina were reversed with ako and related to 'piki ake te whakaro pai'.

Overall, fostering pathways for future generations were discussed by participants as opportunities to develop future Māori leaders. The findings of this study focused on the application of the tuakana-teina model and the link between leadership and wellbeing from a te ao Māori worldview.

5. He ōranga ngākau, he pikinga waiora

> Positive feelings in your heart will enhance your sense of self-worth.

The importance of finding balance and a positive feeling within one's heart in work and personal life activities was an important finding. Although balance is important for wellbeing, there is a significant gap that details the link between leadership and wellbeing (Armstrong et al., 2011; Roche et al., 2015). The findings of this study found that wellbeing strategies developed over time for Māori women leaders and related to balance between taha hinengaro and taha tinana, spending time with whānau and being connected to friends and colleagues.

Balance is achieved by balancing an individual's personal, environmental, physical or spiritual dimensions (Huriwai et al., 2001). However this study found that for Māori women leaders, balance between taha hinengaro and taha whānau was more important than te taha tinana. Practices such as quieting the mind

through Tai Chi or turning off all electronics for an hour a day were important because these practices set boundaries between the work and personal lives of Māori women leaders. These practices indicate that balance between leadership and wellbeing is integrated for Māori women leaders.

Within Te Wheke and Te Whare Te Tapa Whā, te taha hinengaro, whānau and tinana are present and related to balance for Māori women leaders. Taha whānau was found to be a resource for Māori women leaders from which to draw strength or support in the face of hardships. Within this, taha tinana was also maintained because Māori women leaders participated in physical or social actives. For example, one leader described how she negotiated time between work and whānau responsibilities at her marae. *Ahikā* (keeping the home fires burning) is evident because this woman returned to her marae and maintained connections to whānau, marae and hapū. This set boundaries between the woman's work and personal lives and enabled her to balance her lifestyle.

As previously stated, for Māori women leaders quieting the mind was a significant finding for this study, which maintained balance within te taha hinengaro. Central to this, Te Wheke and Te Whare Te Tapa Whā described waiora as the ability to balance the wellbeing dimensions (Huriwai et al., 2001; S. Palmer, 2004), although this was not explicit. This is important to recognise because this study described how Māori women leaders maintained wellbeing within their leadership roles from their worldviews.

Overall, practising wellbeing strategies such as quieting the mind, turning off electronic devices or spending time at the marae enabled participants to find and maintain balance. These practices built positive thoughts and feelings of self-worth for participants and related to 'he pikinga waiora, he ōranga ngākau'. Achieving balance was described by participants as a negotiation between their work and personal life balance.

Practical Implications

The findings of this study contribute towards leadership development courses and coaching for Māori women. Within the study, humility was recognised to be central to leadership but not a wellbeing dimension. Future leadership models should implement humility as a value because it supported psychological wellbeing for leaders.

Furthermore, overcoming challenges presented a unique perspective for leadership development. Challenges were seen by participants as opportunities to step outside their comfort zones, which developed mana and made participants more resilient to change. Therefore, within leadership development programmes challenges should be considered opportunities rather than boundaries.

Overcoming boundaries was not found to be directly linked to wellbeing, but related to balance between te taha hinengaro and te taha tinana. Leaders described the importance of whānau support, connecting to others and using wellbeing strategies to find balance and gain strength. These are important factors to consider for leadership development or mentoring.

Furthermore, implementing kaupapa Māori values within leadership development programmes fosters in participants an understanding of Māori women's leadership. Incorporating values such as *kaupapa*, ako Māori or *kānohi kitea* builds mātauranga Māori and connections.

Strengths, limitations and future studies

Kaupapa Māori was a major strength within this study because the principles provided a guideline for *tika*. Implementing the values and principles encouraged me to reflect on my own cultural background and connected me to participants. Connecting with the participants was important because I was able to create whānaungatanga through aroha, manākitanga and whakapapa.

Whakataukī Māori explored the themes in greater depth and provided strength to this study. Implementing whakataukī Māori allowed me to understand what the themes meant and allowed creativity from a te ao Māori worldview. Using whakataukī Māori to analyse my themes supported my understanding of Māori women's leadership and wellbeing. The whakataukī Māori also shaped Māori women leaders' stories from a te ao Māori worldview. I was able to describe how the whakataukī Māori linked to the themes and it enabled me to delve within the layers of each theme.

This study sought to understand what Māori leadership and wellbeing entailed from Māori women leaders. Therefore this research was limited by the population of this study and cannot be generalised across all Māori leaders or occupations.

Therefore future research should explore iwi and Māori men leadership to understand the nature of Māori leadership in greater depth.

Contributions of the study

First and foremost, I believe that this research contributes to Māori women from various backgrounds as it provides new perspectives of Māori women's leadership and practices across leadership roles. For instance, participants displayed the tuakana-teina model of leadership to mentor and guide upcoming leaders, which is a significant finding when considering leadership from a te ao Māori worldview. The practices that were found also related to traditional Māori leadership, such as passing or sharing mātauranga through whakapapa, but from a contemporary perspective.

Exploring wellbeing strategies from a te ao Māori perspective was the second contribution this research made as it uncovered the link between leadership and wellbeing. Wellbeing strategies included quieting the mind, balance and whānau time. The women within this study discussed their leadership and wellbeing practices from their worldviews.

Conclusion

This research has explored Māori women perspectives of leadership and wellbeing from a te ao Māori worldview. During semi-structured interviews that acknowledged kaupapa Māori values, Māori women shared experiences from their leadership journeys.

Stories about staying close to whānau, mentoring the next generation and receiving tautoko from others were central to the success of these Māori women leaders. Exploring Māori women's leadership and wellbeing produced an understanding of how Māori women sustained their wellbeing within their leadership roles.

Key to their leadership roles was the importance of maintaining balance between te taha hinengaro and te taha tinana. Negotiating balance required time with whānau and participating in activities that eased the mind. These wellbeing practices developed over time and made the women resilient to change and challenges.

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Appendices

Appendix A: Interview Schedule

Questions

1. Tell me about your role within your organisation?
2. Can you describe to me the things you enjoy in your role?

Leadership

3. What do you consider to be your strengths as a leader?
4. Tell me about a time when you were challenged as a leader?
5. What would you do differently if you were faced by that challenge again?
6. Tell me the role of others in your leadership role?

Wellbeing

7. How do you relax or unwind?
8. What keeps you thriving as a leader?
9. What is the role of your whanau in keeping you strong?

Conclude interview and give Koha

- A copy of your transcript
- A copy of the research findings
- An invitation to a presentation of my research project

Appendix B: Research Email

Are you a Māori woman who occupies a leadership role?

Ko Stacey Ruru tōku ingōa, nō Waikato, Tainui ahau.

I am a Māori Masters student from the University of Waikato, The School of Psychology.

My research will explore Māori women's wellbeing within leadership roles to identify practices and values that Māori women implement within their leadership role.

I am recruiting Māori women from multiple leadership backgrounds, walks of life and experiences. This research will follow a qualitative kaupapa Māori / indigenous design using values such as being Māori and by Māori -for Māori .

Participation is voluntary and participants must be over the age of 18.

I would like to interview Māori woman leaders, kanohi ki te kanohi about their leadership role and wellbeing strategies.

Participants are also invited to bring photos, songs, art, poems and stories that display wellbeing and whanau to them.

For further inquiries please contact

Researcher, Stacey Ruru,

Supervisors, Dr Maree Roche, and Dr Waikaremoana Waitoki

Appendix C: Participant information sheet

Māori women's perspectives of leadership and wellbeing

Masters of Applied Psychology (Organisational) Master's Thesis Research Project

Why am I being asked to participate?

There is very little information on Māori women as leaders and their wellbeing. I believe that the knowledge and experience you have as a leader will support this research and will be useful to potential Māori leaders. I am interested to know what inspired you to pursue your role in your organisation and about any activities you participate in to support your wellbeing.

What is this project about?

This project explores Māori women's wellbeing within leadership roles to identify practices and values that Māori women implement to stay well. It follows a qualitative kaupapa Māori / indigenous design using values such as being Māori and by Māori -for- Māori. Participants must be over the age of 18 and participation is voluntary.

Who are the researchers?

Ko Stacey Ruru tōku ingoa nō Waikato, Tainui ahau. I am a post-graduate student from the School of Psychology at the University of Waikato. I developed an interest in Māori women's leadership because I want to explore and understand their perspectives of leadership and wellbeing. This is important to research because of the challenges Māori women encounter both as Māori and as women.

I am supervised by Maree Roche and Waikaremoana Waitoki. Their contact details (and mine) are provided at the bottom of this information sheet. You are welcome to make contact with them if you have any questions regarding this research.

What will I be asked to do for this research project?

I would like to do semi structured interviews with you kanohi ki te kanohi (face to face) at a time and place which suits us both. Where you will be asked to describe your role as a leader, the challenges you faced and your wellbeing strategies. You are welcome to conduct the interview in Te Reo, English or both and you can bring someone along to the interview with you. I expect that the interview would take about an hour.

I am very interested in your experiences as a leader and your wellbeing practices, what challenges you encountered and how you resolved them. I would like to discuss such things as:

- Your background information, including what leadership is to you and how you maintain your role.
- What motivates you as a leader to continuously develop
- Any recommendations that you think would encourage wellbeing practices

What will happen with my information?

Our conversations will be audio taped (MP3 recording device). In addition, I may take written notes. From these, I will write up your interviews (scenario narratives) summaries/transcripts within a week of the interview. Which will tell your story and give voice to your experiences. I will provide you with your interviews (scenario narratives) for comment and correction.

You can also withdraw any information you feel should not be included and you will be asked to give any feedback within three weeks. If I do not hear from you by then, I will assume that you are fine with your story as it is.

Your story will be used with the other interviews (scenario narratives) I am collecting as part of my Master's thesis. These interviews will be used to identify overall themes (leadership and wellbeing).

There is also the potential for my findings to be used in presentations or to write journal articles for submission to academic journals. Reports, theses and journal articles are all potentially accessible by the public. If you wish, a summary of the findings of the research will be made available to you when it is completed.

Will other people know who I am?

Generally, no. Unless you want me to use your real name, I will use pseudonyms to refer to you when I write up my research. I will omit or disguise potentially identifying information such as place names, your organisation, position and easily identifiable events. However, while I will take all possible care in protecting your privacy, it is possible that you may be recognised by readers who know you really well (e.g. colleagues or family members). You will have the option of withdrawing information you feel might disclose your identity.

What are my rights and what can I expect from the researcher?

You can:

- Contact me or my supervisors if you have any concerns, questions or would like further information about the study.
- Withdraw from the research at any point during the interview or after the interview and up to three weeks after I send you the transcript summary.
- Ask questions at any point during the study.
- Ask for the audio recorder to be turned off at any point during the discussion and decline to answer any specific questions.
- Have the information you have provided amended or parts removed.
- Expect to receive a summary of the transcript within one week of the interview and be given details of how to access the full report of your research summary.
- Expect that information you provide will be kept in secure storage. (We will keep it for up to five years after we've finished the research, in secure storage, and then ensure that it is destroyed.)

What do I need to do now?

If you would like to participate in this study, please contact me. (Contact information below.) Alternatively I will be in touch if I have not heard anything within a few days. We will negotiate a time and place to meet.

Contact Details Team members are:

Stacey Ruru (Researcher), Dr Maree Roche, (supervisor) and Dr Waikaremoana Waitoki, (Supervisor).

If you have any queries or concerns you may contact the convenor

Dr James McEwan

Appendix D: Participant consent form

Research Project: Māori women perspectives of leadership and wellbeing**.**

Please complete the following checklist. Tick (✓) the appropriate box for each point.	YES	NO
1. I have read the Participant Information Sheet (or it has been read to me) and I understand it.		
2. I have been given sufficient time to consider whether or not to participate in this study		
3. I am satisfied with the answers I have been given regarding the study and I have a copy of this consent form and information sheet		
4. I understand that taking part in this study is voluntary (my choice) and that I may withdraw from the study at any time without penalty		
5. I have the right to decline to participate in any part of the research activity		
6. I know who to contact if I have any questions about the study in general.		
I understand the interview is based on questions about leadership and wellbeing scenarios.		
7. I am invited to bring poems, art, songs and photos that display wellbeing to them.		
8. I know I will be recorded by an audio recording device and notes will be taken by Stacey for the purposes of this project and potential use of data.		
9. I know I will have the option to conduct the interview in Te Reo		
10. While I understand that the researcher will protect my confidentiality by omitting or disguising potentially identifying information, there is a risk that people who know me well may nevertheless recognise me.		
11. I wish to receive a copy of the findings		
12. I wish to receive the summary report of my interview		

Declaration by participant:

I agree to participate in this research project and I understand that I may withdraw at any time. If I have any concerns about this project, I may contact the convenor of the Psychology Research and Ethics Committee.

Participant's name (Please print):

Signature: Date:

Declaration by member of research team:

I have given a verbal explanation of the research project to the participant, and have answered the participant's questions about it. I believe that the participant understands the study and has given informed consent to participate.

Researcher's name (Please print):

Signature: Date:

Appendix E: Glossary of Māori terms

Māori term	English Translation
Ahi kā	Fire keepers, fire, burning, light
Āhuatanga	Idea, way
Aō	World
Aōtearoa	New Zealand
Ariki	Paramount Chief
Aroha	Love, affection, used as a girl's name
Ātua	God
Ēhara	Not
Erana	Ellen, used as a girl's name
Hā	Breath of life, to breathe
Haka	Māori war dance
Harakeke	Flax tree
Hauhake	Harvest
Hinengaro	Mental or psychological wellbeing
Hoe	Canoe paddle
Hui	Meeting
Hūmarie	Humble, humility
Iwi	Sub-tribe
Iwi-kātoa	Social structure
Kaitiakitanga	Guardian
Kānohi kitea	Meet, face, greet individuals
Kāore	No
Kapa Haka	Māori performing arts
Karakia	Prayer
Karanga	Māori woman ritual call
Katarina	Kathleen, Catherine, used as a girl's name
Kaupapa	Principle, topic, guideline
Kaupapa Māori theory	Māori philosophies, guideline
Kawa	Ceremonial guidelines

Kōrero	Talk, communicate
Kōtahitanga	Unite, unity
Kūmara	Sweet potatoe
Māhi	Work
Maia	Courage, brave , used as a girl's name
Mana	Prestige, power, influence
Mana motuhake	Respect for others
Mana tangata	Individual respect, power
Mana wāhine	Māori women prestige, authority, influence
Manāki	Care for, look after, host
Mātamua	Oldest son
Mātauranga Māori	Māori knowledge
Mauri	Life force
Mirimiri	Massage
Moko	Tattoo
Mokopuna	Grandchildren
Ngākau	Heart
Noho marae	Meeting house
Oranga	Living
Pai	Good
Pākehā	European
Papatūānuku	Mother Earth
Pātua	Hit
Pēpeha	Form of introduction in Māori
Pēpi	Baby
Piki	Jump, increase
Pūkana	Facial expression
Pūrakau	Story, narrative, story-telling
Rāngatira	Chief, leader
Rāngatiratanga	Sovereignty, leadership
Reka	Sweet

Taiao	Environment
Takitāhi	Individual
Takitini	Group, collective
Tāku	My
Tamariki	Children
Tangata	Person
Taniwha	Guardian, protector within Māori mythology
Taonga	Gift
Taonga tuku iho	Cultural aspirations
Tauira	Student
Te aō Māori	Māori world, Māori worldview
Te aō tūroa	External environment
Te Rina	Used as a girl's name
Te Whare Tapa Whā	The four corners of a house
Te Wheke	The Octopus
Tikanga Māori	Māori custom
Tinana	Physical body
Titiro	Look
Toa	Campion
Tohunga	Māori healer, advisor, expert, skilled person
Toi	Art
Tuku	Give or bestow
Tūpato	Cautious, careful, awareness
Tūpuna	Ancestor
Ūara	Value
Wahine	Woman
Waiata	Song
Waiora	Health
Wairua	Spirit, soul, spiritual wellbeing
Whaikōrero	Speech
Whakahihi	Arrogance

Whakaiti	Humbleness
Whakamā	Shy
Whakangahau	Social
Whakapapa	Bloodline, ancestry
Whakāro	Thought, idea
Whakarongo	Listen
Whakataukī	Māori proverb
Whakawhānaungatanga , whānaungatanga, whānaunga	Acknowledge, make connects to other people
Whanau	Family
Whatumanawa	Emotional wellbeing