

Wāhine Maori and Private Business

Why are the participation rates for wāhine Māori so low in leadership positions within the private sector?

Michelle Pukepuke

Student ID: 1174999

A thesis submitted in partial fulfilment of the requirements of

Master of Business

Unitec Institute of Technology, 2021

Abstract

This thesis examines wāhine Māori in leadership and specifically, their engagement with positions in the private sector. The main purpose of this research was to understand the influences on their decision-making in terms of leadership choices, which in turn would identify a rationale for the disproportionately low levels of leadership participation in the private sector when compared to those of the public sector and self-employment.

Qualitative research methods were utilized in this study including interviews, recordings and researcher/participant correspondence. This was conducted with ten wāhine Māori all holding current leadership positions, with five from each sector of private and public. Participants discussed their early influences and upbringings, factors that had shaped their career choices and provided insight into their experiences and challenges within their leadership positions. The overarching research philosophy encompassing this study was kaupapa Māori methodology, honouring the values of whānau, wāhi haumarū, whakaaro, kaitiaki and hononga.

From the findings it is suggested that wāhine Māori are identifying the public sector space as providing them the vehicle to meet their career objectives, which were overwhelmingly focused on making a positive impact and valuable contribution to te ao Māori. It appears the private sector is not considered conducive with these values and aspirations and is therefore being overlooked. One matter definitively identified throughout this study is that lack of participation in the private sector is not due to factors such as a lack of competence and capabilities, but rather due to the personal choice of wāhine Māori and decisions made to disregard this sector.

This research identifies significant issues for wāhine Māori when engaging in leadership roles in the private sector, predominantly related to a sense of compromising cultural identity and values. Also presented in this study is an opportunity for an evaluation of the private sector to determine its value to the capacity building of te ao Māori and to develop strategies for participation of wāhine Māori to be reprioritised. To be successful this must be positioned from a Māori perspective as the factors identified within this research are specifically te ao Māori issues and cannot be addressed adequately without this valuable discernment.

Acknowledgments

My first acknowledgment is to my Whānau. The patience and support that they have given me has made this journey possible and it is because of them that I have crossed the finish line. They have listened to my rants, cleared the pathway of our whānau life and responsibilities so that I can focus on this research, and given me constant encouragement.

My principal supervisor, Dr Teorongonui Josie Keelan of The University of Auckland has been invaluable to me during this journey. Her willingness to freely share her knowledge and wisdom has enabled me to complete this research to the level required. She has constantly provided thought-provoking and self-reflection dialogue that has enabled me to convert thoughts, rambling and often disjointed text, into succinct and efficient writings. Many thanks also to my associate supervisor Elizabeth Rainsbury and Unitec for providing the mechanisms and resources to complete this study.

To the wāhine Māori that agreed to participate in this research, I thank you profusely for your invaluable contribution. I am in awe of your journeys, resilience, and determination. Thank you for allowing me to share your stories and for providing me with such honest candid insight.

Ngā mihi nui aroha to my moko Manaia Te Tai. At 12 years old she has no concept of her influence on this research, but she is the reason I never stopped. Every time I encountered examples of wāhine Māori discourse I became more determined that this would not be her future. With tīpuna such as Meri Te Tai Mangakāhia and Te Tumanako Knapp, she has a legacy of mana wāhine and constantly gives me confidence that she will participate in the change. Aim high moko, you can be and do whatever you want, you have the smarts, the sass, the whānau and the tīpuna in your kete to take you anywhere.

An acknowledgment also to my tipuna Te Tumanako Knapp (nee Pomare). I never met my Great Great Grandmother but this research created an opportunity to explore my whakapapa, which led me to her. She has not only impacted greatly on this research but also my journey. She has an illustrious legacy of mana wāhine that has and will continue to, inspire and motivate me to continue to contribute to this space of wāhine Māori in leadership.

This research is dedicated to my moko Manaia and my tipuna Te Tumanako.

Ngā mana wāhine o tōku whānau, mai i ngā wā o mua, me ngā mana wāhine mō āpōpō

Contents

Introduction	9
Overview of Research	9
Background	10
Research Hypothesis.....	12
Research Objectives.....	14
Justification for Research	15
Thesis outline	16
Research Amendments	16
Acknowledgments.....	17
Summary	18
Chapter 2 - Literature Review	19
Section 1 - Wāhine Māori in leadership, a Pre settler Evaluation	20
Gender-Based Leadership	21
Whakapapa Based Leadership	22
Traditional Leadership Types	23
Skills and Attributes of Leadership	23
Section 2 - Wāhine Māori in Leadership, a Post-Settler Evaluation.....	24
Changes to Leadership Model.....	24
Impact on Wāhine Māori.....	25
The Resilience and Resurgence of Wāhine Māori	27
Leadership Requirements	29
Section 3 - 2020 Snapshot of Wāhine Māori in leadership	30
Wāhine Participation in Leadership	30
Criteria for Leadership Success	31
Summary	35
Chapter 3 - Research Design.....	39
Aim of Research & Hypothesis	39
Methodology	39
Research Methods Utilised.....	41
Quantitative	42
Qualitative	43
Data Collection	44
Sample Selection	44
Questionnaire Development.....	44
Questionnaire Data Collection.....	45

Data Analysis.....	45
Issues and Challenges Encountered	46
Timeframe of Research	48
Ethical Considerations	48
Summary	49
Chapter 4 - Findings	50
Lifes Journey	51
Narrative of Upbringing and Influences	51
Leadership Journey	55
Skills Required to a be Successful Leader	55
Influence Te Ao Māori has on a Leadership Position	60
Challenges & Experiences in Leadership Journey	62
Reflection.....	65
Personal Reasons for Career & Sector Choices	66
Personal Opinion on Sector Participation Disparity	67
Closing Comments	70
Chapter 5 - Discussion.....	71
Data Analysis.....	71
Life's Journey	71
Leadership Journey	72
Reflection	75
Concluding Position	75
Non-Impacting Factors on Disparity	76
Impacting Factors on Disparity	77
Recommendations.....	79
Don't Allow Statistics to Define Us.....	79
Determine if this Issue is Important?	79
Let Ourselves, Shine, Become the Inspiration.....	80
Recognize the Private Sector as Important	82
Closing Comments	83
Chapter 6 - Conclusion	84
Summary of findings.....	84
Review of Research Objectives	86
Limitations	88
Further Research.....	88
Reflection.....	89
Participant Acknowledgement	90

Bibliography	91
Appendices	98
Appendix 1 – Unitec Ethics Approval Letter.....	98
Appendix 2 – Participant Information Document.....	99
Appendix 3 – Participant Consent Form	100
Appendix 4 – Interview Questions	101
Appendix 5 – Interview Schedule	102

Introduction

Overview of Research

This research will examine the participation of wāhine Māori in leadership positions within the private sector and specifically, the lack of participation in this sector compared to that of the public sector and self-employment. As a culture, we have such a rich history of wāhine Māori in leadership and continue to celebrate the many achievements and legacies that these wāhine represent. Many researchers have established the role Wāhine played in leadership positions both before and following the European settler's arrival. The legacy of those wāhine is securely cemented in our history, regardless of the attempts to rewrite the narrative.

The evolving changes to the value of wāhine Māori in leadership are discussed in the study and address the progressive under valuing of Wāhine Māori leadership from the arrival of the settlers to the current day. Contributing to this demise are issues of both gender and culture, which have originated from colonisation but somewhat managed to embed themselves in current-day operations, resulting in minimal wāhine Māori participating in leadership roles in the private sector. This issue is not unique to wāhine Māori specifically as studies show that women are under-represented at the highest levels of New Zealand organisations, and the glass ceiling impeding women's progress to executive management positions still very much exists (Reynolds, 2013).

Ten wāhine Māori took part in the research interviews, five active in the private sector and five in the public sector. The participants' experiences and opinions provide a clear understanding of the rationale for the current landscape of wāhine Māori leadership and their sector contribution. The information gained from women included a narrative of their journeys and the career/sector choices along the way. For clarification, an explanation follows to explain each sector's definition and their types of employment and industries included in the segment.

Rāngai tūmataiti (private sector) is the part of the economy of a country that is not under the direct control of the government (Oxford Dictionaries, 2021). Industries and employment types included, but not limited to, are financial services, law firms, retail, hospitality, real estate agents, newspapers and magazines, veterinarians, aviation, and manufacturing (Bjerke, 2014). Private sector workers tend to have more pay increases, more career choices, more significant opportunities for promotions, less job security, and less comprehensive benefit plans than public sector workers. Working in a more competitive marketplace will also often mean longer hours in a more demanding environment than working for the government (Jackson Stone & Partners, 2018).

Rāngai tūmatanui (public sector) is the part of an economy controlled by the state (Oxford Dictionaries, 2021). In general terms, the public sector consists of governments, and all publicly owned or publicly funded agencies, enterprises, and other entities that deliver public programs, goods, or services. These include health and social services, teaching (all sectors), emergency services, armed forces, civil service, and city councils (Institute of Internal Auditors, 2011). Employees are paid through a portion of the government's tax dollars and tend to have more comprehensive benefit plans and more job security than private-sector workers. Receiving pay increases and promotions is considered difficult; however, working in public sector agencies provides a more stable work environment free of market pressures (Jackson Stone & Partners, 2018).

Mahi whaiaro (self-employed) defines working for oneself as an independent or the owner of a business rather than for an employer (Oxford Dictionaries, 2021). Self-employment can be in any industry and will be the personal choice of the business developer/entrepreneur.

Background

Wāhine Māori are significantly underrepresented within the leadership statistics. This will be discussed at length in this study; however, it is a layered issue and starts at gender and the unrelenting challenges and barriers women in New Zealand face. When reviewing the state of women in leadership in New Zealand from an overall perspective, there are still many obstacles to overcome. According to Davies (2018), New Zealand is going backward in terms of the proportion of women in senior leadership positions. They refer to the 2018 results where 18% of senior management positions were held by women, down from 20% in 2017 and 30% in 2004. In 2015 the total percentage of organisations with women in senior management roles was 31%; however, the four consecutive years since have averaged at 19%, suggesting a plateau and an unacceptable new norm. Davies continued to say that our global standing for women's participation in leadership was among the top 10 countries; however, currently, we are now 33rd of 35 countries.

Women are the most marginalized in almost every statistic available when measured based on gender. From employment prospects, wage / salary earnings capability, leadership opportunities, board appointments, local government representatives, and Government representatives (Human Rights, 2018). The list is exhaustive, dismal and there is still much to be achieved in gender equality within the workplace.

All a sad reflection on a country as a whole who were the first in the world to give women the right to vote, had one of the most successful suffragette movements globally, have a female Prime Minister, a female Governor-General and 58 female Members of Parliament (New Zealand Parliament, 2020) out of a total of 128.

Having removed the gender layer and addressing wāhine Māori specifically, the statistics demonstrate that we favour positions within the public sector at significantly greater numbers than private. In terms of the private sector Ndaba (2013) states that there are very few Māori women in leadership positions and says according to the Ministry for Women's Affairs, Māori women in both CEO and MD roles are at 1.1% of the New Zealand Economy. When exploring the definition of the "NZ economy," this appears to align with the space identified within the research being the private sector and includes GDP, CPI, imports, exports, and overseas trade (Statistics New Zealand, 2019), somewhat excluding the public sector.

The public sector appears to have far greater representation from wāhine Māori across positions equivalent to those of the private sector. Data obtained through the Information Act last year stated that wāhine Māori held 14 board chairs of 240, equating to 6 percent (Te Whenua, 2020) and held 236 board director positions of the 800 appointed annually (Ministry for Women, 2019a). The latter equates to a staggering 29.5 percent of all appointments are held by wāhine Māori.

Self-employment is another sector that wāhine Māori seem to be increasing their participation in, with 6,492 owning and operating their businesses, representing 3 percent of the 209,619 total women captured in the data (Ministry for Women, 2019b).

In 2020 there were 2,317,300 people in the New Zealand workforce (Statistics New Zealand, 2020). Of this total, 1.5 million are employed in the private sector (Figure New Zealand, 2021), representing approximately 65 % of the workforce. In contrast to this, the public sector employs an approximate total of 324,422 people and, as stated by Figures New Zealand, 14% of the workforce (2021). According to the State Services Commission, between 2011 and 2016, the public sector workforce grew by 4 percent, compared to private sector growth of 14 percent (Figure New Zealand, 2021), indicating a far greater progression from the private sector. Based on these statistical findings, one might assume that purely proportionately, the participation rate of wāhine Māori in leadership positions would be more significant in the private sector. However, most wāhine Māori appear to take up a higher percentage of roles within the public sector.

Research Hypothesis

There are three hypotheses to address the lack of participation in the private sector, and this research intends to either confirm or discredit their validity.

1. Wāhine Māori are not drawn to positions within the private sector and instead favour the public sector's social, education and health focus.

The private sector is predominantly financially motivated and has an entirely different organisational culture to those within the public sector. There are few wāhine Māori in leadership roles within private organisations as they tend to be more active in other spaces of a more social context (Forster et al., 2016). This claim is not unreasonable and aligns to the discussion provided by Hill (2012), who spoke of a tendency for wāhine Māori to gravitate towards positions of social change and education, and further supports claims that wāhine Māori are drawn to leadership positions that create change, not wealth.

This thinking also aligns with our historic contribution to leadership, where the focus appeared to be the empowerment of Tangata Whenua and Te Ao Māori. Many of our celebrated Wāhine Māori leaders come from social services, such as Dame Whina Cooper, founding president of MWWL, leading the 1975 land march from Te Hāpua to Parliament in Wellington (Ministry for Culture and Heritage, 2020) and many more leadership accomplishments. Te Puea was another. She played a crucial role in re-establishing the Kingitanga movement and leading the Tainui opposition to the government's conscription policy. In her lifetime Te Puea took in over one hundred orphans and was instrumental in developing Turangawaewae Marae (Te Ara, 1996).

Consider also Mere Te Tai Mangakāhia of Hokianga, who challenged parliament to allow women both the right to vote and the right to participate in government. Mere was the first woman to speak in parliament and was a suffragette who inspired future generations of wāhine Māori (Ballara, 1993). Mira Szaszy, who also has a significant legacy and is said to have become one of the most outstanding Māori leaders and advocates of mana wāhine of the twentieth century. Throughout her life, Mira pushed for reforms in the education, social, and health sectors. It is said that Mira's leadership shaped the twentieth-century cultural and gender politics and forged new pathways for wāhine Māori. She dedicated her life to Te Ao Māori, wāhine Māori and upholding the principles of humanity, social justice, and equality (McKimmey, 1997).

The list is exhaustive and continues to the current day; however, recurring themes are emerging. Wāhine Māori have been active in this space since pre settler times and have a rich history of leadership in the empowerment of Tangata Whenua and Te Ao Māori.

2. The lack of participation and profile of wāhine Māori in the private sector is a deterrent to career decision-making.

Another aspect to consider is that "you can't be what you can't see" (Murabit, 2019), a term widely used globally to demonstrate the importance of increasing the exposure of participation and success. This term is highly relevant to the New Zealand workforce and specifically when considering sector involvement. As with historical recollection, most celebrated wāhine Māori are emerging from the public sector. From politicians to academics, to those in the health and social services, activists, and Iwi development, which could significantly impact decision-making within their own career choices.

3. The public sector has a heightened awareness of equity, gender, and cultural participation and is campaigning more aggressively for wāhine Māori participation.

The public sector is far more active in gender and ethnic equality, creating a range of state-wide and organisational key performance indicators and stated accountability. This sector appears significantly more inclusive and seems to understand the importance of a Te Ao Māori view and voice. They are also accountable under Te Tiriti and their partnership responsibilities and must demonstrate this at a recruitment and leadership level. Whether these are derived from sincerity or obligation is questionable; however, the result is the profile and opportunities within the public sector seem to appeal to more significant numbers of wāhine Māori.

In summation, three possible scenarios contribute to this inequitable leadership participation, with the primary being that wāhine Māori may be unconsciously selecting the public sector as their choice of career movement because it has inherently embedded a drive and passion for creating change and empowerment within Te Ao Māori. This whakaaro sits comfortably within the values and principles learned within whānau of 'He aha te mea nui o te ao? He tangata. He tangata. He tangata' (*What is the most important thing in this world? It is people, it is people, it is people*). Inherent in the saying is the principle that we are all part of a community and responsible for each other, measured on multiple bottom lines with an emphasis on social responsibility, and we should honour and continue the work of our Tīpuna. Perhaps the public sector vehicle gives us a far more viable opportunity to achieve this than that of the private, and maybe that is as complicated as it gets.

The enquiry to be explored in this research is whether wāhine Maori are making a conscious decision not to enter the sector. Is this merely evolving due to the scenarios and assumptions discussed above? or are there additional not yet discussed factors influencing this decision making? A current perspective will be sourced from the interviews conducted with the wāhine Māori participating in the study.

Research Objectives

This research hopes to achieve a range of objectives, with the primary being *to understand the decision-making process of wāhine Māori* when entering leadership positions, and the specific sector of choice. *To provide wāhine Māori with an opportunity to share their experiences and voice opinions* which will provide valuable insight into their career choices. This response will *address assumptions made about the career choices of wāhine Māori* and provide a credible rationale for the lack of participation in the private sector. Further objectives are also to *identify and highlight the risks associated with a lack of involvement* in this sector, consider the data as recommendations for increasing participation rates, and, finally, *contribute to the knowledge and research in this area*.

These objectives were addressed by asking wāhine Māori to provide a narrative in an interview setting on three specific topics. The first focusing on their life journey, whānau upbringing, community participation, and the influences in their lives, including whānau, education and social settings. The second topic explores their specific leadership journey, how tikanga has influenced this, challenges faced, how career choices and decisions were made, and what factors influenced them in taking leadership roles. The final objective asked the participants to reflect on why they think one sector is chosen over another, and their perspective on why the participation rate of wāhine Māori is so low in the private sector.

A personal objective is to ensure that this research is beneficial to wāhine Māori and more broadly, Māori communities. As Māori researchers, we are responsible for seeking to arbitrate and assist in alleviating the negative pressures and disadvantages experienced by Māori communities (Kake, 2015). With this in mind, this study will be approached with Kaupapa Māori Research methodology as the overarching philosophy guiding this research, which asserts the centrality and legitimacy of te reo Māori, tikanga and mātauranga Māori (Rangahau, 1990). This is discussed in the methodology chapter.

Justification for Research

This research is valuable for a range of reasons, with the first being that there are gains in any study from within Te Ao Māori that provides insight and a voice to issues of importance to Māori. It is also essential to provide a platform that addresses the assumptions made about Māori and specifically to this research, wāhine Māori, and the rationale for lack of participation at a leadership level in organisations within the private sector.

Simply reviewing statistics brings us to a perception that the absence of leadership participation is due to a lack of success, achievement, and aspiration. While a bold statement, it is, unfortunately, a reality. Simply put, nonparticipation equates to a lack of success (McAllister et al., 2019). This is a natural thinking in all aspects of society but is compelling when discussed in a Māori context. This perception was recently validated in a television interview conducted with two wāhine Māori university professors. Participants discussed the lack of Māori participation at a senior level in New Zealand universities. During the interview, the following comments were made "a lack of participation is a representation of failure wherever it occurs," and "it's really important to see yourself represented in a space if you will aspire to reach it yourself" (TVNZ, 2019).

The predicament with these types of statistics is that they create a perception of ineptitude that as Māori women, we are absent in the data because we *cannot* participate. When mainstream New Zealand reviews these statistics, it is assumed as simply another sector in which Māori are underachieving. An issue within itself, but more concerning, is our taitamāhine (daughters/adolescent females) perceptions from these statistics. Dame Whina Cooper's message to "Take care of our children. Take care of what they hear, take care of what they feel. For how the children grow, so will be the shape of Aotearoa" (Asher & St John, 2016) becomes pertinent in this context asking us to be aware of the messages taitamāhine receive about the competency of Māori women and what they can and cannot aspire to.

The value of gaining insight into why these private sector participation rates are so low is precious. Understanding the career journey of wāhine Māori and the choices made provides knowledge of issues to be addressed. It will enable recommendations to be developed that can be implemented with taitamāhine to increase the participation rates encouraging us to "Change the way you look at things, and the things you look at will change." (Dyer, 2009)

Thesis outline

The following explains the chapters within this thesis.

Chapter one presents an introduction and general overview of the research, including the background, objectives of the study, justification, acknowledgments, and an introduction to the researcher.

Chapter two is the literature review that provides and explains the type of literature sought and explored, and then offers an overview of both the New Zealand and international literature reviewed. The literature review aims to establish the current state of knowledge concerning the research questions and highlight key messages from previous work that can be built upon in the forthcoming chapters.

Chapter three discusses research methods and begins with the aims of the research and the methodology. Following this is an explanation of the research methods used, data collection and analysis, and discusses the challenges encountered while conducting this research. To complete this section is a discussion of timeframes and ethical considerations.

Chapter four presents the results gathered from the research, including the participants' views and insight into the emerging themes from the interviews. Direct quotes from the participants are included.

Chapter five provides a discussion and analysis of the key points identified from research with the participants. Following this is an attempt to determine the key factors that are/are not influencing the participation disparity and concludes with recommendations and addresses the need for further research in this area.

Chapter six summarizes the overall findings of this research, discusses the outcome of the hypothesis testing and reviews the success of meeting the research objectives. This chapter then concludes with an acknowledgment of this research journey.

Research Amendments

There were amendments made to this research while progressing through the process. At the stage of the proposal and an ethics application submission the intended research question was “what are the success factors for Māori women in leadership roles in the private sector?” This question was shaped with the intent of identifying the causes of the low participation rate of wāhine Māori in the private sector.

However, on commencing the research project, reviewing literature and in consultation with my primary supervisor it was determined that this question was not sufficiently targeted and was therefore changed to “Why are the participation rates for wāhine Māori so low in leadership positions within the private sector?”. This did not change the overview, justification or rationale for the research, nor did it affect the questions asked of the participants but was merely an exercise in shaping a more succinct question.

A further amendment to occur from proposal form to commencing the research was the original intention of drawing participants from the small to medium business segment. The rationale at the time was that this portion held the greatest number of companies and therefore should provide greater options for participants. This however did not evolve and to gain the required number of participants it was necessary to include large sized organizations in the participant catchment and not specify what sized organisation would be sourced. The final amendment from proposal to conducting the research was the original intention to have all ten participants from the private sector. Firstly, this was problematic as sourcing wāhine Māori in leadership positions from one sector who were available to participate was minimal. However alongside this, it was identified early on in the writing of the study that there would be more value in gaining insight from all sectors rather than only that of the private sector. This did occur and the contrast provided valuable comparisons in the perspectives and experiences of the wāhine involved.

Acknowledgments

There are acknowledgments that I would like to make before concluding this chapter, with the first being to all wāhine Māori. The loss of mana wāhine is well documented and has been a journey of challenges for generations. The colonial influence has stripped Wāhine Māori of their positioning in society, and they have endured relentless attempts to have their roles redefine as subservient and inconsequential. While this strategy has proved to be somewhat successful and has had devastating consequences, there have always been wāhine Māori who have refused to conform and relinquish their rights. They have fought enormous battles for mana, for communities, and the future of all Māori.

From this defiance to comply came the Māori Women's Welfare League, Kohanga Reo, a resurgence of te reo, and social service initiatives to address the people's issues. These initiatives formed the fundamental basis of the platform that enabled Māori to maintain their tikanga and mana and to continue to build on this and develop communities of strong, resilient, educated, and proud people whose voice continues to grow stronger and whose presence becomes more prominent.

The current Mana Wāhine Waitangi Tribunal hearing (Wai 2700) is a long overdue and awaited inquiry that will investigate alleged prejudice toward wāhine Māori arising from Crown breaches of the Treaty of Waitangi. These are historical and contemporary, and address themes such as education, leadership, and employment. It is hoped that this inquiry is a catalyst for both accountability and change.

These statements are not the opinion of a radical or feminist, nor is the intention to be discriminatory. It is simply the opinion of a proud Wahine Māori grateful for our past and future generations' relentless work. I am profoundly aware of my responsibility to continue this mahi not only in this research but also in simply "being." I am inspired to contribute to the legacy of these wāhine toa, within my home, my whānau, and community.

A further acknowledgment is to those wāhine Māori who work within the public sector space and contribute significantly to this sector of society. These are positions that require steadfast commitment, determination, and resilience, and it seems we have cemented our credibility and presence in this area. The focus on the private sector is not intended to minimize the importance of the public sector, or to prioritize the private sector's value. It is merely to investigate what is behind the participation rate. The public sector is crucial to te ao Māori, and it is not an intention to discredit anyone or any leadership position. I have held leadership positions for the last 25 years; however, none of these have been within the private sector. I now find myself reflecting on my thinking, intentions, and decision-making processes along my pathway.

A final acknowledgment is to women of all cultures in leadership. Despite superior educational attainment and thereby more outstanding human capital, women are still underrepresented in top leadership positions (Hideg & Shen, 2019) and face many issues of pay inequity and opportunity. However, the challenges for women do not end at obtaining the leadership position. They continue as competency and credibility issues, and it takes significant resilience and determination to navigate this space successfully.

Summary

It is hoped that this study unravels some of the layers of complexity in wāhine Māori leadership and leads to a better understanding of the private sector participation rates of wāhine Māori. Once this is established, the intention is that the information gathered can contribute to understanding and improving this presence in the sector.

Chapter 2 - Literature Review

The literature review will provide an overview of the literature and research material available on wāhine Māori in Leadership. The structure of the literature review was designed to draw comparisons from both a historic and current perspective. The purpose being to compare the participation and contribution of wāhine Māori historically, to that which is occurring now, and to identify what has influenced where our current leadership participation is now, and the challenges experienced within that leadership.

The first section will explore literature related to wāhine Māori in leadership in pre settler times and seeks to investigate the role wāhine Māori played, how these positions were gained, the types of leadership styles and attributes and the success of wāhine Māori in these positions. The second section reviews the participation of wāhine Māori in leadership post settler arrival and focuses on the journey of the years 1840 to 2000. Explored in this section is again the contribution to leadership throughout these times and surveys the shift in wāhine Māori and leadership roles. The third section provides insight into the current landscape of wāhine Māori in leadership in the last 20 years and seeks to determine where we have landed in terms of our involvement and the success factors. The final section will provide a summary and conclusion to the literature review.

The literature within this review was drawn predominantly from New Zealand sources of research relevant to the topic. International research was not particularly pertinent with the exception of cultural leadership perspectives provided from Canada and Australia, which have been included. The scope of literature utilized within the review ranges from 1954 to 2020. Whilst it would be standard practice to explore only the last ten years of literature this would not be realistic in this instance, primarily for two reasons. Firstly, there is an abundance of literature available from the 1970-1990's which simply could not be omitted due to the significant contribution that these authors provide and secondly, had the timeline been reduced there would not have been sufficient literature to provide a comprehensive review. The search strategy adopted was to explore literature available from both Unitec and Auckland University of Technology library catalogues including books, e-journals, databases, and theses. Alongside this was Google Scholar and surveying literature from within Wāhine Māori national organisations, and national statistics. Terms searched were "Wāhine Māori", "Wāhine Māori in leadership", "Māori leadership", "Leadership New Zealand", "Mana Wāhine" and "Management New Zealand".

A conscious effort was made when reviewing literature to ensure that the material used was from predominantly Māori sources.

The intent was not to discredit non-Māori authors but rather from understanding that to seek literature of cultural significance it was necessary to pursue Māori authors. Mikaere (1994) states that understanding leadership from a Māori perspective requires us to view this from Te Ao Māori (Māori world). This view is broad, holistic and somewhat narrative and consists of the principles acquired to make sense of the world around us including values, tradition, customs, legends, stories, family and community (Tomlins & Putahi-A-Toi, 1997)

Section 1 - Wāhine Māori in leadership, a Pre settler Evaluation

Literature is scarce when specifically addressing wāhine Māori in leadership pre settlers. There are limited but gifted researchers who have written to this kaupapa (subject) and it has been a journey of insight to review their material. There was an initial sense of frustration that sourcing this information was not as simple as “key word” searches with pages of journal articles appearing but rather, this was a time exhaustive task as it was necessary to read entire articles with the subject topic “Māori in leadership” to flesh out the wāhine Māori specific information.

The first aspect reflected in the literature was the necessity to take a Te Ao Māori view in the literature to enable us to understand the context of leadership pre settlers. As discussed, this was vital to comprehend leadership’s underlying forces post settler. The second aspect to understand prior to delving into the material was that in the pre settler era there seemed to be no gender differentiation when exploring leadership. That situation was likely to have contributed to the findings discussed, that Māori leadership research material was not defined as either male or female and hence the difficulty in sourcing Wāhine specific material. Mikaere (2019) says the pre settler roles of men and women in leadership can only be understood within a Te Ao Māori context, which acknowledges the natural order of the universe, with overarching principles of balance, the whanaungatanga (relationship, kinship, sense of family connection) of all living things to one another, and the environment. In an earlier paper Mikaere (1994) says that to understand the roles of men and women in traditional Māori society we need to take this view as there is not a European comparison, nor does it fit into the norms of post settler descriptions and comparisons.

The second aspect to consider is the lack of historical gender differentiation. Again Mikaere (1994) contributes by stating that from a Te Ao Māori perspective men and women were both considered essential parts of a collective whole, whose very survival depended upon all those who made this up, Tāne, Wāhine and the whanaungatanga of all living things to one another and the environment. She extends her discussion to state that she believes that one of the most powerful indications of a lack of gender hierarchy lies within the Māori language, as both the personal pronoun (ia) and possessive personal pronouns (tāna/tōna) are gender neutral.

She addressed this again in her 2019 paper stating there are numerous indicators in the language that there was no gender hierarchy, that the language is gender neutral and that men and women had intrinsic value and were all considered part of a collective and had communal responsibility (Mikaere, 2019).

Tomlins and Putahi-A-Toi (1997) support this by saying the high regard with which women were held in society is exemplified by the nonsexist nature of the Māori language. They state that the cosmological narratives offer some insights into the nature of gender relations in customary Māori society and reveal how these relations were embedded in cultural values, attitudes and practices. They add that the position, status and role of women as powerful autonomous independent beings and as bearers of knowledge are reoccurring themes. They also contribute to the emphasis that an understanding of a Māori orientation to the world is needed to provide significant insight into a worldview that customarily did not perceive relations between men and women in terms of the gender hierarchy of power, privileging men over women. This is further supported by Sharman (2019) who says within contemporary academic literature, it is generally agreed that in the precolonial Māori cosmology, the atua Wāhine and atua Tāne were portrayed as holding a balanced and essential role in the natural order of the universe.

Having established a Te Ao Māori view and gaining insight into the lack of gender disparity there was then an opportunity to explore the contribution of wāhine to the leadership space and explore this influence.

Gender-Based Leadership

For an academic, historian or an individual robustly embedded within their tikanga it will be easy to attest to the fact that there were in fact many great wāhine Māori leaders. However, from a naïve general population perspective, this might not occur as readily. Many of the colonialist beliefs have somewhat shaped thinking that leadership is something that belongs in the male domain and that as with colonial counterparts, this was never extended to wāhine Māori.

There are many authors who refute this however such as, Apirana Mahuika, who wrote his thesis about wāhine leadership of Ngāti Porou. He says his motivation was his recall of wāhine within his tribe and the subsequent narrative around their contribution, both of which were in vast contradiction to his recollection. Mahuika (1973) stated that the assumptions that wāhine Māori did not hold positions of leadership is inaccurate and there are many examples of women leaders. He goes on to say that wāhine Māori could be tohunga, often held chiefly roles, and that they participated in conversations regarding tribal warfare, and were both instigators and peacemakers during war.

He speaks of the exclusive role of an ariki being associated with the first-born child of a senior line, an aristocratic position endowed regardless of sex, but adds that while wāhine Māori women were given the role of ariki, the first-born male son was often given the task of functionality.

Mikaere (1994) will collaborate saying it was often assumed that leadership was primarily the domain of men and that they held power over women however, this was certainly an assumption and there is significant evidence to refute this. She states that historically women occupied important leadership positions in traditional society, positions of military, spiritual and political significance. Gemmell (2013) stated that there were many recorded accounts of history stating that wāhine Māori were not leaders in pre-European times and states that the assumption of leaders being male is often derived from the work of Te Rangikaheke and Tikitu, who may have taken this stance through the process of colonisation.

There are many examples of fierce, resilient and highly esteemed wāhine leaders with Mikaere (1994) offering some examples including Wairaka, who it is said saved the Mataatua canoe from floating out to sea; Hinemoa, who swam across Lake Rotorua to be with Tutanekai; and Rongomaiwahine of Hawkes Bay. The accomplishments of these women are recorded clearly in oral history.

Whakapapa Based Leadership

There is substantial material written that will validate that leadership pre settlers was based on whakapapa. This is something discussed by Vaccarino and Elers (2017) who were exploring the impact of globalisation on cultural leadership. They stated that traditionally leadership was assigned to waka captains however as the population grew this was substituted by three social units being iwi, hapū and whānau, with leadership being class and hierarchically based. Mahuika (1973) in his thesis stated that whakapapa was the currency upon which one established his or her relationship to the land, kinship and status within society, suggesting a somewhat inherited status of leadership, which was dependent upon whakapapa. This is supported by Winiata (1954) who wrote his thesis based on the changing roles of leadership in Māori society and said the key characteristics of wāhine Māori leaders was firstly whakapapa (kinship and connections) and then qualities and personal abilities.

Another report to validate this is that of a Te Puni Kokiri commissioned review of the capacity and historical journey of Māori decision making and leadership (Ngā Tuara, 1992). This report was both inspiring and disturbing. Inspiring in the sense that the findings were extremely complimentary of Māori leadership infrastructure and practices and disturbing in the sense that the report was banned from distribution.

I could find no explanation as to why this had been banned, only reference to the then Ministry of Māori affairs Doug Kidd's instructions that the report was not to be distributed (Taiuru, 2017). This report was referenced by previous researchers and a copy was sourced from Taiuru. I have referenced this report often within this literature review as it offered significant insight, such as supporting that leadership was determined by whakapapa, was not an elected position and nor was it assigned on a gender basis.

Traditional Leadership Types

Having established the contribution of wāhine Māori to leadership, material was then sourced to explore the types of leadership positions and the skills and attributes required of these titles. Pihama and Gardiner (2005) describe 4 forms of traditional leadership as Ariki, the paramount chief, who was the head of the Iwi. Rangatira, also a chief and prominent leading figure within the rōpu whose mandate was whakapapa based, Tohunga, someone defined as a specialist in a field of knowledge and expertise and lastly Kaumatua, whose leadership was acknowledged based on experience and wisdom. The authors stated that they considered the term "chief" to refer to both male and female Rangatira and affirm that this interpretation is in line with the general principle of the literature reviewed within their report.

Skills and Attributes of Leadership

Concerning the skills and attributes of leadership, success factors were determined by a leader's ability to meet the expectations of their people. As emphasized in the article which explored Māori leadership in Aotearoa, written by Vaccarino and Elers, titled *Te toka tū moana*, it was expected that a leader does not act out of self-interest but rather in the interests of all people, in a caring and nurturing way and being accountable to the people. They say that effective leaders viewed themselves as interdependent of others as it was not about wielding control and power over others, but rather about serving whānau, communities and iwi (Vaccarino & Elers, 2017). Within the sourced *Te Puni Kokiri* report they speak of specific attribute expectations saying effective leadership qualities were *te mauriora* (survival), *tikanga* (customs), *kawa* (procedure), *moenga rangatira* (arranged marriage with women of high birth), *Pa Harakeke* (continuity), *tangohanga* (acquisition of wealth, building a sound economic base), and *tohatoha* (fair distribution) (Ngā Tuara, 1992. p19).

The literature discussing wāhine Māori in leadership pre settlers is inspiring and motivating and the literature to support the recognition and effectiveness of wāhine in leadership roles in a pre-settler time is overwhelmingly vigorous.

Many authors have referred the many waiata, poi, and mōteatea that have been composed to pay tribute to these influential and successful wāhine Māori (Brookes, 2016). When concluding pre settler times there is a sound understanding that leadership was whakapapa based and gender was insignificant, with wāhine Māori being on an equal footing with their male counterparts and a collective understanding that it took all of the people to achieve and as such, everyone had an important role to play to achieve the collective goals.

Section 2 - Wāhine Māori in Leadership, a Post-Settler Evaluation

Changes to Leadership Model

Changes to the leadership models was almost instantaneous with the arrival of the settlers. There was an arrogance and self-appointed “superior being” assumption that quickly set to work to disestablish the existing leadership infrastructure. Walker (1993) discusses the changes to Māori leadership with the arrival of the early settlers stating capitalism, missionaries, imperialism and colonisation increasingly undermined the mana (status) of Māori leadership, resulting in a gradual adaptation of the traditional Māori social and political structures.

The report prepared by Te Puni Kokiri (Ngā Tuara, 1992) was significantly critical of the imposition of western culture stating that the external forces of European capitalism, missionaries and British imperialism intruded directly and indirectly on traditional leadership structures, increasingly undermining the mana of leaders. They continue to say a structural relationship of dominance and subjection between Māori and Pākehā was established and continued to be reinforced up until the time of the report being written in 1992. They also stated that Māori were locked into an uneven and unequal relationship with a dominant population that changed the dynamics of social, cultural, economic and political platforms, and because of this, leaders had to operate within a complex, fast-changing and often-hostile environment. This is significant criticism, as it was a government-commissioned report whose findings were extremely unfavorable for both the settlers and subsequent Governments.

When referring to the traditional leadership models of pre-settlers Winiata (1954) had observed that there was a distinct decline in the four areas of leadership stating Ariki were declining, Rangatira had almost disappeared and Tohunga continued a spasmodic existence however, Kaumatua were persistent and universally found leaders. Katene (2010) also says this clash of cultures caused a radical transformation in traditional concepts of Māori leadership.

The impact on wāhine Māori is well documented and many say, continues to this day. Countless authors will attribute the struggles of 2020 to the damage experienced with the arrival of settlers. The position of women in leadership changed dramatically with the arrival of settlers who had a completely different opinion of the role of women in society and this did not factor in any forms of leadership.

Settlers brought with them the perspective of the British, adopted from the Romans, which cast women in a role of subservient chattels (Mikaere, 1994). Their culturally specific understanding of the role and status of women was underpinned by a mindset of ownership and dominance, with the women merely possessions and accessories for the home and breeding. The concept of women in leadership was too far out of their paradigm of comprehension and they displayed a complete intolerance for dealing with wāhine. As a result of this perception, the settlers determined that they needed to undertake a necessary civilizing process (Jenkins & Matthews 1998). Mikaere (2019) says that when the missionaries and early settlers arrived, they brought their own cultural understandings of the status and roles of women. An understanding that women had no power at all and in some cases were less worthy than the men's horses.

From the colonizers perspective they had encountered people who needed to be reshaped to align to the expectations of a woman's place in society, with the autonomy of wāhine Māori viewed as immoral and lacking discipline. It was the perception of the settlers that wāhine Māori had to be domiciled quickly in order to align with the values of those who had arrived to civilize her. This thought is continued within Johnston and Pihama's (1994) article which states that throughout New Zealand history and from a te ao Pākehā (Pākehā world view), women were treated differently to men because of the specific ideas brought here by the colonists and their perception of the roles that women should occupy. These perceptions were Victorian based whereby females were viewed as possessions, which for wāhine Māori caused a disestablishment of their own power bases (Mikaere, 2019).

Still further authors will collaborate and demonstrate passionately the negative impact that had on wāhine Māori. Writers such as Evans (1994) who argues that a shift in power relationships occurred as a result of colonialism and this resulted in a subordination of the role of wāhine Māori in leadership. He says that because of the degradation of our culture there has been destruction of power and status, both as women and as a people.

Mikaere and Kahukiwa (2017) maintain colonisation created a state of imbalance within Māori society with the implementation of a colonized framework and as a consequence, there was a reconstruction of wāhine Māori positioning. Tomlins and Pūtahi-A-Tohi (1997) support this when stating that the influences of colonisation successfully eroded the social, economic, political and spiritual power of women.

Several authors will speak to the deliberate attempts to sabotage the historical recall of influential wāhine Māori with Rangiheuea (2002) maintaining that much of the historical documentation by Pākehā anthropologists and ethnographers have served to marginalize Wāhine Māori roles within Māori society and diluting their participation to somewhat insignificant. Mikaere (1994) also discusses this, boldly stating that the changes in the perception of wāhine Māori and leadership derive directly from colonisation, with the deliberate destruction of traditional Māori philosophies and values, and attempting to replace them with those of the missionaries and settlers. She continues to provide an example pointing out that the influence of women within the myths was deliberately omitted when these were translated by settlers, instead having a preference to feature the male participation within the myths. Tomlins (1997) also supports this stating that colonial ideologies pertaining to gender and ethnicity corrupted many of the stories that were linked to Wāhine Māori.

Mikaere (1994) states that perhaps the most debilitating legacy of colonisation for wāhine Māori is the effect it has had on our perceptions of ourselves. She continues to state that the achievements of wāhine Māori in leadership roles have been marginalized and considered “exceptions to the rule” with the rule being that only men could be leaders and says this is merely a colonial stereotype and as with other stereotypes, it is unfounded. She states that the potential of this stereotype becoming a self-perpetuating truth makes it extremely harmful. Her unwavering message is that the challenge for wāhine Māori is to rediscover and reassert tikanga within our own whānau and to understand that an existence where men have power over women is not in accordance with Tikanga. An existence where men have power over women stems from an ancient common law tradition imposed on us, and is one we have no affinity to and have every reason to reject.

All of the articles pertaining to the settler’s effect on wāhine Māori paint a dismal picture of the continuous attempts by the settlers to demoralize and disempower wāhine Māori. It is difficult to read without feeling contempt for the injustices, but there is also a sense of victory in the resilience of our wāhine Māori to overcome this level of discourse. By no means are we at the finishing point but it is opportune to pause and gain perspective on the gains and gradual reclaiming of our pre settler mana.

Despite this continued disempowerment and efforts to demoralize and “reshape” Māori and specifically, wāhine Māori, the determination and steadfast resistance to comply continued to frustrate and disconcert the settlers. It is said that the Crown representatives who were sent to negotiate the Treaty (of Waitangi) could not comprehend wāhine Māori in roles of leadership and as such, attempted to influence the negotiations and signing of the treaty to involve the men only. Despite their labors however thirteen women signed the Treaty (Mikaere, 1994). Although it was originally thought only three or four had signed Mikaere says it could in fact be a higher number than thirteen however this would be difficult to confirm due to names being gender neutral.

Ripeka Evans (1994) corroborates this in saying that there were *at least* three and names them as Ereonora from Te Arawa, Te Rau o Te Rangi of Te Whānau Wharekauri and Ngati Tea, and Topeora, of Ngati Tea and Raukawa, who was the niece and a military strategist for Te Rauparaha. It is said that his escape from imprisonment and death was engineered by her hence the famous haka “Ka Mate, Ka Mate”.

Wāhine continued to resist compliance and complacency and refused to submit to the ideologies of the settlers and in May of 1893 Mere Te Tai Mangakāhia put a motion before the Kingitanga on behalf of women for their right to vote and to stand as representatives in the Kaingitanga parliament (Te Ara, 1993). While this didn’t become law in general until 1897, this hui was the catalyst of a movement for wāhine Māori known as Nga Komiti Wāhine, a tribally based wāhine Māori committee throughout the motu (country) (Evans, 1994). Perhaps the most significant emergence of wāhine Māori in the last century was the establishment of the Māori Women’s Welfare League (MWWL) in 1951. The League was founded largely to facilitate the implementation of the Government’s social and economic policies arising from changed social conditions (Evans, 1994). Dame Whina Cooper speaks of this in her recorded interview where she says Rangi Royal, the Secretary of Māori Affairs invited her and other wāhine Māori to Wellington to discuss the formation of this organisation and it evolved from there (Bruce et al., 2007).

Until the formation of the New Zealand Māori Council in 1962 the League was the authoritative voice of Māori when dealing with government (Evans, 1994). Mira Szazy says by 1977 wāhine, Māori voices in leadership had grown very strong, the MWWL was a key institution in terms of contemporary leadership and that the key focus of wāhine Māori in leadership roles was focused on community development and well-being. She says that class and rank were still important to

these leadership positions for women and this was the criteria for leadership positions of Te Kotahitanga, within iwi and amongst communities (Rangiheuea, 2002).

The development of emergent leadership was always viewed as valuable and integral to the continued development of Māori and in 1939 the first Young Māori Leaders hui was held, a conference for youth who had been identified as emerging leaders by their schools or iwi. This hui was for both male and female and one of the key issues discussed on the first agenda was the leadership roles of women (Rangiheuea, 2002). In 1987 the MWWL established a women's development fund with funding received from the Mana Enterprise scheme. The Mana programme received 70 million between 1987 and 1992 and from this, 1.3 million was distributed to the women's development fund. At the time Evan's paper was written in 1994 she stated that 100% of the businesses established with this fund continued to survive and some had expanded (Evans, 1994).

On an individual basis there are many wāhine Māori to be celebrated post settler. Their resilience and determination can be attributed to many of the gains that wāhine Māori have made collectively and they continue to provide motivation and belief to those who continue to grapple with the imposition of colonial norms. Mikaere (1994) provides examples of wāhine Māori from iwi performing leadership roles alongside men such as Hinematiaro of Ngati Porou, and Rangi Topeora of Ngati Raukawa and Ngati Toa, who was a signatory to the Treaty of Waitangi, a landowner and creative waiata composer. Hinematiaro's mother Waitohi was also a leader in her own right and a well-known military strategist. Another example is Heni Pore of Te Arawa, who it is said epitomized leadership with a significant list of achievements such as fighting against the British troops in support of the Kingitanga in 1860, fighting in the battle of Gate Pa in 1864, managing a hotel in Maketu, and a member of the women's Christian Temperance Union. She was also a licensed interpreter and participated in land and social issues.

Wāhine Māori cannot be discussed without including the significant contribution of Te Puea, who among many accomplishments was given the leadership role of a passive resistance movement implemented when the government applied conscription to the youth of Waikato and Maniapoto. According to the recollection of Teuira Te Heuheu, when the police arrived at Mangatāwhiri where Te Puea and her followers were camped, not one of them were attacked due entirely to the leadership of Te Puea. He recalls that she walked up and down the line, switch in hand betraying no emotion and keeping her people calm. He has no doubt however that had she but raised her finger her people would have attacked the Police and he refers to her leadership at the time as truly remarkable (Ramsden, 1952).

Throughout the 1990's there were various examples of wāhine leadership with Evans (1994) stating critical leadership roles were being fulfilled by wāhine Māori in terms of Māori education, Te Kohanga Reo and the Māori Women's Welfare League. Pihama and Gardiner (2005) also discuss this saying wāhine Māori were contributing to critical leadership roles within whānau hapū, iwi and community initiatives. They said that this well documented activity is found in publications such as Te Pua (1994) wāhine Māori, women who show the way (1994) and Te Tīmatanga Tātau Tātau: Early stories from founding members of the Māori Women's Welfare League (1993). They also say that despite the suppression of wāhine Māori leadership through colonisation, wāhine continue to fulfill crucial leadership roles. Mikaere (1994) however pointed out that women continued to remain absent from consultative and advisory bodies set up by the crown to provide Māori input into decision making. She further said that government appeared determined to negotiate with Māori men even at 154 years after signing the Treaty.

There is an abundance of literature available stating the loss of Mana to Wāhine Māori and the impact that the arrival of settlers had on their worth and contribution to communities. Ralston (1993) wrote a paper discussing the success of Māori women in leadership roles pre colonisation and stated that her writing provides an affirmation of the achievements in the past, providing role models for future generations and contradicting the portrayal of Wāhine Māori in the current research of the time.

Leadership Requirements

In the era of post settlers, the traditional leadership model for Māori changed drastically and many researchers discuss this. A Te Puni Kokiri report (Te Puni Kokiri, 1992) said that following the arrival of the settlers, leadership criteria shifted to be confirmed by and to gain acceptance of the people. Birth alone did not suffice for chieftainship; personality and executive capacity were also required if leaders wanted to maintain rank and authority. If Ariki did not have these skills, they would be set aside in practical matters and only called upon to conduct religious rituals. The report stated that required leadership qualities were now about:

- having the knowledge of and being productive in cultivating and obtaining food;
- being able to mediate, manage and settle disputes;
- being courageous in war;
- being a good strategist and leader in war;
- having knowledge of arts and carving;
- knowing how to look after people;
- having command and knowledge of technology to build large homes and canoes;

- and having a sound knowledge of the boundaries of tribal lands.

The same report states that future leaders needed to be well educated, politically astute, firmly grounded in their Māori base, sophisticated, able, strong and committed to their iwi. Moreover they must be able to withstand difficulties, including racism, which is a reality (Taiuru, 2017).

According to Ranginui Walker's paper "tradition and change in Māori leadership" (Walker, 1993) models of Māori leadership undertook new forms similar to the western colonial establishments. He says that traditional Māori practices associated with Māori leadership and decision-making was contradictory and incompatible with the modern demands of contemporary social, political and economic circumstances of Māori. Winiata (1954) says Māori were often operating within two distinct and conflicting values systems, which is supported by Walker (1993) who says we were operating within a contrary mix of tradition and modernity. Pihama and Gardiner (2005) say the development of western colonial establishments pre-empted the emergence of new models of Māori leadership in order for them to be able to respond to the unique challenges. All of the authors concur that the arrival of the settlers presented Māori with the challenge of adapting their leadership styles in order to maintain traditional practices alongside Eurocentric requirements.

Section 3 - 2020 Snapshot of Wāhine Māori in leadership

This section seeks to explore the current climate of wāhine Māori in Leadership and review the last 20 years of research. After reviewing the landscape of pre settler arrival, and the subsequent 160 years of settler intervention in the previous sections, there is an anticipation to gain an insight into the progress or lack thereof, that has occurred.

Wāhine Participation in Leadership

Within the private sector wāhine Māori have significantly low rates of participation in leadership positions in New Zealand. Within senior management roles in tiers 1-3, only 10.7% are held by wāhine Māori (Human Rights, 2018). There is no clarification provided about defining senior management or the positions held within the three tiers stated therefore, an assumption is made initially that this is referring to the levels of Operations manager, General Manager and Chief Executive. Ndaba (2013) states that there are very few Wāhine Māori in positions of leadership and says according to the Ministry for Women's Affairs, wāhine Māori in both CEO (chief executive officer) and MD (Managing Director) roles are at 1.1% of the New Zealand Economy. When exploring the definition of the NZ economy this appears to align with the space identified within the research as the private sector, as it is stated this includes GDP (Gross Domestic Product) CPI (Consumers Price Index) imports, exports and overseas trade (Statistics New Zealand, 2019), somewhat excluding the public sector.

The self-employed statistics provided by the Ministry for Women (2019) shows that three percent of Māori women own their business either fully or in part.

In 2020 an Official Information Act request was made to the Ministry of Women asking them how many wāhine Māori held positions of leadership within the state sector (Te Whenua, 2020). The official response was that this information was not recorded.

Despite these statistics or lack thereof we know that historically wāhine Māori have had generational successes in roles of leadership commencing long before the arrival of settlers and up until present time, (Henry & Pringle, 1996). Research however is sparse in terms of current levels of Wāhine Māori who hold leadership positions within private sector Aotearoa. There is also little in the way of discussions on wāhine Māori and their engagement and success in leadership (Katene, 2010). In 2016 Forster and Barnett et al conducted a study titled “Stories of Māori women as leaders”. Their findings within the study suggested that women were for the most part, absent in literature associated with Māori leadership, and that the contribution of wāhine Māori as leaders continues to go unnoticed. They also state that the reality is that there are few wāhine Māori in roles of leadership within private organisations as they tend to be more active in other spaces that receive very little academic scrutiny (Forster et al., 2016). This claim is not unreasonable and aligns to the discussion provided by Hill (2012) who spoke of a tendency for wāhine Māori to gravitate towards positions of social change and education, and further supports claims that wāhine Māori will be drawn to leadership positions that create change not wealth.

Criteria for Leadership Success

Perhaps the biggest change to Māori leadership is that this is no longer a whakapapa-based selection criteria. Iritana Tawhiwhirangi says there is a distinct difference between assumed and bestowed leadership. We no longer hold leadership positions by right; trust and empathy are now the greatest calls on leadership (Diamond, 2003). The criteria for successful leadership has also evolved significantly with various researchers contributing to the discussion on what types of skills and attributes are required to be considered a successful leader. To many of the authors the traditional models are still considered important and needed in the 21st Century. In fact, they are probably more important now in this complex society in which Māori leaders are expected to succeed. Perhaps the two most significant traditional models discussed for effective leadership are servant and collective leadership. These have been leadership models throughout history and remain dominant criteria today.

Pita Sharples states that leadership is about being a servant to the people and being the catalyst for action (Diamond, 2003) while Pihama and Gardiner (2005) refer to statements made by Mason Durie in 2001 where he said Māori leaders must be aware of their relationship with the environment as it is not enough to seek short term economic gains. He also says that Māori leaders must negotiate the interface between Te Ao Māori and Te Ao Whānui (the world at large) so that Māori can be citizens of the world while still maintaining their cultural identity. Tariana Turia gave her insight on effective leadership when presenting awards at the Te Tau Ihu Wāhine Māori Leadership Awards stating we need to create leaders who are not public servants, saints or politicians. She says leaders need to be able to place themselves within their own whānau narrative, grasp complex dynamics, and can imagine a future that is grounded in the best of our past while at the same time, are attuned to opportunities ahead (Pihama & Gardiner, 2005).

Collective leadership is vital to the credibility of Māori leaders. The collective leadership theory, an idea that does not comprise only of an individual's skills and attributes, but was focused on shared and distributed leadership, was first introduced academically by Katz and Kahn in 1978 however Spiller and Wolfgramm et al. (2019) argue that this is in fact something that Māori practiced across millenniums and is absolutely nothing new to Māori. This article states that to be a leader, a Rangatira, is to excel at weaving people together and to encourage and inspire others to go on a journey together, which reflects a collective approach to gaining success. They also discuss the concept of Paradigm warriors who do not settle for an existing reality if it does not serve the wellbeing of the people and the planet, and that this is what we should continue to strive for (Spiller et al., 2019).

In a Te Puni Kokiri report (Taiuru, 2017), guidelines for future successful leadership also came from a perspective of collective and servant models saying the strength of the leaders is the strength of the group. The leaders face should be seen often among the people served; they should care for the people, listen to the people, and speak on behalf of the people. They say a leader must ensure continuity and development of Māori society and culture, strive to enhance and strengthen the integrity of Māori society and culture, and should have a mandate from the people. Lastly, they say the leader should be a servant of the people who consults regularly with their iwi base, and whose decision-making is dependent on reliable flows of information and sound advice and be flexible in response to various issues.

Aligned to collective and servant leadership is the discussion of ancestral leadership, which creates the condition for eternal continuity in leadership. It is a continuity of ancestral thoughts, values and behaviors. While this is still a very important aspect of Māori leadership, dominant western discourse leadership does not place the same value on this and it has become difficult to

implement as a norm of leadership expectation (Kelly et al., 2014). Various authors will discuss the need for maintaining balance in leadership and this is perhaps the biggest challenge to Māori leaders, in a sense that there is an expectation to serve two masters of Te Ao Māori and Te Ao Pākehā. This is a very difficult path to circumnavigate as they both have very different expectations and definitions of successful leadership.

Contributing to this challenge is the issue of globalisation as this has added an additional global expectation of leadership performance and for the most part, aligns to the expectations of Te Ao Pākehā. Globalisation has affected significantly on contemporary indigenous leadership, which embraces a multifaceted overlapping set of procedures that collectively weave Indigenous and Eurocentric cultural practices. This requires a balance of cultural ways of practicing leadership alongside being conversant with the dominant way of how the world operates (Vaccarino & Elers, 2017). Dame Mira Szaszy also emphasizes this saying what is needed for effective future leadership for Māori is a new Māori humanism, a humanism that is based on our ancient values but versed in contemporary dialect. She says future leaders will need to be well educated and firmly grounded in their Māori cultural base. They must be resilient in the face of racism, which is a reality every Māori leader must learn to cope with, and they must be able to accept criticism from both their own people and from Pākehā society (Pihama & Gardiner, 2005).

Fitzgerald (2003) says one of the issues faced by Wāhine Māori in leadership is a double consciousness with the struggle to function in two distinct worlds of European and Indigenous, both of which will be measured differently. She also states that indigenous women face a triple bind of firstly being indigenous women in a predominantly white world, secondly, they are women in systems that place value on patriarchal leadership and thirdly, they are subject to the judgement of others, all males, white males and white women. This is supported by Henry and Pringle (1996) who say that Wāhine Māori leadership will be judged from 2 perspectives, one from a Māori context based on the expectations put upon them by their community and the other, their capabilities within a European world, and they must be conscious of both. Katene (2010) states contemporary leaders need to operate within an ever changing global village. Māori have the added challenges of negotiating the dynamically interacting influences of traditional Māori values and leadership principles alongside those of mainstream contemporary society.

Pfeifer (2005) continues with this concept stating that effectiveness in leadership will be measured differently by Māori and European followers whereby Māori will be measured by their collectiveness and achievements for the community as a whole whereas European followers will base their measurement on individualistic characteristics and personal/organisational achievements. Ndaba (2013) stated that at a senior Management level within Aotearoa, wāhine

Māori said they required different survival skills to be considered successful, as opposed to those of European women who dealt only with a gender issue. This was she says, based primarily on the fact that organisational culture is influenced by the majority and in most cases, this will be of European leadership descent, white and male. The participants in her study felt that to be successful in leadership Wāhine Māori must be able to switch and adapt between Māori and European cultures.

Wikitera (2011) says Māori leaders are required to balance and negotiate their way through an increasingly multifaceted society, further supporting the wide range of authors who will say that this navigation of balance is perhaps the biggest challenge to success facing our Māori leaders. A succinct summation of this challenge is provided by Spiller et al (2019) when they say being a leader inherently involves working with tension and resistance. Māori leaders will work in challenging contexts balancing and making conscious compromises between commercial and cultural values. Katene (2010) says the emergence of tertiary educated Māori is successfully addressing this issue of balance and has brought about a new dimension to leadership in that new Māori leaders were professionals who have become latter day tohunga because they can articulate the benefits of both Te Ao Māori and Te Ao Pākehā collectively.

The most up to date and recent research conducted on leadership success factors is a report published in May of 2020, which reviewed Māori leadership and decision-making. This report is a collation of 3 years of interviews, hui, surveys and wānanga involving hundreds of participants (Wolfgramm et al., 2020). It was extremely opportune that this report was available as the insight into success factors and expectations provides valuable pathway navigation. In this report, they state their findings for the top five leadership qualities in terms of decision making to be the following.

Kia hauora - Be healthy, this report said a clear message from respondents was that people want their leaders to be healthy in all aspects, to be role models who are healthy at all levels of being, physically, mentally, emotionally and spiritually leading to reacting calmly and steadfast under pressure. The risk to leaders who are not healthy is poor judgment, a tendency to make rash decisions and becoming reactive in challenging situations.

Kia tau - Be grounded, the respondents of this report refer to being grounded as culturally grounded and was by far, viewed as the greatest source of strength for Māori leaders, and one that traverses across all five of the leadership qualities. Participants described being grounded as having a sound knowledge of tikanga, values and Te Ao Māori and that they live these values, particularly kaitiakitanga (guardianship), manaakitanga (kindness / support), pono

(honest / genuine) and tika (current / true). Grounded leaders are humble trustworthy and courageous, they will seek unity, avoid elitism and will strive to strengthen Māori identities and are nonhierarchical and nonjudgmental. The report states Māori leaders who are grounded, considered champions of culture who will uphold Māori ways of leading, have a deep connection to symbiotic relationships, whakapapa, mana, tapu, mauri and hau. Grounded leaders will strive to uplift and strengthen Māori identities. Not demonstrating a well-grounded leadership approach had a negative impact on the respondents who contributed to the report, stating that Māori leaders who were not grounded had a poor understanding of tikanga and Te Ao Māori and appeared to have a more colonized mindset being unable to discern between tikanga Māori and Te Ao Pākehā. They said this was most evident in corporate and crown settings. Interestingly having leadership status conferred by the crown or being a leader in politics was not viewed as particularly important. Grounded leaders are aware they are a work in progress and that their journey of leadership is an evolving one.

Kia hono – Be connected. Connected leaders are aware of their responsibility to serve their communities, can build whanaungatanga, are team orientated, they model inclusiveness, engage whānau, are supported by people and are good listeners to all kinds of people. Importantly, connected leaders can walk in many worlds.

Kia pūrangiaho - be clear. The report says successful leaders are effective communicators who are able to deliver clear and unambiguous messages. They explain things effectively and are honest, open and transparent. They are inclusive problem solvers, have clear long-term vision, are success orientated and dedicated to the kaupapa while being flexible and adaptive.

Kia mārama – be informed. Informed leaders have relevant experience, are analytical and strategic thinkers, are financially literate and have the foresight to consider long-term consequences. They will champion Māori intelligence across a broad spectrum of kaumatua / kuia, practical knowledge and education. They will be politically astute and have influence, while not over politicized and will understand the need to develop a sound followership. In terms of their personal development, they will be open to their own growth, embracing coaching, feedback and advice. Informed leaders are continuous learners and informed leaders will develop informed followers.

Summary

Accessing literature to review Māori women in leadership was problematic. The literature available was rich in culture, knowledge and historical examples, and was produced by much admired and respected authors, but it was limited in terms of mass. Many of the articles referenced

to the same original works and once having drilled down to key literature the amount to draw upon was limited. This is to be somewhat expected and some authors have given reason for this with explanations such as wāhine holding leadership positions that don't receive academic scrutiny and minimum academics who are competent to address and conduct kaupapa Māori research (Came, 2013). It was also very difficult to identify conflicting views on any of the topics discussed, which is one intention of a review - to compare and contrast viewpoints. However, what was identified was that the authors were overwhelming in support of each other and their viewpoints.

The archaic perspective of women's inferiority is the single factor to have had the biggest impact on wāhine Māori, causing a generational dual deficit of both gender and culture. This was not the way pre settler. It has been established throughout the literature that gender was not a determinant of Māori leadership. Instead, those that had that ideal felt it was their duty to impose it onto Māori communities. Mikaere and Kahukiwa (2017) say that the sexism that has occurred within Māori society originates more from colonisation than heritage and that Māori leadership has to address this and work to de-programme all that does not rightfully belong within iwi history.

Post settlers there is much to be grateful for in terms of the resilience and determination of our wāhine Māori, to refuse to comply and submit to the oppressive culture created with the new arrivals. It is truly frightening to consider what our landscape might reflect had it not been for these Wāhine Māori and their determination. Again, we are by no means at a point of fully regaining our leadership mana. However, it is important also, to reflect on the substantial accomplishments of Wāhine Māori, as it is their actions that have served us more favourably than what has occurred for other colonised people.

Initially the intention of this literature review was to have three sections of pre colonisation, post colonisation and the final section being a current perspective. Throughout the readings, however it became difficult to identify an end for post colonisation and I have come to reflect and realize that 2020 is *still* post colonisation. This is discussed in the literature with Mikaere (1994) saying colonisation is not a finite process and that for Māori, there has been no end to it.

It is not simply our past, nor does it merely inform our present, but she states, colonisation *is* our present. Johnston and Pihama (1994) also support this when they say they hesitate to use the term "post-colonial" as they believed the country has remained colonial. After reflecting on this, the decision was made to refer to these sections as pre- and post-settler.

One particular report that provided invaluable insight for this literature review was commissioned by Te Puni Kokiri and titled Ngā Toka Tū Moana (Te Puna Kokiri, 1992). While many authors had

referred to this report it was very difficult to access, and other writers had indicated this. With determination however a copy was found on a blogging website operated by Karaitiana Taiuru (2017) who says the report 'Ngā Toka Tū Moana: Māori Leadership and Decision making' is a remarkable document. It was prepared under instruction from the Ministry of Māori Development as a way of assisting iwi and various government departments to understand issues of Māori leadership and mandate however, the former Minister of Māori Affairs, the Hon Doug Kidd, banned the report's distribution. The authors were Sir Monita Delamere, Bishop Manuhia Bennett, Te Makarini Temara, Kate Walker, Kawana Nepia and Sidney Moko Mead. This report provided invaluable insight and it is disappointing that the report did not get the distribution and acknowledgement that it deserved. With the limited research literature available, it seems a waste that a valuable resource such as this was not released.

Undertaking a study related to wāhine Māori at this time is opportune as this space is due to be widely investigated by the Waitangi Tribunal instituting the Wāhine Māori Kaupapa Inquiry (wai2700), formalized in December 2018. The impacts on Wāhine Māori have now been recognized as an issue of national significance, highlighting the damage caused to customary roles of wāhine Māori and their relationships with their land and whakapapa, alongside the impact on status and wellbeing of wāhine Māori (Ministry for Women, 2018). The data and research conducted within Wai2700 will be invaluable to this study.

What we can determine from the literature is that there has always been sound and competent leadership demonstrated from wāhine Māori, despite relentless attempts to disarm and disempower this status. We can also conclude that there has been minimal change to the success factors of leadership positions as the key competencies of servant and collective leadership practices have not wavered from pre settlers in 1820, to the most recent report presented in 2020. We have been steadfast in our expectations of leadership with the primary principles being Manaakitanga, Kaitiakitanga and honoring of Tikanga. Post settlers this list has been extended to include competence in Te Ao Pākehā and most critically, an ability to intertwine these two worlds. What is yet to be determined however, the contribution is that wāhine Māori are making to the space of leadership within the private sector and the success factors that this encompasses.

Also, to be explored is the rationale behind the minimal contribution we are making in this sector and providing context around this. Undoubtedly, we are not present to the extent we are in both the public sector and business ownership and it is hoped that further research in this area will provide an awareness that there are in fact wāhine Māori successfully participating in this space, and seeking insight from them with regards to journey, the wins, the losses, the challenges and the rewards. Further literature in this field will highlight and celebrate the successes and

accomplishments of wāhine Māori in leadership and enable a pathway to be provided for our young wāhine Māori to navigate and see that this private sector space can and does belong to them if they should choose to enter it.

Chapter 3 - Research Design

This chapter will explain the methods and methodologies applied within this research, discuss the aims of the research and why specific methods and methodologies were used. Also explained is the data collected, sample selection, the process of questionnaire development, data analysis, challenges faced and concluding with the ethical considerations undertaken within this research.

Aim of Research & Hypothesis

Research has been described as both a process of collecting, analysing and interpreting data in order to understand a phenomenon (Williams, 2007), and an original investigation undertaken in order to contribute to knowledge (Henry, 2012). This latter definition allows the researcher to remain focused on the purpose of the project, to firstly conduct original research, not reword and rework “thrashed” topics, and to ensure the outcome is a contribution to knowledge. If these two criteria are met, there is certain to be value in the research, and this was foremost in terms of the aims of this study. The purpose of the research is to provide insight, to rebut assumptions and to pay tribute to mana Wāhine and their journey of leadership.

The main aim of this research in terms of the construction of a question was to understand why the participation rate of wāhine Māori in leadership was so low in the private sector, particularly in comparison to that of the public sector and self-employment. Following on from this was the desire to highlight that wāhine Māori who are participating in this sector are doing so effectively and the narrative of their journey may provide a pathway for our taitamāhine (daughters/adolescent females) to see themselves as potential leaders in this sector and assist them to navigate their way successfully through this space.

It is the hypothesis of this study that leadership participation rates within the private sector are minimal because wāhine Māori choose *not* to participate in this area and instead will be drawn to positions within the public sector (effecting change not wealth) and the self-employed area, which gives them the ability to pursue personal dreams and aspirations.

Methodology

This research was completed with the overarching philosophy of Kaupapa Māori methodology which has been defined as research by Māori, for Māori and with Māori (Smith, 2013). As a research strategy it relates to Māori ownership of knowledge and acknowledging the validity of Te Ao Māori.

Previously, observers have suggested it might be unwise to try and define kaupapa Māori research as it is both more and less than a paradigm, a form of resistance and agency, and a methodological strategy (Gibbs, 2001). It is stated by Cram (2001) that kaupapa Māori research has been determined as research that gives full recognition to Māori cultural values and systems, is a strategic position that challenges dominant Pākehā constructions of research and ensures that Māori maintain conceptual, methodological, and interpretive control over research.

The primary principle of kaupapa Māori research is that of tino rangatiratanga, which translates to sovereignty, self-determination, governance, autonomy, and independence (Pihama, Cram, & Walker, 2002). It is about the power and control resting within Māori cultural understandings and practices (Bishop, 1996), and it is a Māori-centred agenda where the issues and needs of Māori are the focus and outcomes of research (Walsh-Tapiata, 2020). Upon establishing the right to control the research process, Māori world views and ways of doing become the accepted and legitimate norm (Barnes, 2000). In essence, kaupapa Māori research must be able to address Māori needs or give full recognition of Māori culture and value systems (Henry, 2012).

It is said that Māori were dissatisfied by their experiences of being researched by Pākehā, as well as by the methodologies used by them (Barnes, 2000) (Powick, 2003). As a result Kaupapa Māori research was developed as part of a broader movement by Māori to question westernized notions of knowledge, culture, and research, and has been used as both a form of resistance and a methodological strategy (Walker et al., 2006). This is supported by Glover (2002) who says kaupapa Māori research emerged from, and was influenced by several developments such as the worldwide move of indigenous people to increase their self-determination over land, culture and language. Mahuika (2008) also discusses this stating that kaupapa Māori research was developed out of the emerging political resistance that saw the revitalisation of Māori in other areas like Kohanga Reo and Kura Kaupapa Māori . This is discussed further by Kiro (2000) who says kaupapa Māori research is often used to challenge prevailing and inappropriate ideologies of superiority, power relations and social practices that disadvantage Māori.

It is often debated that an important requirement of kaupapa Māori research is that the researcher be Māori. This is not just someone who is of Māori descent, but someone who is competent in things Māori, has some knowledge of te reo, and has the ability to conduct high-quality research with Māori (Glover, 2002) (Jahnke & Taiapa, 1999). One of the issues raised with this however is that there are few qualified Māori researchers and those that are available have too much to do already.

Others will argue however that Pākehā can participate in kaupapa Māori research, as long as they do not define, control, or dictate the research (Bishop, 1996) (Walker et al., 2006). In the end however, researchers who are Māori are often able to bring deeper and more comprehensive insight because of their position as insiders. Previously there was a belief that only an outsider could be objective (Kiro, 2000), but in indigenous settings outsiders might operate from their own cultural perspective in a way that does not accurately reflect the views or reality of Māori, as they don't understand the true dynamics that exist within a community.

Cram (2001) states that when conducting Kaupapa Māori research, Māori researchers must be aware of their duty to serve and have an approach that demonstrates their respect for Māori tikanga, practices, and people. There must also be an acknowledgement in Kaupapa Māori research that it is the participant who is the expert and they will best know what their needs and concerns are, not the researcher, and that it is the role of the researcher to look, listen and learn (Smith, 2013). It is important also that the researcher establishes their credibility with the participants by identifying their cultural, professional, and research backgrounds (Walsh-Tapiata, 2020).

In a practical sense kaupapa Māori research ethics must be applied throughout the entire process to ensure the ideologies of the methodology are being met. Ethics such as:

- *Āroha ki te tangata* (showing compassion towards and respect for participants)
- *Titiro, whakarongo, kōrero* (looking, listening and speaking with care)
- *Manaaki ki te tangata* (showing hospitality to participants)
- *Kia tūpato* (being cautious and careful in all dealings with participants)
- *Kaua e takahia te mana o te tangata* (not trampling on the mana of participants)
- *Kaua e māhaki* (not being offensive) (Smith, 2013).

Many researchers believe that if Māori are not to benefit from research, then there is little point in doing this, as the outcome of the research should always enhance the quality of life for Māori (Teariki et al., 1992), hence a necessity to approach this research form a kaupapa Māori perspective.

Research Methods Utilised

According to Williams (2007) there are three common approaches to conducting research being quantitative, qualitative and mixed method. It is for the researcher to determine which method(s) are applicable and appropriate to be utilised in the study with this determination being guided by what type of data is required to respond to the question.

If numerical data is required quantitative methods will be applied and likewise if a more textual data is being sought a qualitative approach will be applied. Mixed method refers to both methods having been identified as applicable and necessary to address the research question.

There is a vast amount of literature pertaining to the various research methods debating their merits and failings and this literature will be discussed briefly to provide context and insight into the methods used for this study. The methods utilised in this research are discussed below, alongside their relevance to and application in this research.

Quantitative

According to Williams (2007) quantitative research began around 1250 A.D. and was developed by investigators who needed to quantify data. Since then, it has dominated westernised cultures as a method to create meaning and new knowledge. Quantitative methods involve numerical and statistical approaches to the research design. According to Tashakkori and Creswell (2007) this research method is independent of the researcher and as a result data can be used to objectively measure reality. Following on from these others say quantitative research methods intend to seek predictions and explanations that can then generate to other person and places (Leedy et al., 2012). Bryman (2016) describes quantitative research as entailing the collection of numerical data and as exhibiting a view of the relationship between theory and research as deductive, and noted that it has been the dominant strategy for conducting social research. He continues to say that it has been increasingly challenged in recent decades as qualitative methodology emerged in the social sciences.

There are further criticisms of quantitative methods such as those discussed by Barton (2006) who says promoters of quantitative research often dismiss qualitative studies for their lack of precision, but the fact that so many quantitative studies misuse inferential statistics indicates that numbers are no guarantee of academic quality. Advocates of qualitative research will sometimes portray quantitative studies as inherently conservative and repressive, as though they only exist to reinforce the current situation. It is said that quantitative methods are powerful analytical research tools but the use of these methods is somewhat rare among indigenous researchers (Walter, 2005). This was reinforced by Bishop (1996) when he stated that “traditional research has misrepresented Māori and ways of knowing by simplifying, and commodifying Māori knowledge for consumption by the colonisers, thereby denying Māori an authentic voice” (1996, p.200).

For this research it was identified that quantitative methods were not appropriate, for a range of reasons such as a complete lack of data available regarding Wāhine Māori in leadership. A relatively low sample selection that could not possibly reflect sufficient Wāhine Māori to draw accurate conclusions statistically and the fact that to gain valuable data and insight a far more textural approach was needed, as opposed to a numerical one. My own personal perspective also influenced the decision to omit quantitative methods in that I do not see value or solutions in the “how many”, in the numbers. For too long Māori communities have been categorised and judged statistically and my motivation was not to add to statistics but to delve into the how and the why of these career choices, to explore meaning and to provide a narrative to be considered when strategies are implemented to increase these participation rates.

Previously conducted quantitative research was utilised however to identify a starting point to explore, with data derived from government departments such as Ministry for Women, Statistics New Zealand, NZ Human Rights and the Ministry for Business, Innovation and Employment.

Qualitative

Qualitative research has been described as a holistic approach involving discovery. An unfolding model occurring in natural settings enabling the researcher to attain high levels of detail from being involved in the experience (Tashakkori & Creswell, 2007). Qualitative research is somewhat less structured in description as it builds and formulates new theories and can be characterised as purposeful for explaining, describing and interpreting collected data (Leedy et al., 2012). With the qualitative method it is said that researchers will sample for meaning as opposed to frequency, whereby the focus is on how, as opposed to how many or how much (Liamputtong, 2005).

Barton (2006) describes qualitative studies as fundamentally reflexive, participatory and even emancipatory however, he points out that the emancipatory potential of research derives partly from its responsiveness to community concerns and its benefit to participants. Following on from this there is literature that will support the idea that qualitative research is more conducive to Māori, such as Glover (2002) who states that the ability to conduct research through oral histories, narratives, interviews and focus groups, fit more comfortably within a Māori way of doing.

Qualitative research methods were used to conduct this study, firstly due to the appropriateness of the exploration methods used to source the data and secondly, as this method better aligns to the kaupapa Māori methodology.

Both research methods have very specific purposes in research design with quantitative being to provide an objective measure of reality and qualitative to explore and understand better the complexity of a phenomenon. With this in mind qualitative was the most appropriate method to reach the desired outcomes of the research.

There are five recommended methods for conducting qualitative research including case studies, grounded theory, ethnography, content analysis and phenomenology (Williams, 2007). For the purpose of this research case studies were utilised. Case studies can be characterised as a researcher's in-depth exploration of an activity, an event, a process of one or more individuals. Case studies attempt to learn more about a little known or poorly understood situation and the structure of this should be the problem, the context, the issue and the lessons learnt (Tashakkori & Creswell, 2007).

Data Collection

Sample Selection

Based on the topic of this research, a study was conducted with five wāhine Māori from within the private sector and five from the public sector, all holding leadership positions. The purpose of having a sample from each sector was to aid in providing a perspective from both in terms of why so few are choosing careers in the private sector, and gaining insight into their personal narratives that determined the sector in which they had arrived. This aligns to the term of purposeful sampling which is referred to by Liamputtong (2005) and described as a "deliberate selection of specific individuals, events or setting because of the crucial information they can provide that cannot be obtained so well through other channels" (2009, p.11).

Questionnaire Development

The questionnaire was developed in such a way that the flow of kōrero would lead us on a narrative through the participants' journey of life and leadership career. The first section of questions focused on the life journey leading up to the career choices. Topics explored were whānau/community participation, leadership positions held outside of mahi, personal influences such as whānau, tīpuna, educational and social, and explored the extent that tikanga influenced their leadership character. It was hoped that this line of kōrero would highlight the different perspectives of the participants and potentially show some common themes amongst those of the private sector versus the public sector.

The second section focused solely on their leadership positions both past and current, starting with providing a narrative of this and then probing specifically to the individual types of leadership styles, how they measure their own success, and the barriers / challenges faced in leadership and how these were overcome. Again, this line of questioning was aimed at determining common themes that might in some form be determining the career choices being made with a preference for one sector over the other.

The third section was somewhat of a reflection where participants were asked why they chose to enter the sector that they had, given hindsight would they have done anything differently and asking for their own personal perspective and opinion on why there are so few wāhine Māori leaders in the private sector. These questions aimed to reflect and determine if career choices were intentionally focused on one sector or was it an unconscious decision, and to gain individual whakaaro (thoughts) on the low participation rates based on their own personal experiences.

It was anticipated that addressing these questions would develop valuable data as firstly these wāhine have navigated this pathway and have first-hand experience but also, they allowed for open and reflective dialogue which had the potential to lead to other aspects that had not been considered by myself prior to meeting with each of them. Whilst these questions were in an order that reflected a succinct kōrero often answers to section three questions came out in section one kōrero so it was necessary to be very familiar with the questioning and identify when a specific area had been addressed. Overall, it was an uncomplicated process to gain all of the data required and most of the interviews progressed with a very fluid flow with valuable and uncensored data obtained.

Questionnaire Data Collection

Data pertaining to this study was collected during one-on-one interviews, some in person and recorded on dictaphone while others were Zoom meetings. All interviews were then transcribed. Follow up data was collected via e-mail and over Zoom hui which were also recorded. As per the requirements, recordings are secured on a password protected USB hard drive and are stored alongside all soft copy material at Unitec Institute of Technology.

Data Analysis

Qualitative data is generally, but not always, non-numerical and sometimes referred to as 'soft' however, that doesn't mean that it requires less analytical insight. It is still necessary to conduct a thorough analysis of the data collected and produce robust findings (Clarke & Braun, 2019).

For this study two methods of data analysis were applied the first being thematic coding and the second, Semiotic analysis.

Thematic coding is an accessible, flexible, and increasingly popular method of qualitative data analysis used to systematically identify, organise, and offer insight into patterns of meaning (themes) across a data set. This approach allows the researcher to see and make sense of collective or shared meanings and experiences across a data set. This is a flexible method which allows the researcher to focus on the data in numerous different ways (Braun & Clarke, 2012) and allows the researcher to report the obvious or semantic meanings in the data, or interrogate the latent meanings and the assumptions and ideas that lie behind what is explicitly stated (Braun & Clarke, 2006). The many forms thematic coding can take means that it suits a wide scope of research questions and research topics (Liamputtong, 2005).

Semiotics is the study of signs and their meanings and places particular emphasis on exploring the deeper meaning within the data. This method goes further than that of thematic analysis in that it attempts to uncover the way meaning is formed through a process of significance and or connotation (Liamputtong, 2009). The aim of semiotics is to identify themes that might have been repressed, omitted or overlaid by other themes and encourages the researcher to look past the apparent, and deconstruct meanings in relation to other texts (Joseph, 2012).

Both analysis types were determined to be the appropriate methods for the management of the data within this study. Primarily they are common approaches to data analysis within qualitative research and allow the researcher to extract valuable findings, which in turn equates to worthwhile outcomes. Additionally, analysis tools such as these types also align to the overarching philosophy of kaupapa Māori methodology utilised in this study, in that much of the data was sourced by way of a narrative and often the meaning will be deeply embedded within the answer, or as an aside to the answer. These methods allow for an honouring of a holistic Te Ao Māori approach and contributing a deeper perspective rather than merely providing a generalised or statistical response.

Issues and Challenges Encountered

There were two primary challenges faced while undertaking this research and while the first was anticipated from the outset, the latter was not foreseen and had the biggest impact on the ability to undertake and complete this research.

The first challenge was the lack of participants within the private sector. As discussed within sample selection, I intended to interview five wāhine Māori from the private sector and five from the public / self-employed space. This was eventually achieved however, identifying wāhine Māori in private sector leadership positions was problematic and with my personal networks being predominantly public sector it was necessary to utilise platforms such as LinkedIn to source these wāhine. Having sourced a catchment of potential participants the next challenge was to engage with them to scope their interest and availability to participate. As these wāhine were not known to me it was very much a cold face approach and the response rate was relatively low. As every interview was completed the question was asked of participants if they knew any wāhine in this sector that might be open to participating and all of them struggled to identify anyone suitable.

The second challenge during this research was Covid-19, as I am sure it was for many researchers. COVID-19 created a trifecta of issues with the first being how this impacted on my own work and subsequent ability to focus on this research. As a business owner in the funeral industry, immense challenges were experienced, particularly in COVID-19 Levels 2-4. Whānau engaging our services during this time were faced for the first time with the issue of being unable to take their loved one home, to their marae or have whānau / manuhiri present at the nehu (burial). This was an extremely distressing time for both whānau in our care and for our kai mahi and this situation needed to take priority each and every time it occurred. As this is being written in February of 2021 a press conference is taking place advising of an imminent Tamaki lockdown at Level 3, which again means extreme challenges and anxiety to the whānau we serve. Once again this research will have to be reprioritised.

The next issue was that of engaging with participants. All the wāhine Māori eligible to participate in this research were high level leaders within their sectors and Covid-19 had a substantial impact on their ability to contribute to this research. With everyone addressing their own work issues, taking part in a research project became low priority and many eligible participants were no longer available.

Lastly, there was the issue of my ability to hold steadfast in the Kaupapa Māori methodology, as Covid-19 made this almost impossible to meet with everyone kano ki te kano (face to face). As opposed to meeting in person and taking the time to create a connection through whanaungatanga and letting the hui and dialogue evolve, most of the interviews had to take place across the online Zoom platform and participants had minimal time available to participate. This meant questions needed to be direct and concise and the ability to allow a narrative to evolve was significantly impacted.

An attempt was made to compensate for this by increasing the communication before the interview and conducting follow up e mails and Zoom calls and the content of the hui was valuable. But, without doubt the methodology was compromised in comparison to how this would have been conducted without the impact of Covid-19.

Timeframe of Research

The timeframe for this research study was originally to be from February 2020 to February 2021 however due to challenges experienced and discussed in the previous section, an extension was applied for allowing for a July 2021 completion date.

Ethical Considerations

This research study was approved by the Unitec Research Ethics Committee (UREC) on the 12th of February 2020 through to February 2021. As stated, an extension was applied for and approved in January 2021 which extended the research period to July 2021. Participants were initially sent an information document detailing the kaupapa of the research, what would be required of them should they agree to participate and outlining the approval and timeframe from the ethics committee. Included also was contact information for the researcher and research supervisor and reassurance to participants that they could withdraw at any time if it became an issue to participate in the research.

Following this and prior to meeting with the participants, a consent form and confidentiality agreement was sent to them alongside the list of interview questions that would be discussed in the hui. The consent form outlined the process for the participants advising that they were free to withdraw their participation at any time and addressed their confidentiality in taking part in the research. The confidentiality component stated that no names would be used within the research project and all of the information recorded pertaining to them would be stored securely with Unitec Institute of Technology for a period of 5 years. Within the consent form however it was emphasised to the participants that confidentiality could not be guaranteed due to the minimal scope of wāhine Māori within leadership positions and the possibility that the community could be familiar with the participants.

The confidentiality agreement provided to participants was to provide assurance that all information provided would be treated with the utmost privacy and would not be shared with any third party and would be discussed only with the research parties. The purpose of providing participants with the questionnaire prior to our hui was to allow them time to prepare for the type of kōrero we would be having and allow them to reflect prior to the hui.

This also allowed them to identify any line of kōrero they did not want to address. Although they were very generic type questions focused on leadership, it was important for me to be aware of everybody's individual story and journey and I did not want to be asking any questions that might trigger unwelcome emotions.

Prior to the interview taking place there was a general kōrero to confirm understanding with all of the information sent and the necessary forms were exchanged with myself supplying the participant the signed confidentiality agreement and the participant supplying me the signed consent form.

Summary

The primary research method used in this study was qualitative, utilising the analysis tools of thematic and semiotic for data management. Ethics approval was sought and gained from UREC (Unitec Research Ethics Committee) which ensured integrity of the study and protection to the participants. Whilst issues were experienced during this study, they did not affect the quality of the research but merely influenced the timeframe and shaping of the interviews. The findings of the case studies are explained in the following chapter.

Chapter 4 - Findings

This section introduces the findings of the research and, specifically, the experiences and opinions of the participants. The results have been categorized into three areas that align to the questionnaire format. First exploring individual life journeys, second, their leadership journey, and last, an opportunity for reflection on personal thoughts of leadership, specific sectors, and individual choices made. The responses to each are documented following the question asked of the participants, and categorized by the sector they work in. It is the intention that formatting the reactions this way will allow for a simplistic analysis of variance/similarities between the sectors. The first section, life's journey, explores each participants upbringing focused on social, whānau, and educational influences. Included also is the extent and level of exposure each participant had to te ao Māori during their upbringing. The section concludes by asking participants to identify those that have had a significant impact on them and who they consider role models. The second section focuses on their career journey and explores the answers to the participants' responses focusing specifically on a working perspective. Included in this section are the types of leadership skills required to be successful, their ability to allow te ao Māori to influence their leadership position, and the challenges they have experienced as leaders.

The final section is purely reflection. Participants have been asked why they think their leadership journey has taken them to the sector they find themselves in, and their personal opinion on why the comparisons of sector participation rates of wāhine māori leaders is disproportionate.

As stated in the methodology, there were five participants from each sector of private and public. From the private sector, four participants worked in large corporations in the telecommunications, aviation, food distribution, and energy sectors. The fifth participant was self-employed and had been running her own business for the last seven years. Of the four within large corporations, half held specific kaupapa Māori positions while the remaining held generic leadership positions. The self-employed participant operated her business from a te ao Māori platform. Of the five participants, three had worked previously in the public sector before taking up their leadership positions in the organisations they now work for.

From the five participants in the public sector, three were leaders within government departments, one within the education sector, and the remaining identified as a kaupapa Māori organisation in partnership with the government to deliver social services initiatives. Positions held ranged from a university professor, director of operations, and chief executive.

Regarding position titles, three held kaupapa Māori specific roles within their workplaces while the remaining were in generic leadership positions. Of the five participants, two had previously held leadership positions within the private sector.

The following table provides a snapshot of the sectors each wahine currently operates within. The coding system allows for acknowledging anonymously, the quotes from the interviews with the participants. This also shows how widespread this content was and that the information elicited from the data was spread across the participants and not concentrated to a few.

Wāhine	Private Sector	Public Sector	Own Business	Govt Dept	Non-Govt Org'n	Tertiary
W1	X					
W2	X					
W3	X					
W4	X					
W5	X		X			
W6		X				X
W7		X			X	
W8		X		X		
W9		X			X	
W10		X		X		

Lifes Journey

Narrative of Upbringing and Influences

The purpose of this line of questioning is to have the ability to identify if there are factors within the world we are brought up in that influence our career choices and to determine if career pathways were established at an earlier time in our lives. Participants were asked to provide insight into their upbringing in a range of paradigms, whānau, their education pathway, exposure to te ao Māori, and finally, they were asked to identify people they feel have shaped and influenced who they are today and the choices they have made.

Private Sector

In many of the participant's narratives, whānau and exposure to te ao Māori were interlinked, and for this reason the responses have been combined. All wāhine spoke of solid support networks growing up and demonstrated robust connections to their whānau. Some of the narratives shared have been provided below;

My parents were part of establishing kohanga reo and Kura kaupapa, and this was just something that has always been a big part of my life. W3

My dad was one of 12 children; we were brought up to have strong family values of humility and manaakitanga. It was always a given that we would seek higher education and were brought up to be very proud of our heritage. From 14 years old, I wanted to be in the profession I am now in, and I was always encouraged to aim high. W1

I am the baby of the family, and we were all brought up by my nan; she was hearty, called a spade a spade, and would rark a lot of people up when she turned up to hui. Nan had a really strong influence on me and taught us a lot of important life skills. She kept me humble, we had to do a lot of cleaning. She was and still is a taonga. W4

Three of the five wāhine said that te ao Māori did not influence their lives growing up, and instead they experienced relatively mainstream upbringings, sharing the insight below;

I wasn't really in touch with te ao Māori; whānau wanted me to have traditional education; I was taught to put my Māori ways to the side and learn the Pākehā ways. I wasn't introduced to te ao Māori until university, and it was a major awakening for me. W5

I never used to think I was Māori, I had very generic schooling and we didn't really speak or act in a te ao Māori framework at home. W4

I was never really exposed to my Māori side when I was younger; it is more through my adult life that I have explored and connected with this. W2

When exploring their education, all wāhine were highly educated, holding degrees in various disciplines, including communication, Māori development, and Business Administration. Only one of the five participants went to Kohanga Reo and Kura Kaupapa, with the remaining having a mainstream education. Four of the five participants were fluent in the reo (all however reluctant to call themselves this and stating they still had much to learn), while the fifth participant was currently studying te reo at level four.

When asked to provide insight into those who have influenced their lives, all participants went directly to their whānau sharing stories of members who had significantly impacted their upbringing and lives to date. The following was shared by the participants discussing both internal and external role models.

My grandmother was whangaied by Sir Āpiriana Ngata and she was very much the matriarch of my whānau and someone I looked up to and relied on for her wisdom throughout my life.

W1

I come from a long line of wāhine toa. All my life I've had strong female role models who have influenced me, including my nannies, my mother, my aunties, and my six sisters.

W3

My mum and nannies were very influential in my life and the choices I made growing up.

W4

My dad was very influential in guiding me through some tough situations and was my sounding board for decision-making.

W2

The main role models that come to mind for me are Leonie Pihama and Dame Tariana Turia, not for what she is most well known for, crossing the floor, but for her commitment and courage. She always took a view and stood by it. She is whānau orientated and staunch, but never at the expense of whānau.

W3

There are many people I have looked up to in my life, my dad, koro, wider whānau, as well as managers, co workers, teachers, fellow students and friends.

W5

The people who inspire me are Te Puea, Dame Whina Cooper, Dame Tariana Turia and Doctor Kathy Irwin.

W4

Public Sector

All five wāhine within this sector spoke of upbringings fully immersed in te ao Māori including whānau, education and social. They all had a whānau member with a relatively high public profile in te ao Māori and spoke of bilingual homes, kapahaka, and kaupapa Māori schooling. Some of the narrative provided follows;

I had a very staunch Tūhoe upbringing and always knew what was expected of me.

W6

My whānau were very staunch in Kingitanga and I was brought up with very strong beliefs and an understanding of our Tainui history including land confiscations. Whānau and my tribe keep me grounded. W7

I was brought up fully immersed in te ao Māori and come from a very strong whānau. W9

In terms of education, all had very high levels, including degrees in change management and operations, speech therapy pathology and education, and a doctorate. Mid education included schools such as Queen Victoria and three of the five participants were brought up in a Kura kaupapa environment. Four of the five participants were fluent reo speakers.

When the public sector participants were asked the question regarding influences, they followed the same pattern as those in the private, directly referring to their whānau members they considered role models. Their thoughts are noted below;

I had very strong wāhine role models, my Grandmother lived to 114 and she was the pillar of our whānau. I undertook an oral history journey with my whānau and I learned a lot from this. Once a month on a Sunday we would visit with my kuia and I would listen to all her stories. W7

Role models drive me, I have a lot of role models in my whānau and I always think about the difference and impact I can make as this is what they have taught me to do. W8

Acknowledgments were also made to specific people whom the participants considered had influenced them, including Dame Te Atairangikaahu, Sir Robert Mahuta, Parekura Horomia, and Dame Tariana Turia.

Comparison

The participants were very similar in terms of the narrative they shared concerning whānau. They all spoke of having very supportive whānau bases and were all highly accomplished and qualified wāhine in terms of education. Role models were similar also with both groups immediately referring to members in their whānau and, in particular, those they considered wahine toa. Interestingly, Dame Tariana Turia came up multiple times from within both groups, and while "crossing the floor" was mentioned, her role model status appeared to derive from both her steadfast and courageous approach, coupled with an unwavering commitment to speak up and be heard. Fluency levels in the reo were also very high, with eighty percent of each sector stating fluency.

Differences emerged however when discussing the influence of te ao Māori in their lives. While all wāhine in the public sector stated that this was a constant presence in their lives only two of those in the private sector made similar comments. The remaining three advised that this was most definitely something in their space now; however it was something that they discovered later in life independent of their upbringing. Exposure to te ao Māori appeared to be the only difference between these two sectors however, it would seem that this has had no influence on the choice of sector to participate in as a leaders. This is said based on the observation that though this exposure came at a later time in their lives, it was evident that it was an accelerated learning experience and at a point of choosing leadership positions, all of the participants had "landed" in the same space. Also of note is that two of the three participants in the private sector who stated they had no exposure to te ao Māori growing up now held specific kaupapa Māori positions in their organisations.

Aside from this exposure aspect, all participants had very similar life journeys to share, and there were no apparent differences that might lead to a conclusion that sector choices are influenced by factors such as whānau expectation, role models, education, or early te ao Māori influences.

Leadership Journey

Once again, this line of questioning allowed for comparisons between each sector and aims to identify, what skills are considered necessary to become a successful leader, explore the level of freedom these wāhine Māori have to exercise tikanga and operate from a platform of te ao Māori, and the challenges faced in these positions. It is possible that if the skillset required to be a successful leader in the private sector is disproportionate to the public, wāhine will not be motivated to engage with this sector and thereby continuing the disproportionate participation rates.

Skills Required to a be Successful Leader

Private Sector

Of all the required skills discussed with the participants, communication ranked very highly. All participants felt it was important to both listen and speak with clarity, in a way that reduces conflict and invites views to be shared and the ability to feel safe when speaking. It was felt that communication was the key basis of successful leadership, with them sharing the following thoughts;

The skills of careful listening and delivery of a message are really important. I have witnessed too often that once conflict happens no one is listening and nothing changes.

W1

You have to be a good listener, this is when you learn. I think it is one of the most important skills to have. W3

I think you need to have really good communication and you can't get offended easily W5

They also spoke of ensuring personal wellness to deal with the responsibilities of the position, self-preservation and cultural identity. Some of the thoughts shared by the wāhine are noted below;

Māori is my superpower, I have a rich cultural background. You need to stay true to your values of what you believe makes a better Aotearoa for both Māori and non-Māori. W1

Great leaders are grounded in their whakapapa. W3

Mental wellness and whānau support are very important, we need to have the ability to nurture ourselves as well as our whānau. W5

The important skill to have is to not change who you are and what you represent as a person. Adapting to the work culture without changing too much of who you are is something I strongly believe in. W4

Mentioned by almost all of the participants in this sector was inspiring others to be the best that they can be. All wāhine felt it was essential to have the skills required to be able to motivate and inspire others, sharing the following thoughts;

Great leaders are tasked with the responsibility of inspiring others to be overachievers. It's a challenging task, but if you're good at motivating others, you'll always be one of the most important people around. W5

Always show empathy, focus on empowering and uplifting people. W1

A different kind of leadership is required for the twenty-first century - found in people who are aware of their own intentions and identity, who responsibly lead themselves to overcome obstacles in their own lives and, as a result, lead others to succeed in driving growth and transforming lives. W3

Relationship building was considered a primary skill by all participants and they all shared their experiences with regards to the challenges they had encountered in trying to do this. All of the wāhine in this sector referred to the correlation of effective relationships and effective leadership and shared a need for patience and resilience when doing this as they were all faced with initial resistance. Some of their thoughts are shared below;

I work with mostly non-Māori (Pākehā) middle-aged men but have been able to establish pathways to understanding and strategies on moving forward that are mutually beneficial. This to some may have the appearance of change not happening quickly enough, but once you have got into hearts of people, their minds will follow. W1

You have to be able to build relationships, and when these are resisted you need to have the resilience to get on with it. W5

You have to build relationships to change behaviours W2

To build effective relationships you have to have the patience to educate your co-workers and team. It is our responsibility to educate them and alter the thinking. W3

All of the participants spoke of the required skill of walking in two worlds and knowing how to balance this. Many of the wāhine alluded to the intensity of this requirement and the personal battles that this creates, and it was clearly something they were facing regularly. Most of the wāhine also stated that this was a "work in progress" as it was a skill that is never "mastered" but requires a constant and conscious effort.

For your own wellbeing, you need to be true to yourself, but you also have to present yourself in a way that suits your audience at the time. W1

You have to be articulate and strategic but at the same time focus on what's important to me, manaakitanga and whakamana, don't whakaiti. W2

Sometimes my Māori side is conflicted with my mahi, occasionally I can let my superior know and we can have a candid conversation about it but other times I just have to suck it up and deal with it myself. W3

There were also generalized comments such as time management, ability to multitask and the ability to reflect before making decisions. One of the general comments made is shared below:

I think the skills needed are strategy, communication and relationships generally. For the tech sector, I think a strong commercial acumen is also helpful but it really all depends on what it is you want to do. W4

Public Sector

When the same question was asked of the public sector, there was a distinct difference in how they answered. While the fundamental skills mentioned were the same, it was more in the shape of the response, in that a holistic perspective in a narrative was given, as opposed to the specific skill listed.

When asked about personal wellbeing, there was a range of comments focused on relationships and self-belief. Some of the thoughts shared are as follows;

It is important to have good support systems in place - whānau, other wāhine Māori in leadership roles and a broader, connected network. W6

Be brave, step up speak out, successful wāhine Māori never asked for permission but part of being colonized is feeling like we can't go there. W8

The inherent skills of wāhine Māori are adequate, having a natural background in managing households and ease of multitasking, but wāhine themselves don't recognize them as being applicable, hence the lack of self-belief. W7

We need to be comfortable with being a leader and not doubting ourselves. W10

We need to be confident with our identity. W8

You need a lot of resilience, it's not going to be easy ... can take a toll personally. W9

When asked what specific leadership skills were essential to be successful, almost all of them emphasized the people, with the sole focus of every participant being successful in your leadership position comes from your ability to lead people. Some of the thoughts shared are as follows;

The most important thing is you must serve the people. W8

We need to have passion and confidence in ourselves and the kaupapa, sharing knowledge and expertise and empowering the people. W9

Focus on being a people leader and make sure we understand the responsibility. W6

Be consultative with your team, whakawhānaungatanga, respect, connections and inclusiveness. W7

Address the culture and keep addressing, don't let it become tokenism. W7

I haven't thought about it in terms of a leadership label but thinking about it I would say it is a servant leadership approach. It is successful, if you lead the people well they will follow and this is when you will get the results. Historically Māori leadership has been servant.

W8

Comparison

As alluded to earlier, there was a distinct difference in the way this question was answered by each sector. When reviewing and comparing the responses, this isn't demonstrated in a tangible sense but more so evolved from the language used and the holistic answers, as opposed to specific skills. Being an effective leader of the people requires all of the skills discussed by the private sector participants, communication, relationship building and inspiring others. They are also all key fundamentals of servant leadership, which was the main emphasis of those in the public sector.

There was greater dialogue from within the private sector around resilience, almost every participant referenced this while it was only mentioned by one in the public sector. It was the context also that it was referred to in that the wāhine said resilience is needed as you can't take things personally. You need to brush things off if you feel you are being compromised personally and culturally. The wāhine in the private sector also spoke more about maintaining their identity and not getting lost in the environment with comments such as "staying true".

Only one wāhine in the public sector raised the ability to walk in two worlds unprompted while every participant from the private sector mentioned this. There also appeared to be an increased awareness of the need for self-monitoring from private-sector workers. There was, however a lot of emphasis put on the need for confidence and being comfortable in leadership positions emanating from the public sector wāhine.

While the wording was different from each sector the fundamental skills identified were the same, look after ourselves and treat people well. As stated, the wording was different, and there was a sense that wāhine in the public sector felt more comfortable with speaking "freely", and didn't appear to place the same emphasis on resilience and preserving identity.

If the skill set required to be a successful leader in the private sector includes the ability to manage being "culturally compromised," then this most definitely could influence our choices; however, there is not enough evidence at this point that these differences are distinctly noticeable. It is envisaged that this will become clearer once addressing questions to come such as challenges and personal reflection.

Influence Te Ao Māori has on a Leadership Position

The extent to which participants can remain connected to te ao Māori was asked of the participants from two perspectives.

The first is how freely they can stay connected personally, and secondly, the extent to which te ao Māori influences their workplace. This was asked to determine the working environments of each sector and, in turn, to explore if this might have any impact on our sector choices.

It is important to all to have the ability to be able to simply be ourselves and unconstrained in the workplace. Given the high cultural awareness of the wāhine involved in this study, it would be fair to assume that this was an essential factor. The following is a narrative from the wāhine of each sector.

Private Sector

My role allows for vast acknowledgment of te ao Māori and I have an opportunity on a daily basis to introduce te ao Māori to others (tourists etc). The core values of the company support use of the reo, actually, public announcements are made in the reo. My workplace and workmates also value it, and I see it as an opportunity to educate the public. W1

I have been given the opportunity to educate my peers and the organisation, I've run te reo classes in the workplace but don't really get to use it as there is no one there to share with bar the exception of one person. W3

I'm self-employed so have been able to create the culture and implement te ao Māori in all operations and practice core values of manaaki etc. W5

For the first time two years ago te wiki o te reo was implemented into the organisation, I was part of the team to put this together and also matariki. We have also developed a diversity and inclusion portfolio driving equity in participation in the sector. In our organisation we have increased Maori participation from 4% in 2015 to 7% current. In our sector though, across the board participation is still less than 3%. W4

I feel I have the freedom to lead in a Māori way. I never thought I would go to mahi to connect with my te ao Māori side but they really do nurture it, experiencing the colonizing in my upbringing, mahi is a space where I now feel safe to be Māori. W4

The company I work for promotes, and ensures as a collective that as employees we are aware of cultural diversity within the workplace. They demonstrate this by celebrating different cultural significance events across all aspects of the organisation. In the last 6 months, the Leadership executive team added "Nga mihi nui" as part of their signatures in email communication out to internal and external stakeholders. This is their stated position but I have seen things said and done to our Māori staff that makes me question if it isn't just tokenism. W2

I'm currently learning the reo and practice at work but I use both the English and Māori words. I was approached by another leader in our organisation who also wanted to learn so now I am sharing my learnings with her. W2

Public Sector

My role is specifically Māori focused so this is an expectation, it is how I lead and my work position comes from a te ao Māori space. W9

My workplace feeds the drive although sometimes it does feel a bit tokenistic. W8

I work in a space that is focused on capacity building of Māori so I don't feel compromised at all. W6

I'm free to utilise reo, karakia and manaaki on day to day basis. My organisation has an awareness and respect for te ao Māori. W6

I have been blessed to set up a new organisation so have the freedom to implement the culture creating values and recruiting people who fit the culture. I have had the freedom to create a Tiriti based infrastructure. W7

My values are non negotiable and my workplace respects this. W6

Comparison

Across the board the findings were very similar and the level of ability to allow te ao Māori to influence their working life appeared just as high in each sector. Only one from each sector mentioned a feeling of tokenism in the intentions of the organisation. It is noted however, that from those in the private sector, two were in specific kaupapa Māori positions and one was self employed, which indicated a high likelihood that there was an influence of te ao Māori. Of the remaining two, one worked for a national organisation and while her position wasn't specifically kaupapa Māori, the organisation presents as bicultural. This leaves one remaining participant working in the private sector in a generic leadership position, and it was this wahine who shared the final comments above in the private sector, stating in summation; *they say one thing but do another.*

Identified also from within the private sector was that they have taken on the responsibility to educate within their organisations. From teaching the reo and history of Aotearoa to running te reo o te wiki and matariki events, all of these wāhine had embraced the opportunity to educate within their organisations. It would appear that all of these wāhine have been instrumental in introducing te ao Māori to their organisations.

Challenges & Experiences in Leadership Journey

Asking the participants to share their leadership experiences and challenges within their sector was to compare what these wāhine Māori were faced with daily. These two factors (experiences and challenges) reflect the kaupapa and landscape of an environment and organisation. It is anticipated that the dialogue the wāhine share will provide insight into the sectors.

Participants were not prompted with any key themes or lines of specific types of challenges and were merely asked to reflect and share their thoughts. The following is the narrative shared by them.

Private Sector

People assume I hold a lesser role than I do and they don't hide their surprise when they find out what my position is. W1

I used to feel quite offended by what people said and had to work hard to stop this. Racist comments like how come you can speak English so well? correcting my Māori, all types of microaggressions. W3

My greatest fear is that I might become too Pākehā or a turncoat or traitor to my people. I will not allow myself to become complacent and constantly challenge myself. The danger is you experience it so often you slowly become desensitized to it. W2

One of my challenges is balancing both sides of expectations. Pākehā organisations don't understand the level of accountability you personally hold. When I go into Iwi they don't just see me and my job they see me and my whakapapa. The consequences to me as an individual are higher for me with my whānau and my iwi. W3

Sometimes the company will put me into a position where I am uncomfortable or inherently don't believe in what they are doing and my values don't always align with the business. This is really challenging. W4

I constantly feel compromised and call out my workplace but have a bit of a reputation for it now. W2

In my leadership position it can be awkward to navigate and you must be a good communicator so that it doesn't become uncomfortable. W1

Whānau are proud of me but recognition and credibility in my Māori world doesn't come from my work in the Pākehā world, it comes from doing things like mowing lawns at the marae and turning up to hui, that's what gives me my comfort and citizenship. W3

You can feel quite isolated, I don't work with many Māori and I'm realising also that a lot of people will not identify as Māori, I guess because they don't feel safe to, I've had many work colleagues who haven't shared their heritage but will whisper to me in hui etc that are from a specific Iwi. W2

I'm tired of getting extra work as the "Māori rep", because you are Māori they throw you into a hui but it's actually not relevant. W3

I often struggle to self manage myself, some things are an offense to my Māori ears. W2

I don't think private sector leadership is recognized in the Māori space. I get more recognition for my community mahi. W3

To a certain extent, in the past I have had to put who I am as a person to the side as you can be viewed as too Māori. W5

Recently I learnt neurological science and why unconscious bias happens, this has helped me to understand racist behaviors and attitudes and deal with the issues better. W4

Interestingly, I don't feel like I experience challenges now, maybe because I have learnt how to cope with it, ignore it, and just focus on the outcomes I'm trying to get. W5

In my experience you are judged without anyone saying a single word, Personally i feel there is a perception of "Māori" in general from "non Māori ethnicity" in the workplace and when you are wāhine you have to work or feel you have to work that little more just to prove your worth or get listened too. Success or failure, you are judged and the challenge is changing the perception of people's mindset positively. W2

The short answer is ourselves! Self-belief and self-efficacy is really important. Often we think that what we have is not enough to do a great job when actually - if we leaned into our skills and embraced our natural talents – that's when I think magic (will) happen. Outside of that; systems that weren't designed for us, (both ours and others) ego's and agenda's. W1

Public Sector

The lack of self belief is probably the main one in terms of challenges. W10

The fear of being possibly overwhelmed and maybe the void of encouragement. W8

Balancing career-work-life is my major challenge, you are expected to do a lot and the responsibility of the position can be overwhelming. W9

Imposter syndrome is a big one for me, feeling like I'm not worthy and don't belong. W8

Ethnic and gender inequality (with non-Māori AND unfortunately our very own Māori men in leadership roles.) W7

The challenge for me in the public sector comes from societal issues which are decades in the making including institutional racism and finding equity for Māori which many see as separatist. W6

Wāhine Māori are not good at promoting ourselves, not our fault but very hard to gain credibility and then you have confidence issues. W8

Wāhine Māori are terrible when it comes to talking about ourselves. We have to let ourselves shine. W7

My experience when I got this position was that there was an assumption that I got the job because I'm a Māori woman and the organisation is ticking boxes. This is the perception that people have when Māori women are promoted. W10

If you don't stick up for your self you can sometimes feel quite bullied in the public sector. W7

The biggest challenge is myself and the glass barriers I put up, you have to have belief, this will give you confidence. W7

Comparison

The responses to this question, and in particular the private sector, were surprising. Given the narrative supplied previously regarding the organisation's connection to te ao Māori, and the apparent levels of comfort the participants had in their organisations, the amount of challenges experienced from a cultural perspective were not expected. Almost every challenge that these wāhine had experienced had a cultural tone to them, and while they may not be the only challenges experienced, clearly, they were the issues at the forefront of their minds when asked to share their experiences.

In contrast, the public sector challenges varied. While there was a reference to cultural safety, there were also issues of gender inequality and, most commonly, a lack of self-belief that was then manifesting into a lack of confidence.

The challenges discussed with public sector participants are, unfortunately, the status quo for all women. Lack of self-belief, confidence, and imposter syndrome has been discussed many times over and though they weren't welcome, they also weren't unexpected. From the private sector however it became evident to me what these wāhine are sacrificing culturally for their positions of leadership. Regardless of these daily challenges, they are extremely passionate about their positions and still see this as their responsibility to educate.

Reflection

This final section allowed each participant to simply reflect and consider what has determined the career choices they have made, and to share their perspective on why the disparity in participation exists. It is anticipated that the insight gained in this section would be valuable as

these are wāhine currently working in the sectors and they have a first-hand contribution to make. Alongside this, eighty percent had worked across both sectors before choosing their position, so they had personal experiences from within both.

Personal Reasons for Career & Sector Choices

This question asked participants to share what had influenced their decision to join and take a leadership position in the sector they worked in. The responses to this for each sector are as follows;

I was looking for stability and professionalism, something that suits my whānau life and something that allows me to be me. I had a primary goal and which organisation I went to was dependant on which company/ career worked with this. W1

I've worked at lots of Māori organisations and leadership roles in the public sector, but I found them too slow and progress depended on the government. My priority is not to make money, my focus is on sustainability and the impact I can have is far greater in this role, this is what keeps me in my position. I am a real kaupapa person, that has to be what drives me. My job allows me to do what I want to do faster, and on a bigger scale than I can ever do in the public sector. W3

I didn't really think about sectors I just wanted to do something meaningful. My position is kaupapa Māori based and I really feel that te ao Māori is embraced by my organisation and that's why I choose to be there. I refuse to be distracted by the uneducated and focus on my end goal. W4

I have not worked in the public sector before only private. I don't feel that the public sector would be able to challenge my skill set as I tend to choose roles that offer job security, the ability for me to influence positive change, train, develop and improve current processes, push the boundaries and offer an alternative perspective. W2

I've worked in both sectors and there are good and bad in each. I just had a guts full of conforming, you're too Māori or you're too Pākehā, constant judgment. Taking the opportunity to start my own business was a real blessing. W5

Public Sector

For me there must be a bigger kaupapa, a bigger picture. The private sector environment is not attractive to me, I've never considered going into private sector. What's important to me is working towards a kaupapa and developing unity, making a contribution and the public sector offers me the vehicle to do this. W6

The private sector was not feeding wairua but am able to implement tikanga in my new role, I want to be impactful. W7

The private sector does not interest me at all, I want to have biggest impact for our people. W8

I was always going to end up in this space, I want to effect change and this role is how I can do that. W9

Taking a holistic and view , my jouney has not been about myself it is about making a difference to generations and mokopuna. Standing on shoulders of those who have been before me and building on their legacy. W7

Conclusion

What was evident from the narrative shared was that in the private sector the decision was based on whānau / mahi balance or for many, the sector was providing them a platform to effect change that had not been presented to them by the public sector. What evolved from the public sector feedback was the motivation for high impact in the empowerment and development of te ao Māori, and these wāhine viewing the public sector as the platform from which to achieve this.

Personal Opinion on Sector Participation Disparity

This final question asks the participants, after sharing the participation statistics, why they think there is such a disparity in the leadership sector choices being made by wāhine Māori. As with the other questions, their responses are noted below divided into the sector in which they work.

Private Sector

I think it depends on the company directive, if they are promoting genuine diversity they will encourage wāhine Māori if not, they have no interest. My company has directives to increase wāhine Māori participation in leadership roles and it is genuine. W1

I have minimal mates in the private sector, to be able to walk in both worlds is hard and very rare so there are not many of us here. The ability to make Pākehā feel comfortable and manage yourself when you are faced with accidental racism can be stressful and exhausting and a lot of wāhine are either not up to it or can't be bothered with it. We have an intern program running now and I want to be a part in reclaiming all sector spaces. W3

There are multiple challenges in the private sector culture of the organisation and this doesn't appeal to wāhine. W5

Due to our confidence levels and everything that goes on are we even applying for the roles? I didn't have the confidence to apply but was encouraged by my superior who had a lot of belief in me. W4

I think for wāhine there is a preference to work in a social space as opposed to a commercial space. W5

The private sector is way behind the public, they need to learn how to work on te ao Māori outcomes from the commercial space instead of looking at it negatively. W5

Our Māori community view the commercial space as takers, stealers and we are reluctant to align ourselves to this but it is important to understand why you are there, it doesn't necessarily have to be the companies why. W3

It could be the jobs that are advertised, are they encouraging wāhine Māori to apply. W3

I think it is because of how the sector is perceived, structural and institutional racism. W1

In the public sector the Government has targets to meet and so they have far more aggressive recruitment. W3

We may be participating in greater numbers than we think but has the sector created culturally safe conditions for us to confidently say he Māori ahau. W4

I've always worked in the private sector, it hasn't been a conscious decision, I have just taken roles that interest me. I didn't find myself until quite late and what was important to me changed and te ao Māori became a priority, this is what makes my position important to me. W4

My main perception is that these results are reflective of the Governments mandates to address gender inequities. We don't have that in the private sector, so you have to rely on influencing all those in leadership positions to share power with underserved and under-represented communities. W3

I can see that because I am a minority in all respects in my organisation, it gives my voice stronger standing when it comes to Diversity & Inclusion strategy, which then allows me more impact. W1

I believe it is legislation in the public sector, which invariably includes obligations to Te Tiriti, that give wāhine Māori a solid foundation for leadership and confidence in this space. W2

Public Sector

Wāhine value freedom to be who they are and this seems to be better facilitated in the public sector. W10

The public sector offers security and is competitively better salary-wise. Also, it basically allows for lives outside of work to be more easily balanced. The private sector carries considerably more risk and job security is important. W8

The public sector gives me the opportunity to make a difference for Māori from within the Public Service, contribute to policymaking settings that will benefit Māori, a face/voice for Māori to engage within the Public Service. W8

The key for me is we don't hear enough about successful wāhine Māori in the private space but I also know of many very successful wāhine who have worked in the private space and then brought their skills back to their Iwi and this has been really valuable. W7

In the public sector you are able to provide a service to your community, there are constraints though in that you are ultimately in a crown frame paradigm, you work within a big machine and loyalty is expected. Although the emphasis is on service you often get disillusioned by crown constraints. W6

There is a strong commitment to Te Tiriti in the public sector but less so privately. W9

Although diversity and inclusion (D&I) strategies are important for all companies, as a wāhine Māori I can solidly put emphasis on obligations to Te Tiriti to support my input in the public sector but am relying mostly on my ethnic and gender minority for D&I in the private sector. W8

I started my career in the public sector, much more support to wāhine as mothers compared to what I have observed in the private sector. W7

Public sector holds the majority of predominantly Māori focused positions so if these are the roles we are seeking this is where we will find ourselves. W9

Comparison

This dialogue offered great insight into the personal experiences of the participating wāhine across all sectors. There was various rationale for why the participation rate was disproportionate; however, key themes emanated from both sectors. The cultural challenges for wāhine in the private sector were raised many times from wāhine within both sectors. Another common theme is that the public sector held the monopoly of positions when we seek something kaupapa Māori specific. The only time this was raised from within the private sector was from those wāhine that held these same positions in that sector. There were also reoccurring thoughts that the private sector wasn't, as such, encouraging wāhine Māori into the leadership positions when by contrast, the public sector is obligated to increase these participation rates. There is valuable insight to be extracted from the responses in this section, and this will be addressed further in the next chapter (discussion).

Closing Comments

I am truly grateful to these wāhine for providing me with such an honest, unfiltered and candid narrative. Some of the experiences these wāhine are faced with on a daily basis would be overwhelming to many and from my own perspective, I felt quite overawed by the sacrifices and personal battles they were facing. Alongside this however the determination and passion of these wāhine, and the ability to manage these challenges, to keep focused on their end goals and stay true to the kaupapa is truly admirable. There is vast and valuable data to be unpacked and conversed and this will be completed in the next chapter of the discussion.

Chapter 5 - Discussion

The purpose of this research is to identify causes of the disparity of leadership participation for wāhine Māori in private sector when compared to that of the public and business ownership sectors. Following the results discussed previously, this chapter intends to unravel and discuss these findings and concludes by providing a position and recommendations based on these findings. Initially, this chapter will analyse the results from within each question and seek literature to assist in the inquiry. Following this, a position will be stated in terms of seeking an answer as to why the sector disparity exists. The final part of this chapter will provide recommendations to contribute to a pathway moving forward.

Data Analysis

Life's Journey

All of the participants across both sectors spoke of very similar whānau experiences and shared many of the same role models and influences. The differences occurred when comparing each sector and the exposure that the wāhine, who were the research participants, had to te ao Māori. While all five from the public sector stated they felt they had experienced total immersion growing up, only two from the private sector said the same. The other three stated they did not connect to te ao Māori until they were young adults, and that this was something they experienced independently of their whānau. Two key points emerged from this section of questioning and are stated as follows. Although there was not early whānau exposure to te ao Māori, this occurred with all of the wāhine in the private sector, and by the time they took their current leadership positions, they were all fully immersed in their culture. Of the private sector wāhine, three held kaupapa Maori positions (two employees, one self-employed). One then worked for a bicultural organization and though not a specific kaupapa Māori position, was able to demonstrate her commitment to te ao Māori. This left only one wāhine who held a leadership position in a mainstream organization, absent of te ao Māori influence.

The thinking to be explored is whether te ao Māori influences our career choices, as this could provide a rationale as to the participation disparity within the private sector in comparison to the public and private ownership. Based on the narrative provided by the wāhine in this study, this could be the case. We may be seeking positions that align with our values, and in turn, where we can improve and enhance the status of Māori, irrespective of sector. These types of te ao Māori capacity-building positions are extensive within the public sector however somewhat limited within the private.

According to Berhgan (2007) Māori culture being collective means individuals' actions should benefit some form of collective, not the individual. He continues to state that one of the key differences between Māori and non-Māori society is the Māori emphasis on the well-being of the group, as opposed to the western focus on the individual.

This is further supported in a recent World Values survey (Grimes et al., 2015), indicating the beliefs of Māori are more aligned with prioritizing collectivism, non-materialism, whānau connection, and the environment. It stands to reason if we have an inherent responsibility to a collective, we could feel compromised culturally with the expectations of an individualistic environment. Previous research has uncovered theories aligned to this thinking, such as the person – career fit, which is defined as the extent to which individuals' career experiences are compatible with their personal needs, values, and interests (Staniland et al., 2020). This has been shown to produce positive outcomes such as job satisfaction and the feeling that our work is meaningful (Tims et al., 2016). Reid (2010) conducted a study exploring how cultural values influence career choices. She referred to the writings of Mead and Grove (2004), who say Māori referred to "industriousness" as a paradigm for work, and it was both a highly valued behavior and a pathway to elevating social status. Reid also referred to Donald Supers life span – life's space model, which suggests a cultural-space approach will influence our career choices and states that this manifests more meaningful and purposeful careers. This research and the literature sourced seems to support a position that our connection to Māoridom, and the extent of that connection, will most definitely influence our career choices. If we have these inherent values and beliefs, alongside a sense of responsibility to capacity building of te ao Māori. In that case, we will naturally gravitate to a leadership position that we determine is a vehicle to achieve this.

Leadership Journey

The responses of the two groups on the skills required to be a successful leader were in stark contrast to each other. The responses from within the private sector wāhine presented common themes. You had to have patience and resilience, take on the responsibility of educating those around you, and building relationships to change behaviors. Staying true to yourself and your values, not forgetting who you are, and adapting to the work culture without changing who you are, were shared themes of the narrative. In contrast, the public sector wāhine spoke of having self-belief, although this manifested in a capability context, not cultural. Aside from this intrinsic skill, the focus of the wāhine was the style in which we lead the people. Unprompted, these wāhine did not discuss a need for resilience, patience or sustaining identity.

This does not mean that the women in the private sector think self-belief is an unnecessary skill, nor that the public sector wāhine feel they do not need patience or resilience, as I am sure this is the case in both sectors. It does, however, give an indication of the issues at the forefront of their experiences. The contrast in skills required demonstrates that the private sector landscape is more challenging for wāhine Māori than that of the public sector. This was discussed in the previous chapter in that all of the examples provided by the private sector as to why the particular skill was required had a cultural tone. Maintaining cultural identity was mentioned by almost all of the private sector participants across all of the questions, however, it was not raised by the wāhine of the public sector.

An illuminating finding from within the private sector was the need to educate their colleagues, and every one of the wāhine appeared to have taken this responsibility personally. Comments such as "I have been able to establish pathways to understanding," "you have to build relationships to change behaviours," and "you have to have the patience to educate your co-workers" are all indicators that these wāhine have taken this upon themselves to alter workplace thinking and behaviour. While this is genuinely admirable of these wāhine, one would assume it would become exhausting and cumbersome manifesting as wear down factors that would eventually lead to dissatisfaction with our positions. All the wāhine in the private sector spoke of ignoring the cultural ignorance and lack of education they were experiencing from their co-workers and focusing solely on their end goal and kaupapa, which, for four of the five women, contributed to capacity building of te ao Māori. They took on the personal responsibility of developing skills to assist in managing the issues that included patience, resilience, and co-worker education. Their passion for achieving this indicates their commitment to te ao Māori and the sacrifices they are prepared to make to accomplish the kaupapa.

The results of both questions that followed, the influence of te ao Māori and challenges in the workplace, presented perplexing results, specifically in the private sector. Given the positive statements and the passion with which these were shared, the subsequent difficulties experienced by these wāhine were not expected to be so culturally converged. The comments from the wāhine with regards to the influence of te ao Māori such as core organization values allowing for the use of the reo, roles allowing for vast acknowledgment of Māoritanga, opportunities to run te reo classes and coordinate significant te ao Māori events, having a sense of freedom to lead in a Māori way and being part of companies that promote and ensure collective and cultural diversity were heartening. These types of comments would lead one to believe that these wāhine are part of culturally progressive organizations. Therefore, it is disconcerting that these same wāhine shared statements about constant micro-aggressions like being told they spoke English so well, and regularly feeling culturally offended and compromised by comments made.

Evident also was a need for self-preservation, not losing their cultural identity, not becoming "too Pakeha", checking in with themselves so as not to become complacent or desensitized and for one wāhine, having to put who she is to the side so as not to appear "too Māori." A recurring theme in this questioning was that these wāhine had taken it upon themselves and saw it as their responsibility to self-manage. Demonstrated through comments such as taking it upon themselves to learn neurological science to better understand unconscious bias and deal with racist behaviours and attitudes, working hard to stop taking offense at things that were said, feeling compromised, speaking out and as a result, gaining a bit of a reputation.

These are not comments of wāhine who feel culturally safe in their working environments. They reflect wāhine who constantly have their cultural integrity compromised and have "adapted" to the workplaces they are confronted with. Not in the sense of an acceptance or changing of who they are but more so in that they have undergone personal development to enable them to have the necessary coping mechanisms to be effective in and committed to their positions. It should be emphasized that the comments were not shared through anger and resentment, nor were the wāhine complicit in their environments. They were expressed very "matter of fact" and demonstrated a high level of self and organization awareness.

I was left with the impression that these wāhine were well aware of the challenges, knew which skills were needed to cope effectively, and were very much equipped and prepared to deal with this. Regardless of being faced with antagonistic relationships regularly, there was an unwavering determination amongst these wāhine, and it became obvious why they had identified patience and resilience as critical skills required. When seeking an explanation as to why there was such a contradiction between te ao Māori influence in the workplace and the challenges faced, one rationale might be that though this is an organization directive/policy or vision, it is vulnerable to the people who make up the workforce within. Clearly, all of the participants felt this was a genuine mandate from the perspective of their hierarchy, and the organizations deserve recognition for their willingness to operate from a bicultural platform. However, it was manifesting contrarily in the specific workspaces and as stated by McAllister et al.(2019) a "diversified" workforce does not necessarily mean a "decolonised one".

In contrast, the public sector narrative shared did not present any inconsistencies when comparing the influence of te ao Māori and the challenges experienced. All wāhine spoke of the freedom to integrate te ao Māori into their workplaces, with many commenting that this was a given as the positions were kaupapa Māori specific. Discussing challenges revealed relatively generic wāhine issues such as work/life balance, feeling a sense of being overwhelmed, and gender inequality.

However, there was one challenge that resonated with most of the participants, and that was a lack of self-belief/confidence in ourselves. This manifested in comments such as experiencing a sense of "imposter syndrome," the impact a lack of confidence has on credibility, and self-imposed glass barriers. This was compounded by the sense of judgment felt that, promotions and positions were not "earned" but rather were the organization's "ticking boxes." Henry and Pringle (1996) discuss this phenomenon when stating how we perceive ourselves impacts how we operate, and one of the significant barriers for disempowered groups is actually to conceptualize themselves being in control.

Reflection

The responses from wāhine across both sectors spoke predominantly of career choices rather than sector, pursuing positions that enabled them to accomplish their kaupapa. This is supported by comments from the private sector wāhine, such as a focus on sustainability, the impact they can have, not having considered sectors only that they were doing something meaningful, and positively influencing positive change. Similarly, the comments of wāhine in the public sector and their choices focused on impact, change, capacity.

They were working towards a bigger kaupapa and having a position that "feeds the wairua." There were two common themes from the private sector wāhine when asking them for their position regarding sector disparity. First, was the "reputation" of the private sector, with comments such as the private sector being way behind the public sector in embracing te ao Māori in the workplace. second, the private sector corporates being viewed as stealers and takers, and the perception of structural and institutional racism and the challenges with culture. The second was the conscious effort made by the public sector to employ wāhine Māori. Participants shared thoughts such as the public sector having a crown obligation to ensure diversity in the spirit of partnership and hence, recruiting more aggressively to meet these targets. The perception is that the public sector mandates to address cultural and ethnic inequalities are driving the increasing numbers. In contrast, these mandates do not exist in the private sector, and we must rely purely on the leadership within this sector.

Concluding Position

This section will begin to identify a rationale for the disparity in participation rates of the private and public sectors and state a position of the researcher. This has been split into two sections, the first determining assumptions that can be dismissed to contribute to this discrepancy followed by likely causes of the imbalance.

All of the wāhine who participated in this research were highly educated and experienced. There were no stark differences between the credentials of the participants and nothing to indicate that a requirement of a greater education or experience level was required to obtain positions within the private sector. Some of the public sector participants held higher qualifications than those in private. Given these findings, I am confident that the disparity is not due to higher levels of education or experience being required in the private sector resulting in wāhine Māori being underqualified to hold leadership positions.

Across both sectors, all wāhine had sound leadership philosophies and were all aware of the critical skills required to fulfil the responsibilities successfully. Across both sectors, they reinforced communication, relationship building, and leading people effectively as fundamental requirements. These skills are transferrable and applicable regardless of industry, environment, and sector. Based on this, not having nor understanding the necessary skills to be an effective leader in the private sector is not applicable.

None of the women spoke of applying for positions within the private sector and being declined or unsuccessful. There were undoubtedly thoughts around gender inequality and the glass-ceiling phenomenon; however, comments stating that it was a difficult sector to enter were void. This would indicate, outside of a greater discussion concerning diversity, that the inability to enter this particular workforce was not a relevant factor.

All of the wāhine in this study demonstrated that they had a commendable work ethic. Well-grounded upbringings support this, responsibility learned relatively early, managing the responsibilities of children, partners, whānau, and community alongside the vast expectations of their positions, and demonstrating an enormous commitment to their career.

The extraneous factors have been addressed first to establish what is "not" influencing the disparity and to discredit assumptions of ineptitude. As stated throughout this research, beliefs are destructive and have had significant negative consequences wherever they occur. Recalling the statement of McAllister et, al (2019), "a lack of participation is a representation of failure wherever it occurs" It should be noted that this was not a personal opinion but stating a reality. The particular kaupapa was a lack of Māori professors within universities, but as stated, "wherever it occurs." Not being "present" does not always "represent failure". This is merely an uninformed conjecture but be that as it may, it can have detrimental effects on te ao Māori.

All the women in the research demonstrated a propensity to fulfil the leadership position expectations and requirements successfully. The wāhine within the public sector could readily transfer their skill set to the private sector if they chose to.

Impacting Factors on Disparity

Within the research findings, there appear to be two key factors that have shaped our leadership and career decisions, which have determined our sector choices. These factors are as follows.

1 Wāhine Māori will predominantly seek positions within a kaupapa Māori framework; there are significantly fewer of these positions in the private sector.

2 The more embedded wāhine are in te ao Māori, the less appealing the private sector will seem.

These wāhine have demonstrated that what is most important to them is to contribute to developing the capacity of te ao Māori. Irrespective of when their Māori world connection was formed, they have steadfastly sought leadership positions that help to accomplish that end goal. This is evident particularly among the private sector wāhine, with four of five having positions that directly contribute to this kaupapa. Alongside this, all the public sector wāhine described a desire to contribute and positively impact and effect change for their people. To some extent, wāhine find themselves in the public sector, not by choice but rather by default, as this is where almost all initiatives for capacity building of Māori are placed. The public sector encompasses (primarily) the education, health, social service, and justice sectors and is also where Crown agencies are positioned, therefore, where policy development is established.

The public sector has obligations to meet partnership and gender / cultural inequality and have strategies to address this. They also appear more aggressive in their recruitment. These are not the reasons, however, for the increased participation. Wāhine Māori are not entering the public sector because it is "easier" nor because they admire the sector's approach to meeting their partnership obligations. They are entering this space because the public sector operates the platforms needed to contribute to the bigger picture wāhine Māori have.

Another factor speaks specifically to our relationship with te ao Māori and our reluctance to compromise our whānau values for a workplace. The statements from the public sector wāhine included that they would never consider engaging in the private sector, that the regressive nature of the culture and their personal drive to effect change leads them away from this specific sector.

Again, the private sector wāhine support this line of thinking given four of the five were in similar kaupapa positions; however, their leadership position came from a te ao Māori space. The final participant was the only one to be in a generic leadership position and had the least exposure to te ao Maori.

Residing in te ao Māori presents us with a specific set of values encompassing responsibilities and expectations and as with all values, they become inherent as we cannot separate ourselves from them. If we have a heightened awareness of cultural/social responsibility and the most important features are to practice leadership unconstrained in te ao Māori and seek a position enhancing our people, it is somewhat a given that the majority will land in the public space. When faced with options, we can take a role in the private sector, where the primary focus is on commercialism, resolve to put our Māori to the side, teach ourselves ways to deal with the unconscious bias and racism of others and await an organisations awakening to embrace te ao Māori. Alternatively, we can choose to take a position in the public sector whose primary focus is on socialism, allowing freedom to identify as Māori and where someone's work is not measured financially and according to bottom lines, but by contributing to the betterment of whānau, community, hapū, iwi and in turn, te ao Māori and equal partnership. One would think that this might be a straightforward decision to make.

The above does not attempt to present the public sector as an unflawed and culturally progressive environment; this would be a recklessly naive viewpoint. There were sufficient comments from the wāhine within this sector, such as feelings of "tokenism" in the organisation's actions and age-old challenges of teacher vs. student, as opposed to a true partnership. To a certain degree, the embrace of te ao Māori is cloaked in "obligation," not genuine intent. Similarly, it is not the intent to discredit the private sector as a whole, as many private organizations have embraced many of the values of te ao Māori, the wāhine have attested to this. However, it should be noted that "all" public sector organizations must address this while it is purely voluntary in private. Given this, it stands to reason those positions aligning to the values of wāhine Māori are more likely to be within the public sector.

What has evolved from the research is, if the kaupapa is valuable, wāhine will compromise and make personal sacrifices to cope with the bias, microaggressions, and antagonism as it occurs. However, there is a bottom line that the organization must be "on board" with the kaupapa and demonstrate genuine intent. This was evident across both sectors, and while neither came out as entirely conducive with te ao Māori, the public sector far exceeded private sector performance.

Recommendations

The following has been developed based on reflection of the research project in its entirety. It is the researcher's opinion that these strategies will first provide a platform and second, provide effective mechanisms for addressing the sector disparity.

Don't Allow Statistics to Define Us

As a people, we are constantly confronted with statistics, and most of them discuss "failures." It is exhausting and patronizing. This research project commenced by presenting the following statistic. Wāhine Māori comprise only 1.3% of leadership in the private sector. As a one-line statement with no context, this appears dismal. To mainstream, this creates a perception of ineptitude, that as Māori women, we are absent in the sector because we *cannot* participate; this research has refuted this assumption. This is but one statistic that we are branded with, and there are many, many more. Not all statistics are "cut and dry" and fully representative of the issue, particularly when presented in a one-liner. Use the statistics as a vehicle to discovery, not a determinant or endpoint. Voices need to be heard from the data so that an improved understanding and awareness can be gained.

Determine if this Issue is Important?

During the interview process, I was confronted with a very relevant statement made by one of the participants. The following is a summation of her thoughts.

It's not essential to focus on sectors but instead, celebrate wāhine Māori in leadership. When you start to silo Māori women, you lose sight of the tremendous wāhine Māori that we have, regardless of where they mahi. We have leadership throughout, and that's what we should be focusing on, not where the gaps are. I don't buy into a framework and how we have been described. For me, what's more, important is the decisions that leaders make and where they want to place their efforts and energy, regardless of where these positions sit. W7

This statement had a significant impact; I did not immediately respond and reflected for quite some time. I found myself questioning the relevance of this study and examined myself. Was I creating a silo and diluting the expansive achievements of wāhine Māori, as this would never be my intention. Eventually, I established a centre ground to proceed, of both honouring and acknowledging the many great wāhine Māori who have, and continue, to lead our people, and to examine what is occurring, what is causing us as wāhine Māori to overlook the private sector.

If another opportunity is presented to respond to the statement, it would be said that it is important to focus on this sector because wāhine Maori have a place in *all* leadership. The private sector would benefit immensely from greater wāhine Māori participation. Not only would the sector be advantaged from effective and efficient leadership, but more importantly, the awareness of te ao Māori they would gain as an organization. The biggest reward however, is to te ao Māori. You cannot change things from the outside, and we have to be present to influence. The participants from the private sector have demonstrated this through their narrative and shared the comments below.

Indigenous knowledge and mātauranga Māori can change the world, and we need to be at the table. W1

It is possible to build the capacity of te ao Maori from within the private sector. W3

We need Māori to work across sectors so that they have all the skills to come back and mahi for their people in a te ao Māori environment. W5

Another participant shared her thoughts stating, *influencing Government can only be done in the public sector*. This is accurate and relevant, but it is necessary to explore past this. We do not want to influence government solely; we want to influence *everyone*. The public sector is on this journey, albeit via obligation, but the private sector is trailing behind, and we will not effect meaningful change without the participation of the private sector. We must decide that leadership participation in the private sector is fundamental to the end goal of partnership, respect, and capacity building. Policy development addresses the disparity issues, but it is not getting into the hearts and minds of the people to alter behaviours and attitudes. All these wāhine are contributing daily to providing non-Māori an insight and alternate perspective. What is needed, however, is a form of "mass saturation" where we can have the most significant influence on the greater population. Increased participation in the private sector will assist in achieving this.

I am grateful for receiving the participant's thoughts regarding the specific exploration of the private sector. This presented an opportunity to reflect on the purpose and relevance of this research.

Let Ourselves, Shine, Become the Inspiration

"You can't be what you can't see," attributed to Marian Wright Edelman, an American civil rights activist (Mahaffie, 2017), though this has been utilized on multiple occasions by various authors.

Edelman said, "To give a thing a name, a label, a handle; to rescue it from anonymity, to pluck it out of the place of namelessness, in short, to identify it—well, that's a way of bringing the said thing into being." This is what is required for our taitamāhine. To remove the anonymity and isolation of wāhine Māori in the private sector and manifest it into a "being," creating a norm and exposing our taitamāhine and wāhine to those in the private sector.

One of the participants stated, *none of my influences are from within the private sector; I can't think of anyone*. This is not to be interpreted as there are no highly successful and motivating wāhine Māori in this sector, but there is no profile. Maintaining a low profile and not showcasing our achievements is something that all the participants were cognizant of. This was recognized in their shared comments stating the likes of *wāhine Māori are reluctant to talk about and promote themselves*.

Many of the participants in the private sector were aware of the importance of raising the profile of the sector for current and future wāhine and spoke of implementing internships and mentor programmes. One participant indicated they regularly participated in leadership and motivation forums with rangatahi and shared important insight.

I always taught humility and not to make a fuss of my achievements but decided I can be inspirational to other wāhine Maori, and so it was my responsibility to speak with others. I want to have a positive influence on rangatahi. It is very rewarding sharing stories with rangatahi and inspiring them. W1

Humility is a fundamental value of te ao Māori and the thinking from this participant resonated within many of the comments shared by others contributing to the research. One of the most powerful comments shared on this kaupapa was the following.

We have to get out of our own way and not be too humble; humility is a treasured value, but it stops us from showcasing what we have achieved, and in turn, rangatahi are not seeing or being exposed to these achievements. W5

This is a meaningful and relevant, and accurate reflection. *We have to get out of our way* is a very pertinent point to consider and reflect upon. We need to identify a pathway to navigate ideals that may be viewed to conflict with each other. Humility is fundamental and should not be compromised; it is the latter that requires defining, "showcasing achievements." If this is coming from a place of "an opportunity to inspire", it could be viewed as contributing to building capacity rather than "showing off" or boasting.

Recognize the Private Sector as Important

To have the influence we must have presence and it is crucial that wāhine Māori recognize this sector as relevant to the progression of te ao Māori. We have robustly established our position in the public sector with a staggering twenty-four percent of senior leadership positions held by wāhine Māori, indeed an achievement to be celebrated. The private ownership – self-employed sector is also an area that we are comfortable and expanding our presence. The deficit appears primarily in the private sector.

As a collective, we must decide that this sector is relevant and, in turn, encourage our whānau to consider this sector. It would appear that the same recognition is not extended to the wāhine in the private sector, as it is to the public. Many of the comments shared by the private sector wāhine described a lack of acknowledgment of their leadership position and achievements with comments raised within the findings such as the following.

Whānau are proud of me but recognition and credibility in my Māori world doesn't come from my work in the Pākehā world, it comes from doing things like mowing lawns at the marae and turning up to hui, that's what gives me my comfort and citizenship. W3

I don't think private sector leadership is recognized in the Māori space. I get more recognition for my community mahi. W5

My Māori world doesn't care about my mahi, it is not their language. W4

Private sector leadership is not recognized in the Māori space. W3

These are comments from wāhine, who are extremely qualified and high achievers. As stated previously, four of the five participants hold positions directly influencing te ao Māori and the personal sacrifices they are making to achieve this are documented. If we don't, as a whānau and community, recognize this sector as essential and fundamental to the end goal, wāhine of all ages will not aspire to engage and effect change. The perception of this sector requires reflection, and this was said succinctly by one of the participants in her following comment;

Our Māori community view the commercial space as takers and stealers, and we are reluctant to align ourselves to this, but it is important to understand why you are there, it doesn't necessarily have to be the companies why. W3

To a certain extent, we have contributed to this lack of participation as we don't place any value on the sector. Subsequently, wāhine are not inspired to be involved.

Closing Comments

One participant commented that her vision was to "*teach tamariki to walk in both spaces,*" and therein lies the answer. There are many strategies currently in place to address this, but it cannot be left up to schools, career expos, or government.

If we as whānau and the community do not acknowledge the significance, we will not achieve the end goal. At some point, the private sector must also "step up" and "wake up" to the value to be gained by embracing a te ao Māori perspective within the workplace, and providing a culturally safe space so that wāhine feeling so significantly compromised.

The wāhine of both sectors were all on the same kaupapa, raise awareness and build the capacity of te ao Māori. The significant difference was that one sector had chosen a more difficult pathway to achieve this.

Chapter 6 - Conclusion

This research had a range of objectives with the primary being to understand the rationale for the low participation rate of Wāhine Māori in the private sector. This was to be achieved by providing participants an opportunity to share their experiences and opinions which would in turn provide valuable insight into their career choices. It was the intention to address assumptions made and provide a credible rationale for the lack of participation in the private sector. Further objectives were also to identify and highlight the repercussions associated with a lack of involvement in this sector, consider the obtained data as a tool to provide recommendations for increasing participation rates, review existing literature pertaining to this topic and finally, to contribute to the knowledge and research in this area. It can be stated with confidence that this study achieved its intended objectives and is discussed and elaborated upon in the following.

Summary of findings

In response to the primary question, this research has demonstrated that there are sound motives why the private sector has minimal wāhine Māori participation. The main reason being an individual's choice to overlook private industry and instead engage in public service / self-employment. There was no literature nor was there information captured from the participants to support that this low participation rate was attributed to an inability to enter this space or contribute sufficiently.

The issue that this research highlights is that wāhine Māori are choosing not to engage in the private sector as they do not see it as a space that firstly, aligns to their inherent values of providing solutions for the capacity building of te ao Maori and secondly, it is not an environment that they feel safe to express their commitment to Māoritanga in their career. The outcomes of these choices being made is that the biggest sector of the national workforce has miniscule participation by wāhine Māori, inhibiting greater population influence in the sector and limiting career choices and opportunities for taitamāhine. We cannot have influence without presence nor can we wait for change, but rather must be the change. As repetitive and tiresome as this becomes, it is up to us to claim the space, acquire knowledge that we can then contribute to Māoridom and demonstrate that we are competitive in this environment.

The positive results that te ao Māori presence has in private industry is identified on a daily basis with the increasing numbers of organisations embracing initiatives like Māori language classes for staff, which was shared by the participants. There are no long-term gains for te ao Māori by disregarding this sector.

The solutions to this issue are not simple but they are those that we have become accustomed to addressing. They take a long-term view and require industrious strategies. To a certain extent we need to give taitamāhine and wāhine “permission” and encouragement to explore this sector and seek careers and opportunities. Organisations such as Careers New Zealand, schools and the Ministry of Education can run as many expo’s as they see fit but until the value of this sector is appreciated internally from a whānau and community level, the external strategies will have minimal success. If we decide that the private sector is integral to the end goal of equity, acknowledgment, partnership and te ao Māori gaining influence, then it will become a given that participation in the private sector is vital to achieving this. This in turn emulates that participation in this sector is indeed contributing to the capacity building of te ao Māori and therefore is a worthy career choice.

The issues pertaining to the environment of the private sector, demonstrating a constant demonstration of cultural incompetence is far more problematic to address and identify solutions. This is said because to a certain extent these solutions are outside of te ao Māori immediate influence and require the acknowledgement and acceptance from te ao Pākehā. As with all matters, however we cannot wait for this to happen and it is a matter of pressing on regardless. To be successful in the private sector it would seem that an abundance of resilience is required, such as patience and an ability to remain focused on the end goal. These are all skills that wāhine Māori have in copious amounts and to a certain extent, were the same skills required within the public sector. Notwithstanding the intention to minimise the dismal experiences of the wāhine within the private sector, these skills are those that are needed on an everyday basis in all aspects of life in Aotearoa in order to avoid the imposition of cultural inferiority.

It is not the intention to infer that these solutions will address all issues of wāhine Māori participation, there is unfortunately no such indulgence. There are many facets contributing and a greater te ao Māori holistic perspective to be considered. Matters such as gender and cultural inequality will also continue to contribute to the overarching problems for wāhine Māori and these solutions will not suffice to address this but rather specifically address the findings of this research and the particular impacting factors.

Review of Research Objectives

As stated, the objective of this research was to question and identify a rationale to explain the minimal participation rate of wāhine Māori in the private sector. The exploration of the sub-questions addressed this and provided valuable insight into the participants' individual journeys of career choices. This research commenced with three hypotheses that this participation rate could be attributed to. For recap purposes they were:

1. Wāhine Māori are not drawn to positions within the private sector focused on wealth creation and instead favour the public sector's social, education and health focus.
2. The lack of participation and profile of Wāhine Māori in the private sector is a deterrent to career decision-making.
3. The public sector has a heightened awareness of equity, gender, and cultural participation and is campaigning more aggressively for Wāhine Māori participation.

All of the initial hypotheses were authenticated throughout the study process with the participants, and I am confident that this was achieved credibly and the hypotheses can be considered validated. At no time throughout the study and interview process were the participants asked to directly respond to any of the hypotheses, nor were they shared with them. Rather the questions posed during the interviews were shaped in such a way that the results would lead to either discrediting or validating.

All of the data collected was undertaken as per the method intended, by way of qualitative research, and this was extremely successful. The method was valuable as it allowed for general and candid kōrero, note taking, transcribing from memory at the conclusion of hui and when possible, recordings. Assisting in the success of the data obtained was the insider status forwarded to me from the participants. A status extended to me being Māori, Wāhine, and a leader within the private sector, creating a shared identity with the participants. This allowed for a high trust model and the participants feeling very comfortable to share their experiences, often commenting with dialogue such as “you would know this” or “I’m sure you have experienced this”. Insider status is a privilege and I was humbled that the participants were content to share their experiences and thoughts freely, uncensored and unfiltered. This allowed for a true reflection, not scripted or being told what participants thought was the “right” response. According to Kake, conducting insider research brings with it its own unique benefits as participants will trust you with their stories and information that they might not readily share with outsiders (Kake, 2015). Overarching all of this, was the value gained through the process of conducting this research underpinned in kaupapa Māori methodology.

This allowed for both the researcher and the participants to participate unfiltered and to acknowledge each other's commitment to te ao Māori without anyone feeling compromised, judged or having to justify their views shared. The combination of insider status and kaupapa Māori methodology allowed for us to all commence this project at the same starting point. There was no need for explanation, initial insight research or stop-start scenarios. The entire process was cohesive and collaboratively achieved.

Recommendations were provided in the previous chapter providing strategies to address the disparity and are directly linked to the findings and subsequent reasons identified. It is the opinion of the researcher that these strategies will assist to address the issues as identified however will not solve the disparity in its entirety, as the recommendations provided come from a te ao Māori perspective only. For this to be truly addressed a commitment will be required from te ao Pākēhā within the private sector and there seems no reason to expect that this will be forthcoming because of this study. The strategies suggested are those that we have immediate influence to implement rather than wait for a private sector awakening and subsequent action.

A further objective of this study was to review and explore the literature available and relevant to this study topic. It has been said many times throughout this research that literature related to this topic is scarce. Not only from previous researchers but across all sectors. Government departments, Stats NZ and the private sector are not collecting data to measure Māori women's participation. Literature that was available however was rich in substance and added immense value to this study. While there was limited material to access that specifically addressed the private sector, there was a vast range of generic wāhine Māori in leadership literature that also provided relevant insight. While this might not have addressed the sector specifically the narrative of wāhine Māori in leadership historically and currently all demonstrated that there a propensity to seek positions of capacity building as opposed to pursuing economic objectives. Overall, this study was well supported by the available literature and there were to be no conflicts or contradictions of previous authors and researchers.

An objective of undertaking research is always to contribute to making a difference in the relevant field of study. It is hoped that this has been achieved within this research in that it has successfully provided a starting point for progressing forward and addressing the issue. This research has identified key issues inhibiting participation and therefore eliminated assumptions and a lack of clarification as to the causes. Once a validated rationale is provided, targeted strategies can then be implemented to address the challenges. This allows for a pathway forward to be developed eliminating guesstimates, irrelevant resourcing and misdirected strategies.

All researchers hope to achieve the objective that the research process has a positive impact on the participants. At the conclusion of this study, I find myself reflecting on whether this has been achieved and am confident to say that this is the case. The objective of this research was to gain an understanding of the career choices and this was provided in abundance, solely from the participants, these findings are their voices and they have provided immensely valuable insight. This study gave these wāhine an opportunity to share their experiences, to provide a roadmap of what to expect in each sector for future wāhine Māori leaders and to personally validate their own choices. It was also an opportunity to gain insight that they are not alone in the challenges they are experiencing and substantiating that they are all making a significant contribution to te ao Māori.

Limitations

There are limitations to be discussed at the conclusion of this research. The first being that all of the findings derived from only ten participants, presenting a possibility of limited company perspective and not representing the greater public and private sectors. This could be problematic in presenting a position for the landscape in its entirety and may have done an injustice to the organisations within the private sector who do genuinely embrace te ao Māori. There have been some very bold statements made throughout this research based on somewhat limited data. It is likely the results would have been stronger or perhaps offering alternative rationale had the number of participants been greater however this presents an opportunity for continued and expanded research in this area. A further limitation was that of a shortage of specific quantitative data, hindering the ability for this study to be mixed method, fact finding or sourcing agencies for reference and validation.

Further Research

Throughout this research, I have alluded to the lack of literature that focuses specifically on this topic. This study was conducted on a very small scale and provided but a snapshot. It is imperative that we continue to explore this topic, on both a larger scale and greater frequency, as it is only research and the subsequent actions that will alter the landscape. While it is treasured and immensely valuable, we cannot continue to rely on the literature of the 1990s to determine our future direction.

Reflection

Reflecting on this research is a bittersweet process. There are many factors to be celebrated and these have been highlighted throughout the study. But this research also ends with a sense of frustration. As stated in the introduction, this research topic was selected primarily due to an interview observed stating that a lack of participation was a representation of failure, and dialogue continued to discuss what strategies could be put in place for Māori to increase participation. This reasoning is vehemently disputed. Yes, a lack of representation may in fact represent failure but why is it constantly viewed as Māori failure and not Pākēhā? This seems to be a constant default position. Why must we constantly review our approaches and strategies whilst te ao Pākēhā has no accountability to address this. This research has robustly demonstrated that the culture of the Pākēhā private sector, being a lack of knowledge and disregard for te ao Māori values, has had a significant impact on the decisions wāhine Māori are making to omit this sector in their career choices. This same lack of accountability is not extended to the public sector and they are significantly more liable to address disparity. The private sector however has complete discretion to operate as seen fit by individuals. Unfortunately, this cannot be changed or improved in the short term and due to an inability to wrap in legislative accountability, will not happen until such time as presence creates influence and there is a genuine desire and intent from the sector to address these issues. In the meantime, however more caution should be demonstrated when seeking a diagnosis and a far more holistic approach is required, holding all accountable for the outcome.

Prior to commencing the study I felt a sense of fulfilment that I was contributing sufficiently to the goals and aspirations of te ao Māori however, this journey has shown me that I was not, and while it may have been a relevant contribution, it was surface level. The learnings gained provide me with a determination to utilise this knowledge to fully participate and provide a more significant impact to the aspirations and strategies of te ao Māori. These personal learnings are not solely gained from the findings of this research but from the entire journey and understanding my obligation and the expectancy that I am, as a wāhine Māori, responsible for nurturing, preserving and enhancing the legacy of wāhine Māori. I will not change the world, but my contribution will count.

During the process of this research being examined I was asked three questions from one of the examiners:

What is the single most important thing you have learned from this study?

What would you do differently if you were to repeat this research?

What strategies have you developed for dissemination of these findings?

All very reflective and important questions, and things I had not yet considered. Mainly due to still being totally immersed in the completion and sign off of the research and hesitant to look further than this and get too ahead of myself. I want to acknowledge and take the time to address these however as the feedback and time taken by the examiner is vital to my completion and crossing the finish line. In saying this however the first question is difficult to answer, there have been many learnings throughout this journey and many equally important. A standout though from a personal perspective is that the wāhine Māori narrative belongs to wāhine Māori and we need to reclaim our positioning, and as an insider I am responsible to contribute to this. One thing I would do differently is leave my interviews with the participants until a bit later in the process. I was so eager to meet - kōrero with these wāhine that I started interviews too early in the process. This meant I was going back to them when I came across literature etc to seek their thoughts. Finally, plans made to disseminate - I am exploring the opportunity to jointly write an article with my primary supervisor and will be seeking opportunities to present my research through Māori business network platforms and community organisations.

Participant Acknowledgement

I have a deep admiration for all of the wāhine who participated in this study. They were steadfast, focused, committed and exceptional role models. Alongside this they demonstrated sound and robust leadership philosophies and while not consciously aware, were practicing leadership from a perspective that successful wāhine have historically performed. There is valuable literature discussing these leadership approaches such as Henry (1994), who said leadership strategies considered effective are those which accurately reflect traditional pre-colonial women leadership roles. Described also is the concept of ancestral leadership which depicts a leadership style of practicing under the auspice of ancestral thoughts, values and behaviours (Kelly et al., 2014).

These are not easy methods to retain in leadership roles, primarily because western discourse leadership does not place the same value on these principles and therefore makes it difficult to implement and normalise. The wāhine who participated in this study were practicing these methods purely intrinsically, unknowingly providing a road map for future aspiring leaders. These wāhine have established credibility and mana in their positions, dispelling the myth that wāhine Māori leaders are an exception to the rule (L. E. Pihama, 2001) and demonstrating that there are fundamental and vast gains to an organisation and te ao Māori when wāhine Māori are present in leadership roles.

Heartfelt thanks to the wāhine who provided me inspiration and motivation and shaped the end result of this research. Kia kaha, kia toa, kia manawanui, te mana wāhine Māori

Bibliography

- Angela Ballara. 'Mangakāhia, Meri Te Tai', Dictionary of New Zealand Biography, first published in 1993. Te Ara - the Encyclopedia of New Zealand, <https://teara.govt.nz/en/biographies/2m30/mangakahia-meri-te-tai> (accessed 24 October 2021)
- Asher, I., & St John, S. (2016). *Child poverty and health in New Zealand*.
<http://thepolicyobservatory.aut.ac.nz>
- Ballara, A. (1993). Mangakāhia, Meri Te Tai. In *Te Ara*. Ministry for Culture and Heritage Te Manatu Taonga. <https://teara.govt.nz/en/biographies>
- Barnes, H. M. (2000). Kaupapa maori: explaining the ordinary. *Pacific Health Dialog*, 7(1), 13–16.
- Barton, K. C. (2006). *Research methods in social studies education: Contemporary issues and perspectives*. IAP.
- Berhgan, G. (2007). *What does a collective identity mean from a Maori point of view?*
<http://www.ismbook.com/collectivism.html>
- Bishop, R. H. (1996). Whakawhanaungatanga: The Rediscovery of a Family. *Collaborative Research Stories, Whakawhanaungatanga, Dunmore Press, Palmerston North*, 35–71.
- Bjerke, J. (2014). *Know the Major Differences between Private- and Public-Sector Companies*.
<https://www.recruiter.com/i/know-the-major-differences-between-private-and-public-sector-companies/>
- Braun, V., & Clarke, V. (2006). using thematic analysis in psychology. *Qualitative Research in Psychology*, 3, 77–101. <https://doi.org/10.1191/1478088706qp063oa>
- Braun, Virginia, & Clarke, V. (2012). Thematic analysis. In *APA handbook of research methods in psychology, Vol 2: Research designs: Quantitative, qualitative, neuropsychological, and biological*. (pp. 57–71). American Psychological Association. <https://doi.org/10.1037/13620-004>
- Brookes, B. (2016). *A history of New Zealand women*. Bridget Williams Books.
- Bruce, B., King, M., Bach, J., Limited, R. S. F. & T., Zealand, T. N., & (Firm), F. (2007). Whina : te whaea o te motu = mother of the nation. In *Whina, mother of the nation*. Wellington N.Z. : Red Sky Film & Television Ltd. : Distributed by Filmshop.
- Bryman, A. (2016). *Social research methods*. Oxford university press.
- Came, H. A. (2013). Doing research in Aotearoa: a Pākehā exemplar of applying Te Ara Tika ethical framework. *Kotuitui: New Zealand Journal of Social Sciences Online*, 8(1–2), 64–73.
- Clarke, V., & Braun, V. (2019). *Thematic analysis - The University of Auckland*.
<https://www.psych.auckland.ac.nz/en/about/thematic-analysis.html>

- Cram, F. (2001). The validity and integrity of Maori research. *Research Ethics in Aotearoa New Zealand*, 35–51.
- Davies, S. (2018). *Proportion of women in NZ senior leadership roles has hit rock bottom*. Grant Thornton. <https://www.grantthornton.co.nz/press/press-releases-2018/proportion-of-women-in-nz-senior-leadership-roles-has-hit-rock-bottom/>
- Diamond, P. (2003). *A fire in your belly : Māori leaders speak*. Huia. <https://ezproxy.aut.ac.nz/login>
- Dyer, W. (2009). *The Power of Intention*. <https://books.google.co.nz>
- Evans, R. (1994). The negation of powerlessness: Maori feminism, a perspective. (Special Aotearoa/New Zealand Issue). *Hecate*, 20(2), 53.
- Figure New Zealand. (2021). *Employees in all industries in New Zealand - Figure.NZ*. <https://figure.nz>
- Fitzgerald, T. (2003). Changing the deafening silence of indigenous women's voices in educational leadership. *Journal of Educational Administration*, 41(1), 9–23. <https://doi.org/10.1108/09578230310457402>
- Forster, M. E., Palmer, F., & Barnett, S. (2016). Karanga mai ra: Stories of M aori women as leaders. *Leadership*, 12, 325–345. <https://doi.org/10.1177/1742715015608681>
- Gemmell, M. (2013). *A History of Marginalisation: Maori Women*.
- Gibbs, A. (2001). Social work and empowerment-based research: Possibilities, process and questions. *Australian Social Work*, 54(1), 29–39.
- Glover, M. (2002). *Kaupapa Maori health research methodology: A literature review and commentary on the use of a kaupapa Maori approach within a doctoral study of Maori smoking cessation*. Applied Behavioural Science, University of Auckland.
- Grimes, A., Macculloch, R., & Mckay, F. (2015). *Indigenous Belief in a Just World: New Zealand Māori and other Ethnicities Compared Author contact details*. www.motu.org.nz
- Henry, E. Y. (1994). *Rangatira wahine: Maori women managers & leadership* (Doctoral dissertation, University of Auckland).
- Henry, Ella. (2012). *Te Wairua Auaha: emancipatory Māori entrepreneurship in screen production*. Auckland University of Technology.
- Henry, Ella, & Pringle, J. (1996). Making voices, Being heard in Aotearoa/ New Zealand. *Social Organisation of Knowledge*, 3(4), 534–540. <https://doi.org/10.1177/135050849634010>
- Hideg, I., & Shen, W. (2019). Why Still so Few? A Theoretical Model of the Role of Benevolent Sexism and Career Support in the Continued Underrepresentation of Women in Leadership Positions. *Journal of Leadership and Organizational Studies*, 26(3), 287–303. <https://doi.org/10.1177/1548051819849006>

- Hill, R. S. (2012). Interventions International Journal of Postcolonial Studies Maori urban migration and the assertion of indigeneity in Aotearoa/New Zealand, 1945-1975. *Interventions*, 14(2), 256–278. <https://doi.org/10.1080/1369801X.2012.687903>
- Human Rights, N. Z. (2018). *Tracking Equality at Work 2018 Summary and Recommendations*. Institute of Internal Auditors. (2011). *Supplemental Guidance: Public Sector Definition*. www.globaliia.org/standards-guidance
- Jackson Stone & Partners. (2018). *Moving from public to private sector in NZ*. <https://www.jacksonstone.co.nz>
- Jahnke, H., & Taiapa, J. (1999). Maori research. *Social Research in New Zealand: Many Pathways to Understanding*. Auckland: Longman.
- Jenkins, K., Kay, & Matthews, M. (1998). *Women's History Review Knowing their place: the political socialisation of Maori women in New Zealand through schooling policy and practice, 1867-1969*. <https://doi.org/10.1080/09612029800200163>
- Johnston, P., & Pihama, L. (1994). "The Marginalization of Maori Women." <https://www.questia.com/library/journal/1G1-16490407/the-marginalization-of-maori-women>
- Joseph, A. (2012). *Understanding Juvenile Transitions from the Justice System*. Auckland University of Technology.
- Kake, B. J. (2015). *Pehiāweri Marae papakāinga : a model for community regeneration in Te Tai Tokerau*. Unitec.
- Katene, S. (2010). Modelling Māori leadership: What makes for good leadership? In *MAI Review* (Issue 2). <http://www.review.mai.ac.nz>
- Kelly, D., Jackson, B., & Henare, M. (2014). 'He Apiti Hono, He Tātai Hono': Ancestral Leadership, Cyclical Learning and the Eternal Continuity of Leadership. 164–184. https://doi.org/10.1057/9781137309051_8
- Kiro, C. (2000). Maori Research and the Social services-Te Puawaitanga o te tohu. *Social Work Review*, 12(4), 26–32.
- Leedy, P. D., Ormrod, J. E., Ellis, J., Paul, O., & Leedy, D. (2012). Practical Research: Planning And Design. In *Practical Research: Planning and Design* (Issue 6).
- Liamputtong, P. (2005). *Qualitative research methods*. New York: Oxford University Press.
- Liamputtong, P. (2009). Qualitative data analysis: conceptual and practical considerations. *Health Promotion Journal of Australia*, 20(2). <https://doi.org/10.1071/he09133>
- Mahaffie, J. (2017). *You can't be what you can't see*. <https://foresightculture.com/2017/03/09/you-cant-be-what-you-cant-see>
- Mahuika, A. (1973). *Nga Wahine kai-hautu o Ngati Porou: Female leaders of Ngati Porou*. University of Sydney.

- Mahuika, R. (2008). Kaupapa Māori theory is critical and anti-colonial. *MAI Review*, 3(4), 1–16.
- McAllister, T. G., Kidman, J., Rowley, O., Theodore, R. F., Maniapoto, N., Raukawa Te Kura Māori, N., Zealand, N., & Arawa, T. (2019). Why isnt my Profesor Maori?. A snapshot of the academic workforce in New Zealand universities. *Mai, Journal of Indigenous Scholarhsip*. <https://doi.org/10.20507/MAIJournal.2019.8.2.10>
- McKimmey, S. (1997). Representation and Self-Presentation: The Use of Oral History in Texts About Maori Women. *Women's Studies Journal*, 13(1), 31.
- Mead, H., & Grove, N. (2004). *Nga Pepeha a Nga Tipuna: The Sayings of the Ancestors*. <https://books.google.co.nz>
- Mikaere, Ani. (2019). Colonisation and the imposition of patriarchy. *A Collection of Writings 1999-2019 Volume II*, 114.
- Mikaere, Annabel, & Kahukiwa, R. (2017). *The balance destroyed*. (Revised ed). Te Tākupu, Te Wānanga o Raukawa. <https://ezproxy.aut.ac.nz/login>
- Mikaere, Anne. (1994). Maori Women: Caught in the Contradictions of a Colonised Reality. *Waikato Law Review*, 2. <https://heinonline.org>
- Ministry for Culture and Heritage. (2020). *Whina Cooper | NZHistory, New Zealand history online*. <https://nzhistory.govt.nz/people/dame-whina-cooper>
- Ministry for Women. (2018). *Mana Wāhine Inquiry | Ministry for Women*. <https://women.govt.nz/mana-wāhine>
- Ministry for Women. (2019a). *2019 stocktake of Gender, Ma-ori, and Ethnic Diversity on State Sector Boards and Committees*.
- Ministry for Women. (2019b). *Ngā wāhine kaupakihi: He tirohanga; Māori women in business: Insights*.
- Murabit, A. (2019). *You Can't Be What You Can't See | United Nations*. <https://www.un.org>
- Ndaba, Z. (2013). Moari women moving into leadership roles, a New Zealand perspective. *Journal of Indigenous Wellbieng*, 2(1), 198.
- New Zealand Parliament. (2018). *Record number of women MPs in New Zealand Parliament*.
- Ngā Tuara. (1992). *Māori leadership and their decision making*. <https://www.taiuru.maori.nz/publicationslib/Nga Toka Tu Moana Maori Leadership and decisio.pdf>
- OxfordDictionaries. (2021). *Definition, private sector*. <https://www.oxfordlearnersdictionaries.com/definition/english/the-private-sector?>
- Pfeifer, D. M. (2005). Leadership in Aotearoa NEw Zealand: Maori and Pakeha perceptions of outstanding leadership. <https://mro.massey.ac.nz/bitstream/handle/10179/246/02whole.pdf>
- Pihama, L., Cram, F., & Walker, S. (2002). Creating methodological space: A literature review of Kaupapa Maori research. *Canadian Journal of Native Education*, 26(1), 30–43.

- Pihama, L. D., & Gardiner, D. (2005). *Building baseline data on Maori, whanau development and Maori realising their potential*.
- Pihama, L. E. (2001). Tihei mauri ora honoring our voices mana waine as a kaupapa Maori theoretical framework.
- Powick, K. (2003). *Ngā Take matatika mā te Mahi Rangahau Māori. Māori research ethics: a literature review of the ethical issues and implications of Kaupapa Māori research involving Māori, for researchers, supervisors and ethics committees*. Hamilton, NZ: Wilf Malcolm Institute of Educational Research, University of
- Ralston, C. (1993). Maori Women and the Politics of Tradition: What Roles and Power Did, Do, and Should Maori Women Exercise? In *The Contemporary Pacific* (Vol. 5, pp. 23–44). University of Hawai'i Press. <https://doi.org/10.2307/23699869>
- Ramsden, E. (1952). Journal of the Polynesian Society: Te Puea Herangi, C.B.E. - 1884-1952, By Eric Ramsden, P 192-208. *The Journal of Polyne*.
<http://www.jps.auckland.ac.nz/document/?wid=2630&page=1&action=null>
- Rangahau. (1990). *Principles of Kaupapa Māori*. <http://www.rangahau.co.nz/research>
- Rangiheuea, T. (2002). *Ngā Kōmiti Wahine: Theorising the Politicisation of Māori Women in the Late Nineteenth Century: a Thesis Submitted to the Victoria University of Wellington in Partial Fulfilment of the Requirements for the Degree of Master of Arts (Applied) in Social Scie*. Victoria University of Wellington.
- Reid, L. A. (2010). *Understanding how cultural values influence career processes for Maori*, Doctoral dissertation, Auckland University of Technology.
- Reynolds, A. (2013). *Maori Women CEOs A glimpse of the future?*. University of Waikato.
- Sharman, A. R. (2019). Mana wahine and Atua wahine.
- Smith, L. T. (2013). *Decolonizing methodologies: Research and indigenous peoples*. Zed Books Ltd.
- Spiller, C., Maunganui Wolfgramm, R., Henry, E., & Pouwhare, R. (2020). Paradigm warriors: Advancing a radical ecosystems view of collective leadership from an Indigenous Māori perspective. *Human Relations*, 73(4), 516-543.
- Staniland, N. A., Harris, C., & Pringle, J. K. (2020). 'Fit' for whom? Career strategies of Indigenous (Māori) academics. *Higher Education*, 79(4), 589–604.
<https://doi.org/10.1007/s10734-019-00425-0>
- Statistics New Zealand. (2019). *Economy | Stats NZ*. <https://www.stats.govt.nz/topics/economy>
- Statistics New Zealand. (2020). *Business Demography Statistics*.
<http://datainfolplus.stats.govt.nz>

- Taiuru, K. (2017). *Govt banned report - Nga Toka Tu Moana: Maori Leadership and Decision making report - Karaitiana Taiuru*. <https://www.taiuru.maori.nz/banned-govt-maori-leadership-report/>
- Tashakkori, A., & Creswell, J. W. (2007). Editorial: The New Era of Mixed Methods. *Journal of Mixed Methods Research*. <https://doi.org/10.1177/2345678906293042>
- Te Ara. (1996). *Hērangi, Te Kirihaehae Te Puea*. <https://teara.govt.nz/en/biographies>
- Te Puna Kokiri. (1992). *Nga Toka Tu Moana: Maori Leadership and Decision Making*.
- Te Whenua, T. (2020). *Wahine Māori in state sector leadership - a Official Information Act request to Ministry for Women - FYI*. <https://fyi.org.nz/request/12644-wahine-maori-in-state-sector-leadership>
- Teariki, C., Spoonley, P., & Tomoana, N. (1992). *Te whakapakari te mana tangata: The politics and process of research for Māori*. Department of Sociology.
- Tims, M., Derks, D., & Bakker, A. B. (2016). Job crafting and its relationships with person-job fit and meaningfulness: A three-wave study. *Journal of Vocational Behavior*, 92, 44–53. <https://doi.org/10.1016/j.jvb.2015.11.007>
- Tomlins, H, & Putahi-A-Toi, J. Te. (1997). Towards a theory of Mana Wahine. In *He Pukenga Korero Raumati (Summer)* (Vol. 3).
- TVNZ. (2019). *Where are our Maori Professors*. <https://www.tvnz.co.nz/shows/breakfast>
- Vaccarino, F., & Elers, S. (2017a). *Leadership and Change Management: A Cross-Cultural Perspective - Google Books*.
- Vaccarino, F., & Elers, S. (2017b). *Leadership and Change Management: A Cross-Cultural Perspective - Te toka tu moana* (Halkias & Santora (eds.)). Routledge. <https://books.google.co.nz>.
- Vaccarino, F., & Elers, S. (2017c). *Te toka tu moana Maori leadership in Aotearoa New Zealand*.
- Walker, R. (1993). *Tradition and change in Maori leadership* (U. of A. R. U. for M. Education (ed.)). Auckland, N.Z. : Research Unit for Maori Education, University of Auckland.
- Walker, S., Eketone, A., & Gibbs, A. (2006). An exploration of kaupapa Maori research, its principles, processes and applications. In *International Journal of Social Research Methodology* (Vol. 9, Issue 4, pp. 331–344). <https://doi.org/10.1080/13645570600916049>
- Walsh-Tapiata, W. (2020). A model for Maori research: Te whakaeke i te ao rangahau o te Maori. In *Making a Difference in Families* (pp. 55–73). Routledge.
- Walter, M. (2005). Using the 'power of the data' within Indigenous research practice. *Australian Aboriginal Studies*, 2, 27.
- Wikitera, K.-A. (2011). Travelling, navigating and negotiating Māori leadership challenges in the 21st Century. *MAI Review*, 2, 2–4.

- Williams, C. (2007). Research methods. *Journal of Business & Economics Research*, 5(3).
- Winiata, M. (1954). *The changing role of the leader in Maori society : a study in social change and race relations* [University of Edinburgh]. <https://ezproxy.aut.ac.nz/login>
- Wolfgramm, R., Henry, E., Pouwhare, R., & Spiller, C. (2020). *Maori Leadership and Decision Making May 2020 V2*. <https://doi.org/10.13140/RG.2.2.19623.98729>

Appendix 1 – Unitec Ethics Approval Letter



Dear Michelle Pukepuke,

Your file number for this application: **2019-1043**
Title: *Mana Wahine & Private Business*

Your application for ethics approval has been reviewed by the Unitec Research Ethics Committee (UREC) and has been approved for the following period:

Start date: 12/02/2020
Finish date: 12/02/2022

Please note that:

1. The above dates must be referred to on the information AND consent forms given to all participants.
2. You must inform UREC, in advance, of any ethically-relevant deviation in the project. This may require additional approval.

You may now commence your research according to the protocols approved by UREC. We wish you every success with your project.

Yours sincerely,

Nigel Adams
Deputy Chair, UREC

cc: Asher Lewis

study@unitec.ac.nz
Tel +64 9 849 4180
Fax +64 9 815 2901
www.unitec.ac.nz

Postal address
Private Bag 92025
Victoria St West
Auckland 1142
New Zealand

Mt Albert campus
139 Carrington Rd
Mt Albert
Auckland 1025
New Zealand

Newmarket campus
277 Broadway
Newmarket
Auckland 1023
New Zealand

Northern campus
10 Rothwell Ave
North Harbour
Auckland 0632
New Zealand

Waitakere campus
5-7 Ratanui St
Henderson
Auckland 0612
New Zealand



Information for participants

Research Project Title

Wāhine Māori leadership in the private sector

Why is the participation rate for Wāhine Māori so low in leadership positions within the private sector?

business sector

Synopsis of project

This research project intends to explore the following question; Why is the participation rate for Wāhine Māori so low in leadership positions within the private sector. Included in this research will be factors such as how tikanga influences leadership roles, how leadership success is measured, what determines Wāhine Māori leadership choices and the challenges and barriers experienced.

What we are doing

I intend to conduct case studies with ten Wāhine Māori holding leadership positions within both the Private business and public sector.

What it will mean for you

The anticipated interview time will be approximately 1 hour however, follow up engagement agreed to with you may take up to about 4 hours in total. In all instances the dates time and location will be determined by yourself and subject to your availability.

With your consent additional material may also be accessed by way of online resources such as LinkedIn.

If you agree to participate, you will be asked to sign a consent form. This does not stop you from changing your mind if you wish to withdraw from the project. However, because of the time by which the research must be completed, any withdrawals must be done within 2 weeks after I have interviewed you.

Your name and information that may identify you will be kept completely confidential. All information collected from you will be stored on a password protected file and only you, the researchers and my supervisors will have access to this information.

Please contact me if you need more information about the project. you can also ask me any questions to clarify things for you. At any time if you have any concerns about the research project you can contact my primary supervisor:

Dr Teorongonui Josie Keelan, phone 64 09 3737599 ext 87296 or email josie.keelan@auckland.ac.nz.

UREC REGISTRATION NUMBER: 2019-1043

This study has been approved by the UNITEC Research Ethics Committee from *12th February 2020* to *4th July 2021*. If you have any complaints or reservations about the ethical conduct of this research, you may contact the Committee through the UREC Secretary (ph: 09 815-4321 ext 8551). Any issues you raise will be treated in confidence and investigated fully, and you will be informed of the outcome

Appendix 3 – Participant Consent Form



Participant Consent Form

Research Project Title: Wāhine Māori leadership in the private sector

Why is the participation rate for Wāhine Māori so low in leadership positions within the private sector?

I have had the research project explained to me and I have read and understand the information sheet given to me.

I understand that I don't have to be part of this research project should I chose not to participate and may withdraw at any time prior to the completion of the research project.

I understand that everything I say is confidential and none of the information I give will identify me and that the only persons who will know what I have said will be the researchers and their supervisor. I also understand that all the information that I give will be stored securely on a computer at Unitec for a period of 5 years.

With regards to anonymity, I have been made aware by the researcher that while the participants will be anonymous within the research, there remains potential I will be identifiable through the discussion of organisational and role characteristics. It has been explained to me that this is due in the main part to the minimal scope of Maori women within leadership positions in the sector's and the community being familiar with the participants. The researcher has informed me that all steps will be taken to secure anonymity and as stated above, will at no stage disclose my identity to any persons outside of those directly involved with developing the research project.

I have also been made aware that additional material may also be accessed by way of online resources such as LinkedIn.

I understand that my discussion with the researcher will be taped and transcribed.

I understand that I can see the finished research document.

I have had time to consider everything and I give my consent to be a part of this project.

Participant Name: *Participant Signature:* *Date:*

Project Researcher: *Date:*

UREC REGISTRATION NUMBER: 2019-1043

This study has been approved by the UNITEC Research Ethics Committee from 12th February 2020 to 4th July 2021 . If you have any complaints or reservations about the ethical conduct of this research, you may contact the Committee through the UREC Secretary (ph: 09 815-4321 ext 8551). Any issues you raise will be treated in confidence and investigated fully, and you will be informed of the outcome.

Appendix 4 – Interview Questions

Interview questions for Research project participants

Introduction

Whakapapa korero

Logistics of position, title, responsibilities, size of team, how long in position etc

Life's Journey

What type of whanau / community activities do you participate in

Do you hold any leadership position outside of your working career

Who are the people / whanau that have influenced your leadership journey

What type of educational, social and whanau influences have you had on your journey to here

To what extent does Tikanga influence you and in particular, your leadership character

Leadership – Career

Tell me about your leadership journey to date in your working career

How would you characterize your leadership style

To what extent does tikanga impact on your leadership style, what Tikanga, Maoritanga are practiced in your leadership position

What factors do you feel have determined your success in your position of leadership

How do you personally measure your success in your leadership position

How does your organisation measure your leadership success

What barriers have you encountered in your leadership journey

Describe your challenges you face and have faced in your current leadership position

What do you consider to be the biggest challenges you face/d in your leadership career and how have you overcome these

Reflection

Why did you choose a leadership position / career in the private business sector as opposed to the public, social sector or Iwi organisation etc (or visa versa)

With the benefit of hindsight what part, if any, would you change or do differently on your leadership journey

What are your thoughts in terms of why there are so few Maori women in leadership roles in the private business sector

Interview Schedule

Participant	Details of Interview
1	13th July 2020
2	16th July 2020
3	22nd July 2020
4	29th March 2019
5	30th March 2021
6	31st March 2021
7	19th April 2021
8	23rd April 2021
9	19th May 2021
10	20th May 2021