Liberating Psychologies : Māori Moving Forward

Ngā Pae O Te Māramatanga

Internship report 2015

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Summer research internship overview

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This report details our critical reflections of our summer research internship funded by Nga Pae o te Maramatanga. We hope to provide the reader with an overview of the entire internship process, and comment on what we have learnt from this valuable experience. Firstly we have provided the initial internship objectives outlined by our supervisors. Secondly, we will discuss how each objective was executed and the final outputs were shaped. Finally, what we have learnt from this process will be discussed in personal reflections from each intern including our project manager.

Objective a) Each read and deconstruct three chapters from the following text Watkins, M and Shulman, H. (2008). *Toward Psychologies of Liberation.* **New York, NY: Palgrave McMillan.**

> **a. Interns will read the text;**
>
> **b. Interns will amass and familiarise themselves with those resources upon which each chapter is built;**
>
> **c. Interns will identify technical terms and grow a glossary.**
>
> **Objective completion: 100%**

We began the internship process by reading the Watkins and Schulman (2008) text. The purpose of this was to familiarise ourselves with the book in its entirety and to enable us to approach our research process from a liberation psychology perspective/lens. As a result of this we selected the three chapters to focus on individually, deconstructed them, extracted key terms and quotes then formulated chapter summaries. The summaries informed potential research projects, ultimately resulting in our research proposals. The proposals will be discussed in the objective E section of this overview.

Flaws in the way that current methods and approaches in psychology became apparent the further we got into the book, as it explained how currently mainstream psychology focuses heavily on the "individual". Psychological issues as explained by Watkins and Shulman's (2008) are phenomena, separate from the individual's family, culture, social constructs and the economic world. For many Māori, cultural connectedness and whanau bonds are what shapes an individual, so an approach which ignores the external environment in which someone was brought up and is still a part of, is seemingly irrelevant.

The book offered an alternate approach (to?) which argues against the dominant paradigm. Liberation psychology involves participatory practices that aim to avoid reproducing oppression. With many Māori living in positions of oppression, liberation psychology seems as though it is a better suited approach to healing as opposed to current western methods.

To add to this there was a shift in psychological theory which aroused from colonization and traumatic events which lead theorist to consider a macro- approach as mainstream psychology failed to recognise that psychological theories or approaches did not meet all individuals as referred to the above example with Māori. This is supported by "suffering has its common roots and is shared" (p.14). An exemplar this is when women developed community projects, maintained family ties and participated within recovery practices during the Christchurch earthquake which was not credited as it was behind the scenes work. Yet this showed the strength that women portrayed as a leader for the Christchurch community to depend on during the earthquake as it was a shared traumatic experience. These key messages have been carried into my research proposal idea and we have been able to produce work which we believe to be more culturally responsive and relevant to Māori.

We have attempted to incorporate Māori-centred methodology to inform and guide the process for establishing the method section of each of our proposals. These methodologies have been shaped by Māori Tikanga (customs, practices). As each of our studies are directly related to Māori alone, it is important that the tikanga be incorporated at all stages. Customs include, Aroha ki te tangata (respect for people), karakia (prayer), manaakitanga (hospitality), whanaungatanga (positive relationships and bonding), and kotahitanga (connectedness and unity). We hope that when we conduct our research we can implement these techniques with our participants, in the hope of gaining the richest data from participants. One example of aori-centred methodologies we hope to incorporate includes, whanau support; participants will be able to bring whanau if they need support throughout the research process. Another example is the incorporation of karakia, if participants would like to begin the session with a karakia then the researchers can facilitate this

Objective b) Engage in discussion with MPRU researchers to generate concepts and ideas emergent from the New Zealand/Aotearoa/Indigenous context that parallel those ideas referred to by Watkins et al (2008).

Objective completion rating: 100

Our research ideas and aspirations were fuelled by discussions we had with the MPRU researchers, where we generated concepts and ideas related to a New Zealand and indigenous context. A highlight was attending the Nga Pae o te Maramatanga indeginous research conference, with our supervisors and project manager.

Prior to going to the Ngā Pae conference we reviewed conference abstracts that linked to the textbook and the interests of MPRU staff. We each selected the sessions we would attend. We were required to attend specific presentation slots and to choose other presentations of interest. For instance when we attended a keynote speaker Professor Gerald Alfred, these were the main points of his presentation (1) colonisation to decolonisation: How you frame it and conceptualize identity e.g. community or indigenous connections, (2) community level: Weakened by illness, everyday interactions will enable space to create healing and (3) Fire keepers: Similar to Ahika in te aō Māori (the fire keepers that keep the homeland warm and preserve the environment). A major highlight was the term fire keepers from the First Nation people in Canada and connecting it to Ahika. This reflects a lightbulb effect because we related this presentation back to a New Zealand context and (yes I was paying attention in my te reo lecture).

Another experience we encountered at the conference was staying at the marae where we encountered international people from around the world. It was definitely a great privilege to meet other indigenous people who had similar experiences with colonisation and discussing issue around land being taken (raupatu), disconnection from language and ways to strengthen and revitalise it. We believe that through these encounters did we truly experience the ethos by connecting and sharing with others which was a huge moment for both of us.

Through these encounters at the conference we were both able to develop our research ideas. These research ideas were then guided and discussed with Jessica and our two supervisors. For example, Horiana was inspired by Leoni Pihamas presentation about the Pā Harakeke and how it signified the pēpi (baby) being protected by its mother, father and extended whanau. So Horiana developed a research proposal about baby's sleeping patterns (how parents put their baby to sleep which will be submitted to Ngā Pae.

Such research ideas were discussed with Jessica and our two supervisors , Professor Nikora and Dr Waitoki, which we would like to point out another ethos. We were provided a key to the room (awesome), our own office space and free coffee from the staff room. This changed our position from student to research member at the University of Waikato. It was awesome because we could have our own spaces to work within and were able to walk into the staffroom we felt like one of the staff.

Objective c) Assemble New Zealand/Aotearoa/Indigenous exemplars (web, library and database search) into an indexed digital respository (eg., drop box) and write a summary of each allocated chapter that points the reader to Māori /Indigenous expressions of a psychology of liberation and transformation.

Objective completion rating: 50%

The indexed digital repository has taken the shape of a glossary. This process began with identifying key terms and concepts from our allocated chapters and compiling these to be added/included in the glossary. Chapter summaries were compiled, which included the above information, however, the Maori/indigenous expressions needed to come through/be applied more in these summaries, including the identification of New Zealand exemplars.

The glossary is still being worked on, particularly focussing on identifying key theorists and New Zealand/indigenous exemplars to provide a New Zealand liberation psychologies context (and transformational responses to issues faced by Maori) to the concepts addressed in the Watkins and Schulman (2008) text. This will be a useful teaching tool for the applied community psychology paper and will be completed in the next two months.

d) Make a seminar presentation of their work and engage a discussion with MPRU researchers to explore research ideas to be taken into the research proposal writing phase.

Objective completion rating: To be completed

Prior to commencing the internship we each delivered a presentation of previous researchwe had completed as part of our Maori and Psychology Research Unit (MPRU). We were each given scholarships, and the presentations were completed as a requirement as part of the MPRU symposium in 2014 at the University of Waikato. This was an extremely beneficial experience for each of us as it gave us the opportunity to present to a number of experienced academics and get their feedback. We were able to develop our public speaking skills, which gave us confidence to present at future conferences, lectures, or tutorials.

Objective e) Based on the work of the internship, prepare a research proposal for the continued development of indigenous psychological knowledge that can be submitted to an external funding agency (eg., HRC, Marsden, Nga Pae, etc).

Objective completion rating: 100%

After we established our research ideas we began to conduct the literature search which formed the foundations of our research proposals. Each of our proposals were submitted for feedback and critique, which allowed us to shape the final proposals for submission to Nga Pae o te Maramatanga. One intern also used the research outputs from the internship process for a directed study at the University of Waikato.

We both had similar encounters when it came to developing the research proposals. For example, Stacey wanted to base her proposal on the perceptions of Māori whanau who experienced the Christchurch Earthquake. The ethos of this experience for her was

developing and bouncing off ideas with her fellow intern and supervisors, it was stepping outside of the Hamilton square and looking down South. Feedback on this proposal pointed towards a direction that Stacey was more familiar with… Leadership. The strength of this experience was that Stacey was thinking of ideas, getting feedback and been pointed into the right direction.

The journey towards writing the proposal was a never ending battle! Literature review searching and writing, draft after draft, shaping and re-shaping it was an experience that we were not ready for. It was something that was unexpected. But the feedback from Jessica Gosche and our supervisors Professor Nikora and Dr Waitoki guided and framed the final report.

We would also like to point out that Jessica Gosche provided support to us every step of the way. Through emails, regular meetings and group discussions, it really strengthened our understanding of the chapter summaries (the language was difficult to grasp so Jessica would point it to exemplars we were familiar with) for example, a non-subject is removing oneself from those embedded Western practices and to think and act in ways that deviate from the norm. Therefore challenging, the taken for granted or assumed norms of the dominant culture and to find alternative approaches towards regulation, oppression and submission. An exemplar was Tamaiti whom wanted his iwi to have passports that were separate to the New Zealand ones. Therefore through those group discussions we were able to be pointed in the right direction.

f) Post-internship, interns will be invited and supported to make a teaching contribution to an appropriate undergraduate course offering.

We have been offered the opportunity to present a section of a 2 hour lecture, which focusses on chapter 6 of the book toward psychologies of liberation by Mary Watkins and Helene Shulman (2008). This chapter attempts to explain the position of the perpetrator, by discussing how the perpetrator can commit an act of violence against another human being without feeling remorse or empathy. This is achieved through the process of doubling. This chapter also explains what the effects on the family of the perpetrator are, and how these acts of violence begin to affect everyone around them. Acts of violence have become normalised amongst society which encourages the perpetrators and acts as a motivational tool. As a society we have learnt to silence pain and attempt to forget about it, this has meant that unresolved issues have manifested into other symptoms which are difficult to resolve. This chapter will contribute to student's studies, as the book is a required text. The lecture will aim to provide an in depth summery of the chapter, paired with New Zealand examples, which will ensure students receive the most relevant understanding of the different concepts with underpin liberation psychology.

Individual reflections

Horiana Jones: *This internship process has been extremely beneficial for me as I have had the opportunity to research a topic of my choice and attempt to understand it from different perspectives. I have been able to plan my master's thesis with the help of all my supervisors (without officially starting it) making the transition from post graduate work to thesis a lot easier. The internship opportunity has also meant that I received a scholarship which will be very beneficial for my future career and curriculum vitae. Although we, as a group, did not manage to meet all the requirements of this internship, I believe that the process has been a huge learning experience, which will better prepare me for future research projects. I hope that the proposal I have completed is of a high standard and easy to replicate. As there is little research conducted in the area of infant sleep practices in regards to Māori, there is potential for somebody to replicate a similar study.*

The opportunity to work as a researcher for MPRU (Māori Psychology Research Unit) has opened opportunities which I would have never thought could be achieved in such a short time i.e. directed study, thesis preparation, and internship outputs for Nga pae o te Maramatanga. But most importantly being a part of MPRU has meant that I have built relationships with extremely knowledgeable people who are supportive and willing to guide me through the research process, which I'm very grateful for. This opportunity would not have been possible without the funding provided by Nga Pae o te Maramatanga. An experience like this internship is the difference between good researchers and great researchers, and therefore I'm so grateful to have been selected and given the opportunity to be a part of it.

My future aspirations include getting in the clinical psychology program, potentially helping MPRU and Nga Pae o te Maramatanga with future projects, and possibly mentoring the next cohort of students venturing into an internship. My professional identity is constantly evolving, and this experience has only accelerated this process further.

Stacey Ruru:

Given a second opportunity to be an intern under Ngā Pae surprised me because I was able to further develop my research skills and possibly contribute to indigenous research. I had learnt so much from this internship such as, working collectively on a text book, bouncing ideas of my fellow intern (about her perspectives of the textbook), developing research ideas with my supervisors and attending the Ngā Pae o te Maramatanga conference. I thoroughly enjoyed the conference because I was inspired by academics to pursue research that was of my own interest and to indulge in indigenous research. My biggest highlight throughout this internship was shaping my proposal about Māori leadership because the journey towards developing an idea changed and it was like a living document. Meaning that throughout the literature review and creating my proposed methods everything changed, more information was being added or altered. I thoroughly enjoyed my experience and appreciate the opportunity that Ngā Pae o te Maramatanga provided to me once again.

My previous internship work for Ngā pae o te Maramatanga was presented at the conference and published under the AlterNative journal. Which was a huge achievement for me because I researched about a kaupapa that was focused on revitalizing te reo Māori, contributed to the literature and, to my surprise, it lead to a journal publication. I believe that I experienced the ethos! As for my future directions, I want to complete my Master's thesis in Psychology and continue to partake in Māori research projects that will sharpen up my research skills which I can better use in the future. I would like to work in organisations within New Zealand and internationally as I want to become a training and development specialists. Later on in my life I would like to study towards a PhD and publish for Ngā pae and other indigenous research institutes because I believe that with knowledge comes power, so why not share it!

Conclusions

All the objectives were taken to the best our abilities as we had learnt so much from the overall project. From contextualising the textbook, unpacking the chapters, relating it some examples, identifying key terms, attending the conference (major highlight really spoke to us about the book), to developing research ideas and forming our research proposals for the final report. What an ethos! We would like to thank Ngā Pae for the internship that was offered to both of us (Stacey and Horiana), we had not only developed our research skills but experienced what it was like to be imbedded within a research project and it has definitively strengthen and prepared us for our research thesis this year.

"Ahakoa he iti, he pounamu, although it is small it is greenstone"

Ngā mihi aroha kia kōutou katoa!

Nā Horiana Jones and Stacey Ruru.

Contents

Research Rationale

This proposal outlines how I propose to explore Māori women who are in leadership roles, and their wellbeing strategies. The impacts of colonisation on the status and role of Māori female leaders from traditional Māori leadership rāngatiratanga (chieftainship) models will be examined, including the impact of colonisation on the development of contemporary female leadership models. Through the application of Kaupapa Māori research methods, I will examine how tikanga Māori (customs, rituals) and principles align with current research and practices.

In the literature review I will specifically focus on the practices of Māori leadership including the style, tikanga Māori and Māori models of leadership, the Tuakana-teina and Te Wheke models of leadership are being used. These models will be used to transform mainstream ideologies of leadership and ultimately to privilege the role of Māori leadership practices across the spectrums in which live their lives.

Literature Review

Colonisation and leadership

      Colonisation impacted Māori traditional practices, values and beliefs that were vital to Māori way of living, including leadership roles and practices. This influenced Māori to change and adjust to Mainstream views and traditions. (Mead, 1994). Mead, Stevens, Third, Jackson and Pfeire (2005), specifically noted that Māori rangatiratanga (chieftainship) was gender free as both Māori men and women were regarded as leaders and held leadership roles. This differed to the norm of leadership in the Western world which is traditionally patriarchal, leadership was the domain of men.

      Yet King (1992) argues that rangatira were predominately male within te aō Māori (the Māori world) but it varied on primogeniture (first born) and how it aligns with whakapapa (genealogy, ancestry). Therefore if a women was the first born then she would assume the title of ariki (first born female of a senior family) and the first born male within that same line would be regarded as the matamua (oldest son).

      Katene (2010) identified the shift between traditional Māori rangatiratanga to contemporary Māori leadership. An exemplar of this is the Tōhunga Suppression Act 1907, this legislation was imposed on Māori to restrict Māori Tōhunga from practicing Māori astronomy, medicine and tikanga. The aim of the legislation was to suppress and replace traditional Māori healers with modern Western medical practices. (The Parliament of New Zealand, 1907). This is supported by (Voyce, 1989) who argued that colonial governments across the world attempted to supress indigenous practices which failed as indigenous peoples still seek traditional practices an example of this is Māori Tōhunga. Traditional Māori leadership practices are not strictly applied by contemporary Māori leaders due to globalisation and societal changes. (Katene, 2010). These changes provided an advantage to allow Māori to adapt but it also challenged them. Meredith (2015) specifically commented on Māori relocating from urban environments to the city during 1926 to 1986. This was a social and environmental change that influenced Māori to adapt to the city lifestyle including mainstream teachings, leadership style and the nuclear family. These mainstream practices differed to Māori ways of living, traditional practices and leadership.

      This has meant that Māori leaders have had to adjust and adapt their leadership style and practices to fit within a mainstream context, gaining new and different

leadership skills as part of their role. Such significant cultural changes meant that Māori leaders have faced many challenges in order to maintain their own traditional values and at the same time having to navigate the mainstream world. (Katene, 2010).

Leadership studies and transformational leadership The imposition of Pākeha practices can be analysed by using transformational leadership theory to identify how roles are defined. Transformational leadership is defined as a leader that initiates change by creating and implementing a vision that guides and inspires its followers (Woods & West, 2010). An example of transformational leadership is Te Kooti's Ringatu church in 1868 and Te Ua Haumene's Pai Marire religion in 1860. Both Te Kooti and Te Ua Haumene were traditional Māori leaders who supported their communities and gained respect and resisted Christianity by leading change and transforming Māori communities to follow Māori religions (Katene, 2010). Kennedy (2000) reported a (GLOBE) Global Leadership study that was conducted in 1991 to determine the influence of culture on leadership. The study measured seven cultural dimensions at the societal level between three New Zealand organisations. The study found that all three organisations highly rated group pride, loyalty and organisation score (M=4.95-5.25). Indicating that both managers and employees take pride in accomplishments. However family collectivism and gender egalitarianism was rated the lowest. Family collectivism score (M=3.67) indicated that it was irrelevant because employee accomplishments were more important. This is significant because collective decision making and tasks are not implied within the workplace indicating that individualism exists. This example indicated that limitations exist as Western leadership and its definitions do not align with Māori views of leadership as Māori values and tikanga practices differ.

Colonisation does provide an advantage to Māori leaders to understand and adapt to European practices that will equip them to navigate within the Western world. (Katene, 2010) supports this concept by stating that "With the benefit of a lifetime negotiating a plural existence in New Zealand, Māori have built considerable capability and competitive advantage through leading and managing cultural diversity. The mark of leadership success for a Māori is providing leadership based on traditional principles while managing the interface."(p.9). Herbert & Morrison (2007) noted that Māori benefited from colonisation as a result of learning European practices and using mainstream views to describe modern practices amongst European culture. This

exemplifies that Māori are adaptable to change and able to negotiate a space that is empowering for them.

This is viewed as an advantage for Māori leaders as they are aware of both world views and are also able to respond to both Māori and mainstream contexts. (Wikitera, 2011).

When examining mainstream leadership it is difficult to define leadership because it is associated with a set of behaviours, personal characteristics and ability to influence others which varies dependent on theoretical influences, development style and image. (Spector, 2008; Woods & West, 2010). An exemplar of this is

whiteness and dominant ideologies within mainstream society: "That is, Indigenous leaders, in much the same way as minority children in classrooms, are required to learn and adopt additional skills, knowledge and abilities that are determined by dominant groups" (Fitzgerald, 2010 p.101). Therefore indigenous people had to change and adjust the dominant ideologies of leadership and ways of doing things. This relates to Māori leadership because they had to adapt to dominant ideologies due to colonial impacts.

Māori leadership

Māori leadership is in distinct contrast to Pākeha (New Zealand European) leadership which is based on achievement, individual responsibility, clearly defined roles and independence rather than collectivism. (Pfeifer & Love, 2004). Māori leadership is encompassed by Māori culture including beliefs, attitudes and values and links to a kaupapa Māori approach (Herbert & Morrison, 2007; Holmes, 2007). A kaupapa Māori approach that values the cultural knowledge and practices of Māori as a collective, is to the practicality of Māori leadership. (Winiata, 2012). Pihama, Cram and Walker (2002) support this by "kaupapa Māori becomes kaupapa tangata" (p.32). This implies that kaupapa Māori has value because it is not only a methodology that measures Māori kaupapa but it recognises the importance of explanation and understanding for Māori research.

Attempts at defining a style include research by Holmes (2007) who found that the use of humour as part of a leadership style for Māori and that Māori authority was limited compared to Pākeha authority. Because Māori incorporated the concepts of

mana (to be respectful or motivate) and whakaiti (humble). A contrast was made between Māori and Pākeha hui (meetings). That showed how Pākeha meetings which were quiet and formal which implied authority amongst leaders and employees through mutual respect. In contrast to Māori hui which were maintained by karakia (pray), introductions of those who attended and humour was used to build relationships and allowed openness.

Another study found that mana was another leadership style that was similar to charismatic leadership. Mana relates to tikanga Māori and individual wellbeing which builds character and identity. In relation to leadership there is a dual relationship, by maintaining individual mana as well as providing mana to others through respect and influence. This highlights and shapes Māori leadership which combines communication, motivation and inspiration. (Mead, 2005; Spector, 2008; Winiata, 2012).

In contrast to mainstream leadership styles Māori leadership is collective in nature as Māori leaders focus on empowering others, maintaining relationships and may take multiple roles and responsibilities. However it must be noted that Māori leaders that are within leadership roles may choose not to follow a collective style. (Holmes, 2007).

When compared to mainstream leadership, Māori leadership to an extend do include all individuals as leaders at the community and organisational level (Holmes, 2007). Traditionally Māori followed a hierarchal structure of leadership that revolved around ariki (chief), rangatira and tōhunga. Rangatira had expectations to lead by example and provide opportunities to iwi which aligned with reciprocity. This is an collective approach that enabled followers and leaders to work together collectively. (Rito, 2006). Although there is a hierarchal structure in Maori leadership it is complimented by each individual's role as to how leadership is rein acted due to cultural dimensions that contribute to the role of the leadership.

An example of the difference between Māori and mainstream practices is the attitude, treatments and views on gender roles for women. Within mainstream context leadership styles categorise women as weak and emotional. (Spector, 2008). In contrast men are perceived as masculine, ethical and get the job done (Noe & Winkler, 2009; Spector, 2008; Woods & West, 2010).

Gender bias is a gap within the literature and mainstream views differ to Māori traditional leadership as both men and women are regarded as leaders regardless of

gender differences, so it is gender free. (Mead et al., 2005). Spector (2008) recognised that indigenous and women leadership is challenged and this refers to Māori women challenged by gender roles through Māori customs or tribal traditions. This was further discussed by Mutch and Marlowe (2013) where women developed community projects, maintained family ties and participated within recovery practices during the Christchurch earthquake which was not credited as it was behind the scenes work. Yet this showed the strength that women portrayed as a leader for the Christchurch community to depend on during the earthquake as it was a shared traumatic experience. From the literature gaps and findings of Māori leadership it displays the importance of contributing more indigenous leadership research towards Māori women.

Māori organisations are significant because they are communal and extended to social groups that include whanau, iwi and hapu. (Kennedy, 2000). "Māori leadership is not conducive to wielding power and control over others rather it is about being servants to their whānau, hapū, iwi and wider communities that they relate to." (Wikitera, 2011 p.3). Therefore Māori leadership is collective and focuses on building and maintaining relationships with others rather than authority and control.

This also relates to reciprocity because Māori reciprocate by giving back to whanau, iwi (community of people) or hapu (tribe) through koha (gift giving) or ako (teaching). It is an important Māori custom to maintain because it aligns with Māori traditions to maintain relationships as depicted in the tuakana-teina model of leadership. (Rito, 2006). This will be further addressed in the next section.

Model of Māori leadership

Tuakana- teina is based on tikanga Māori involving, ako (teaching/ guiding), mana (respect), Tāututu (reciprocity) and Whakawhānaungatanga (relationships) between tuakana (brother, sister, cousin) and teina (younger sibling, cousin of the same gender). (Te Kete Ipurangi, 2009; Te Taura Whiri I te Reo Māori, n.d). This allows tuakana to lead, interact and ako (instruct/ teach) teina through a process. It is a relationship between the tuakana and teina and the roles can be reversed by ako or whaikōrero (speech). (Te Kete Ipurangi, 2009; Te Taura Whiri I te Reo Māori, n.d).

An example of tuakan-teina relationships in practice is that of the Hokowhitu program which the tuakana facilitated sports workshops to teach and guide the teina.

The findings of the program indicated tuakana benefited from teaching teina within workshops and teina engaged more with schooling as they developed positive attitudes towards future studies and effectively coped with peer pressure. (Danish, Forneris, Hodege and Heke, 2004).

Reily (2010), recorded Māori and ancient Mangaia (Island within the Cook Islands group) traditional narratives that aligned with tuakana- teina. Mangaia narratives conceptualise tuakana-teina as tumu (foundation for leadership) and recognise that tuakana- teina can result in conflict. One such narrative discusses two brothers Kotu and Koa who both belonged to head families of the Te Kamakopu clan. One day the brothers decided to meet in the middle of the island called Rangimoti'a at night. Both brothers failed to recognise each other and began to wrestle eventually Koa called out to Kotu for help, after this Koa stopped when he recognised it was his teina. This example could display power distance amongst tuakana-teina as both men were part of the head families therefore wrestling would determine which was more worthy of leadership. However, this example shows that there was a misconception amongst both brothers and once they had realised the conflict they resolved it.

Tuakana-teina is an role that is expressed in Te Aō Māori as both tuakana and teina can assume roles and responsibilities. (Rito, 2006). Therefore tuakana-teina is a practical model that revolves around Te Aō Māori and can be applied through various situations that enable the tukana or teina to become or advance as leaders. In relation to this proposal this model signifies how Māori leadership can be displayed. Therefore this section was used to explore a Māori leadership model that informs Māori tikanga and practices that align with kaupapa Māori methodology.

Māori wellbeing models and Māori leadership

World Health Organisation (WHO) (2007) defines wellbeing and health as a state that is characterized by an individual's physical and mental health that is not afflicted by disease or illness. (What is wellbeing, 2009).This is an individualistic ideology of wellbeing as it does not consider the social aspects of wellbeing. World Health Organisation (WHO) expands on that definition by acknowledging indigenous perspectives on health which includes physical, mental and social wellbeing as a whole not just the absence of physical ailment. This goes beyond the individual aspect of

wellbeing and health because it collectively recognises that health is not separate from the individual's physical, social or mental state of wellbeing.

Durie (2006) noted Māori wellbeing is focused on at three levels individual, whānau and population wellbeing.These all draw on health aspects from a Te Aō Māori perspective including taha hinengaro (mind), taha tinana (physical), taha whānau (relationships) and taha wairua (spiritual). These dimensions measure wellbeing and can be underlined by values such as manākitanga (taking care of family) or whakawhānaungatanga (relationships). These dimensions and values can be incorporated within the kaupapa Māori methodology to inform and align with Māori research and participants.

Rouhe, Haar and Brouham (2015) conducted a study to determine how Māori leadership roles interact with the Māori leaders wellbeing. Self -determination theory (SDT) was implemented into the study and incorporated Māori tikanga and values to align with mātauranga (knowledge) Māori and to inform Māori leaders. This included whakapapa (ancestry), mana (respect) and tino rāngatiratanga (leader or determination). The findings concluded that incorporating Māori tikanga and values within self-determination theory aligned as similarities. For instance autonomy was developed in relationships for Māori as SDT implied that autonomy was facilitated by actions, challenges and connecting with individuals. (2015).

Rouhe and colleagues (2015) noted that Te Wheke (Octopus) a Māori wellbeing model is applicable when discussing Māori leadership. This is further supported by Mc Neil (2009), as Te Wheke is concerned with cultural influences and with the taha hinegaro (state of mind of the individual). This includes the head (the individual and whānau) and the eight tentacles which are, wairuatanga (spiritual wellbeing), mana ake (respect of the individual), mauri (life force such as language), Ha a kui ma a koro ma (cultural knowledge), taha tinana (physical wellbeing), whanaungatanga (relationships), whatumanawa (emotional wellbeing) and hinegaro (mental state).

Te Wheke

WAIORA
the "eyes" of the symbolic family unit will reflect total well being

TE WHANAU
The body and head represent the individual whanau unit

HINENGARO
Learning that arouses, stimulates and uplifts is important

WAIRUATANGA
The creator is a powerful influence and the uniqueness of being Maori is sustained through this belief

WHATUMANAWA
an understanding of emotional development in all areas

Te Wheke

WHANAUNGATANGA
the principle of all working to support each other across all generations

MANA AKE
Awareness of heredity from forbearers

MAURI
An appreciation of the Mauri of individuals, whanau, and every whanau within a community

HA a KORO ma a KUI ma
Links with the heritage passed down by our forbearers.

TAHA TINANA
specific physical, material, emotional and social needs related to physical survival
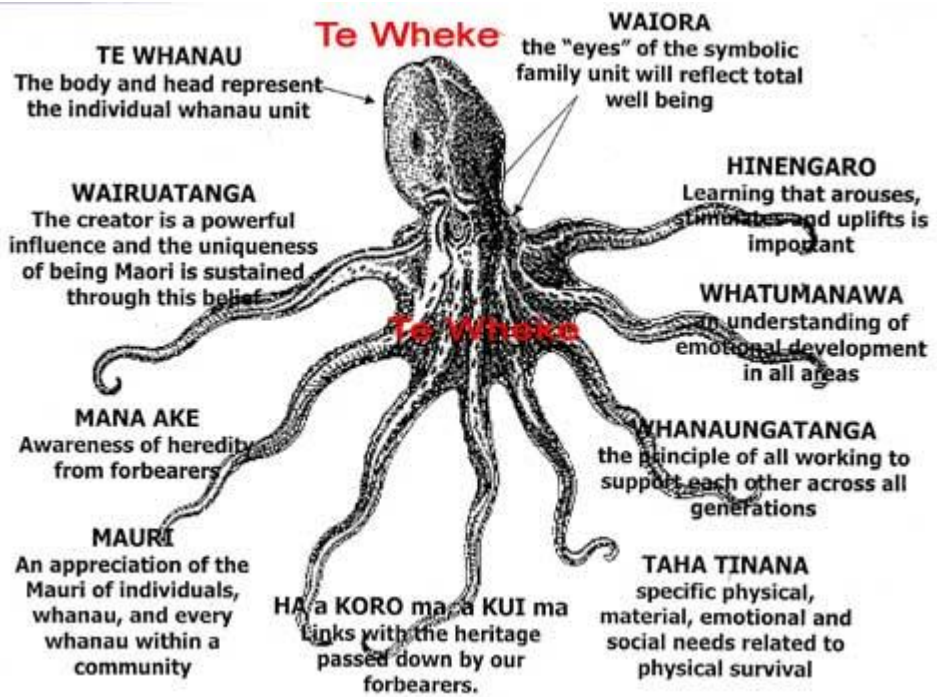
Figure 1. Te Wheke Model. (Zvyky, n.d)

Because this model is based on cultural influences it would target Maori women leaders have tikanga or are familiar with tikanga Māori. For example applying whanaungatanga as it is based on building and maintaining relationships which provides an opportunity to develop stronger relationships amongst leaders and colleagues. (Mc Neil, 2009). In relation to this research project, self-determination theory and Te Wheke provide exemplars of how wellbeing Māori models can be applied to support Māori women leaders.

Summary

Exploring and reviewing the literature about Māori women leadership has identified that traditional Māori leadership was challenged by colonisation. Which Māori had to change, adapt and adjust from traditional to mainstream practices of living. Linking to Māori leadership due it's a collective style of leadership that differed to Mainstream leadership because it is individualistic. Māori leadership was found to encompass Māori tikanga including mana and whakawhanaungatanga where Mainstream leadership focused on the individual gaining autonomy and power.

An Māori leadership exemplar of the tuakana-teina model of leadership was also explored. In which the tuakana would provide guidance to the teina through teaching. This was emphasized and maintained by mana, reciprocity and building relationships.

This was expanded by Maori wellbeing models and Māori leadership. As Te Wheke and the Self-determination theory (SDT) were used to examine Māori leadership and wellbeing. All three models, tuakana-teina, Te Wheke and Self-determination theory all informed Kaupapa Māori methodology.

Underlining this literature review the next section methods will outline my proposed research aims and questions about Māori women within leadership roles. The methodology will discuss Kaupapa Māori methodology and the methods will compose of semi-structured interviews and thematic analysis.

Research question

What themes emerge for Māori women leaders within leadership roles?

Research Aims

To identify any tikanga Māori practices and values they implement within their leadership role.
To investigate what Māori women leadership style is and how it differs to mainstream leadership.

Methodology

Will follow a qualitative kaupapa Māori design which will ensure that the research will be conducted in a culturally competent and relevant way, appropriate for working with Māori women.
Pihama and colleagues (2002) emphasized that kaupapa is a foundation that informs rules, customs or the right way to do things for Māori. Putting this into context with Māori signifies that kaupapa is focused on a Māori point of view. Therefore kaupapa Māori is relevant to Māori research that involves Māori participants.

Recruitment methods

A representative purposive sample of six Māori wāhine (women) is required for this research project. The women will need to be Māori, there is no age limits and occupies a leadership role with a formal organisation or community. The reason for the demographics of the sample is to investigate multiple perspectives of leadership from Māori wāhine from arrange of iwi that are within mainstream and Māori organisations. The participants will be recruited through multiple sources including through the University of Waikato, personal networks. Advertising of the research project will be via email, on Facebook/Social media and posters. The posters will be distributed on campus and aforementioned electronic media. The structure of this research design will be further discussed in the procedures section.

Methods

Semi-structured interviews

Semi- structured interviews will be conducted with the six participants. Interviews will be recorded, transcribed and analysed to identify key themes relating to Māori leadership and emergent themes. 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. Recording interviews will give me more time to understand the participant and notes will also be taken. In the interview I will be able to focus on the conversation and observe non-verbal cues.

Thematic analysis

Is a qualitative research analytic method used to analyse and code for themes and patterns. This method will be used to guide the qualitative research process as it is a flexible tool that can be used across different qualitative methods. For instance, it informs a set of guidelines to ensure consistent data gathering, transcribing and coding processes. To ensure that themes are recognised, coded and similarities and differences are highlighted from the data. (Braun & Clarke, 2008). Therefore, when I conduct the semi-structured interviews thematic analysis will be used to guide and inform my data collection and analyses phases.

Timeline
Introduction and collection phase

- The introduction phase will be conducted over two months between May to June 2015. Posters will be created and distributed around the University of Waikato, sent by email and on Facebook to recruit participants for the research project. Then I will be finalising participants and arranging interviews.
- Informed consent will be obtained through the use of korero, information sheets and consent forms for the participants to sign. The informed sheets will outline the background of the study; the context and use of the interviews for the purpose of the research and the potential use of data.

- Interviews will be arranged and conducted with participants, to introduce the research project, clarify any questions for the research project. It must be noted that participants will be invited to bring photos, art, poems or songs that displays wellbeing to them.
- The collection phase overlaps with the introduction phase which will be between July to August 2015, this phase overlaps because it involves data collection, analysing and preparing summaries for the analyses phase.

Analyses phase

- This phase will be the longest as it will be conducted from August to October 2015. This time period will be dedicated to analysing all the findings of this research project.
- This will involve coding for key themes from the interviews and to develop more summaries. The summaries will aim to identify key themes and concepts that are similar or different amongst the participants.
- Adding in key quotes that are relevant to the project will also be identified and summarised.
- Compare the research findings to the literature, identifying gaps, and comparing it to the research findings. Building on the research main findings to summarise and discuss for the overall report.

Editing and finalizing phase

- All summarises will be summarised into a final report that will involve drafting coping and editing which will commence from November 2015 to January 2016.

Potential methodological problems

Recruiting participants may be problematic particularly with maintaining contact with some participants due to different schedules or geographical difficulties, e.g. participants maybe out of town during interview phase. Therefore maintaining contact with participants over the duration of the research must be maintained.

Informed consent with participants is another requirement under the Ethics regulations of the University of Waikato.

Ethical review

This research will be subject to the University of Waikato 2008 regulations on the ethical conduct in Human research. I propose to conduct research in the area of Māori women and leadership that outlines and follows the ethical approval of the University of Waikato.

Resources Required

Transport to and from the interview sites of the participants around Hamilton City
Access to the internet or telephone for contact purposes or online resources
Photocopying books or other material for the literature review
Printing for journal articles, key information, interview transcripts and summaries of the interviews
An audio recording device MP3 for interviews

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