



KELLOGG
RURAL LEADERSHIP
PROGRAMME



Wahine toa, Wahine ahu matua:
Pathways to enable wahine leadership

Kellogg Rural Leadership Programme

Course 44 2021

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1.0 NGA MIHI

Tenei te mihi ki te runga rawa nana nei nga mea katoa.

Kia Ranginui e tu iho nei.

Kia Papatuanuku e takoto nei.

Kia koutou kua wheturangitia, haere, haere, haere atu ra.

Kia tatau te hunga ora, tena tatau, tena tatau, tena ra tatau katoa.

Me whakanuia ka tika! Nga wahine, nga tane I para I te huarahi kia tu kaha, kia tu tika, kia tu pono mo te painga mo tatau te iwi Maori I roto I te Ao hurihuri.

Ki nga wahine toka tu ahua matua, tenei te mihi I runga I te aroha me te hūmarie o te whakaiti.

Ki toku whanau Maungatapere Berries Limited e mihi ana ahau kia koutou mo te wero, te manaaki me ki akiaki ia hau ki te whai huarahi ki nga maunga teitei, ki nga whetu rawa.

Kia koutou Whangarei Agriculture and Pastoral Society e mihi ana ahau mo ta koutou pūtea kia pai ai au te whai tenei matauranga hei whakapakari I toku hinengaro.

Nga mihi nui kia koutou te roopu o te Taitokerau Kellogg Rural Leadership Programme, ki te whakarite, ki te tautoko ki te akiaki hoki ia matau.

Nga tauira 44, tenei te mihi kia tatau.

Ki aku tīpuna, ki aku kaumātua, ki taku whānau, me mihi, me mihi me mihi! Nā koutou ahau i poiipoia kia tū māia, kia tū pakari, kia tū māhaki i roto i tēnei ao.

Ko Maungapohatu te maunga

Ko Ohinemataroa te awa

Ko Tauarau me Waikirikiri nga marae

Ko Ngati Rongo me Hamua nga hapu

Ko Mataatua te waka

Ko Tuhoe te iwi

2.0 FOREWARD

My Kellogg journey was sparked by an email forward to me by Patrick Malley. The Malley family with around 40 staff including myself, 'grows goodness all year round' at Maungatapere Berries Limited. They are my whanau away from Ruatoki, my support network they are the reason I did this programme, and are one of the reasons it is possible for me to attend my course.

The kindness from the Whangarei Agricultural and Pastoral Society, especially Holly Taylor for easing my nerves before my interview, Murray Jaggar and Trevor Osbaldiston for the interview, Chris Mason connecting with me and Evan Smeath for the photoshoot and finally for your members generosity to fund my course through the scholarship I received. The management team of the programme Lisa Rogers and Desley Tucker for the hospitality, organising our itinerary, keeping us informed and making sure we were fed. Scott Champion and Patrick Aldwell for the guidance and sharing your experience and knowledge with us. The soon to be cohort 44 it is nice to know that I am not alone on this journey. To all the phase one and phase two guest speakers, so many to mention I am overwhelmed with your generosity to share all your vast knowledge with us in all your specialised areas in our Primary industry sectors.

To Liz your unwavering manaakitanga and tautoko (support) and to akiaki (encourage) others to be apart of my research. The network of your sisters Mavis born and bred in Dannevirke, Tina who is fearless with your older brother and sister *and* Kiriwaitangi who believes that "People deserve to have a better choice and option. Hopeful your experience will give other wahine the confidence to put their hand up to leaders and be influential voices in their mahi.

Like a possum who is looking at headlights, yup that was me, absolutely star struck. Star struck for all the amazing mahi you all are doing for our people and looking after the interest of our future generations.

This research journey has definitely been a 'disruptive learning experience', that has stretched my abilities.

With the manaaki and tautoko of my Maungatapere whanau, Kellogg whanau and network of sisters. Tenei te mihi maioha kia koutou katoa.

3.0 EXECUTIVE SUMMARY

"Whaia te iti kahurangi ki te tuohu koe me he maunga teitei, ki nga whetu rawa"

"Seek the treasure that you value most dearly, if you bow your head, let it be to a lofty mountain, let it be beyond the stars".

This whakataukī is about perseverance and endurance. Refusing to let obstacles get in your way while striving to reach your goals.

This research paper looks at the need for women in leadership, the need for te ao Maori and tikanga Maori in the workplace, the current resistance to change and posits how this might change.

Traditionally and historically the leadership role has been the domain of men in Maori and mainstream organisations. Progress is happening, glacial as it feels at times.

Although there has been little research into gender bias in New Zealand, overseas studies have concluded it is prevalent at all levels.

In 1993, Dr Sheilah Martin, Dean of the University of Calgary, "identified five commonly alleged sources of gender bias. While conceding that bias can arise in many situations and can assume a number of forms, she maintained that it typically occurs where decision makers:

- fail to be sensitive to the differing perspectives of men and women;
- apply double standards or rely on gender stereotypes in making decisions;
- fail to recognise harms that are done to one group only;

- apply laws or make decisions that exclude people on grounds of gender;
- are gender-blind to gender-specific realities;
- rely on gender-defined norms;
- make sexist comments.” (New Zealand Law Commission, 2003).

AAUW (2016) report Barriers to women leadership that occurs due to the qualities of leaders are based on male models; (stereotypes) that the traits associated with leadership are viewed as masculine; men surpass women in networking to find mentors and sponsors; bias and discrimination and the lack of flexibility balancing family and work as women are viewed as the primary carer.

The purpose of this research paper is to identify potential pathways, for wahine and business, to enable Maori women with the potential to move into leadership positions.

The research has sought to understand the experiences and perspectives of successful wahine leaders and the barriers they faced.

The objectives of the research are set out in section 4.1, the methodology used in section 4.2, the findings in section 6 and the conclusions in section 8. The research provides a snapshot into the relationship Maori business and primary sectors have with the Maori economy; Explains the importance of kaupapa Maori in business and leadership; Provides an insight on the status of women and Maori women; Maori leadership, Maori women leadership and governance. Section 4.2: Research Methodology, focus on research method. Section 6 offers a brief and the voices of the Maori women who are the focus of this research. Section 7 weaves together the research by providing a discussion and interpretation of the overall findings. Section 8 presents the conclusions. Section 9 presents the recommendations.

4.0 INTRODUCTION

A 2018 Women in Business report, produced by Grant Thornton International, shows that women are currently under-represented in leadership roles in New Zealand and globally. A large amount of highly experienced women who should go on to leadership roles are either lost through the “leaking pipeline”, or never get to smash through the “glass ceiling” and into senior leadership roles. This is despite the efforts of the New Zealand Government, who have developed strategies to improve women’s engagement in leadership and governance roles across the public sector.

In a Ministry for women report (2021) New Zealand women made up around 50.7 percent of the population and 48 percent of the total the workforce. Additionally, 58 percent of tertiary graduates are women. Therefore, one would expect a significant portion of women to be represented in leadership roles. (Ministry for Women, 2021). However, this is not the case. Why is this?

Is it because women do not have the skills men do? Research suggests that businesses on average perform better when gender diversity exists within their structure. A 2015 ‘Diversity Matters’ report by McKinsey & Company shows that gender diverse companies are 15% more likely to outperform their non-diverse counterparts. Another (2014) Business Insider study shows that women are in fact more effective leaders than men.

Is it because women do not have the opportunities in education compared to men? Statistics indicate that women gain qualifications at a greater rate than men, but their skills are still not being translated into greater career opportunities and development in the workplace. Despite a greater number of women undertaking tertiary education and receiving qualifications, women are over-represented in minimum wage and part-time jobs.

Despite all the documented benefits of gender diversity, organisations still lack balanced representation of women in senior leadership positions. The under-valuing of women’s skills and experience means New Zealand is underutilising the skills and experience of half the population.

This need has become even more prevalent in the Covid 19 pandemic environment, as discussed by Francesca Lagerberg in the Women in the 2021 Grant Thornton report. The need to have more empathy in the current environment has been huge. “It has shone a light on the skill set traditionally perceived as more ‘female’ than ‘male’.”

Look at our Prime Minister Jacinda Ardern during a time of crisis – from Whakaari White Island, terrorism incidents or the Covid-19 pandemic – she has the ability to express authentic leadership with strength, while showing empathy and compassion. She has mobilised a population of five million with kindness, and I trust her to get us through adversity because of this. Businesses embracing a similar approach in the long-term will deliver greater agility and adaptability across all organisations.

So how does this relate to Māori? If women in general are struggling to achieve representation and reach senior leadership positions, then how difficult is this journey for Māori women. What are the challenges they face?

The Māori economy has an asset base of \$68.7 billion (Business and Economic Research Limited, 2018) and plays a significant role in the New Zealand economy. In the post Tiriti o Waitangi (Treaty of Waitangi) settlement era, with large amounts of assets being returned to iwi, iwi need the support of a well-trained and diverse group of leaders, at all levels in these organisations.

From life expectancy to health outcomes, employment and incomes, housing and incarceration. Māori are at the negative end of almost every statistical indicator of health, wealth, and prosperity including leadership. In the June 2020 quarter, Māori are 16.7 percent (850,500) of the total population. There are 319,700 Māori in employment, who are overrepresented in lower skilled jobs which, contributes to the income gap between Māori and non-Māori. Māori in skilled occupations totalled 56.7 percent (174,800), but remains below all other ethnicities at 68.4 percent. The biggest increases in employment were for services, managers and labourers.

Maori organisations today need everyone strategising and thinking about new directions to pursue. “In the absence of a crystal ball, no one person can lead from the front. Future leadership depends on complex knowledge and innovation being pursued by all.”

4.1 RESEARCH AIM AND OBJECTIVES

The primary aim of this research project is to explore how to enable more Maori women in the Primary sector to become leaders and influential voices in Aotearoa.

The purpose of this research paper is to identify pathways for wahine Maori and organisations to enable potential Maori women into leadership positions, through the lens of wahine toa who are leaders in their own right.

These interviews addressed the following objectives:

- Identify whether upbringing and significant people and events influenced the career path that they took.
- Identify their leadership style, skills and values that these leaders bring to their roles within their organisation that is unique, specifically as Maori women.
- Identify challenges they face during their leadership journey.
- Identify strategies they used to overcome and/or navigate these challenges.
- Identify what more did they need to be an influential voice on Primary sector boards.
- What mechanisms are employed to ensure the transmission of leadership across generations.
- How best are wahine Maori leaders grown.
- Explore what this means for the future of wahine Maori leaders.

4.2 METHODOLOGY

This research project is written in the English language. However, the use of kupu Māori is a key feature in the project as it is important and relevant to the topic, and my approach is to promote te reo Māori. The glossary section of this paper is in Appendice 10.3, provides definitions or translation of kupu Māori.

There are two types of methodology that used in this report to evaluate the data gathered.

Firstly, to undertake direct one-on-one interviews with wahine toa participants that have key experiences or skills that are relevant to the topic. Interviews will be kanohi ki te kanohi (on Zoom). One hour is the time frame set aside for the interviews, although this could go longer if necessary. I will take notes and seek approval to record the conversation.

Questions will be constructed as open-ended questions. The question list will be sent to Patrick Aldwell for approval before I will send them to the possible participates. Interviewees will be chosen on the basis that they identify as Maori; are Maori women: currently hold leadership positions or who have influential voices on boards, specifically related to the Primary sector.

A list of possible participants will be collated keeping in mind the criteria. Emails will then be sent to each possible participate, along with the research purpose and the questions.

Qualitative research is suited to a small number of participants and is able to capture the individual narratives of those being interviewed. It is effective in attaining culturally specific information about the values, opinions, behaviours, and social contexts of the selected group of participants (Whiting, 2008).

I propose to analyse the interviewees experience, perspectives and insights in order to identify whether significant people and events influenced their leadership journey and career path; to identify the leadership styles, skills and values these women bring to their roles; to identify challenges they have experienced and to identify strategies they have used to overcome or navigate these challenges; and finally to identify reasons how and why they seek governance roles.

Letter to wahine toa participates are located in Appendice 11.1

Secondly, to use a Quantitative Research methodology to evaluate data that has been gathered from various records and resources. These include, but are not limited to, official New Zealand Government records, unpublished thesis, published reports and statistics that are related to Maori and Maori women. This data will be evaluated for the purpose and aims of my research, specifically to Maori women

The interviews will be analysed using thematic analysis, and the key themes will be identified from the interviews. The key themes will be housed in Maori values and concepts such as

- Whakapapa
- Turangawaewae
- Ukaipotanga
- Whanau
- Whanaungatanga
- Manaakitanga and
- Rangatiratanga.

While the themes are housed in Maori values and concepts which will be central to the success of these wahine toa leaders, I also am looking to confirm if being connected to whakapapa, whanau, hapu and Iwi are also primary factors. Did these social connections help Māori women leaders become strong and resilient to change and challenges?

The interview of the three wahine toa leaders is included in order to share their leadership stories. These will be located in Appendice 11.2

5.0 LITERATURE REVIEW

Māori organisations need to be actively led by well-informed strategic leadership. This is a crucial role in the formulation and implementation of decisions that can potentially have significant social, cultural, economic and environmental impact on the lives of Maori, today and for tomorrow. Maoritanga needs access to the best intelligence, ideas and information that it has to offer. (Katene, 2010; Diamond, 2003).

Research done by McKinsey & Company (2017) found that companies with the most ethnically/culturally diverse boards worldwide are 43% more likely to experience higher profits; companies in the top-quartile for ethnic/cultural diversity on executive teams were 33% more likely to have industry-leading profitability. All of this research identifies the benefits of supporting diversity in leadership and boards. It also recognised that women held only a small percentage of roles on executive teams, women of colour held an even smaller share. Black women suffered a double burden of bias that keeps them from reaching corporate leadership, and providing business with the benefits that this diversity of leadership would bring.

So hopefully I have your attention with all these facts about the benefits of diversity gender and ethnic. How our government have developed and implemented strategies to improve women's engagement in leadership and governance roles across the economy.

5.1 MAORI ECONOMY IN THE PRIMARY SECTOR

Maori have a long history in international trade. It has been described as a vehicle for Māori economic development that is not specific to growth on an individual level. It is determined in regard to a community or a collective, which acknowledges the importance of Maori values such as manaakitanga, whanaungatanga, kaitiakitanga and mana whenua. The core value is whakapapa, which connects people and communities together by establishing inclusion, belonging, and opportunity.

The increase of wealth in the Asia-Pacific is creating further opportunities for the Māori economy. Culture, family, and whakapapa are important in these regions, making Māori particularly well placed to connect.

Māori people and enterprises hold significant assets in the primary industry sectors. These include: 50% of fishing quota; 40% of forestry; 30% of lamb, sheep and beef farming and; 10% of both dairy and kiwifruit. The BERL (2018) report shows that of the \$68.7 billion Māori asset base, \$23 billion is held in the Primary sector, an increase of \$12 billion since 2013.

The largest asset base proportion owned by Māori enterprises is sheep and beef farming at \$8.6 billion, followed by dairy at \$4.9 billion, although the Māori horticulture asset base is growing rapidly and has now reached \$1.2 billion. Meat processing, dairy processing, other food manufacturing, and wood and paper manufacturing make up \$2.3 billion of the Māori asset base. Of this, \$1.9 billion belongs to employers, while \$260 million belongs to collectives, largely relating to dairy.

5.1 a) Iwi/Hapū Commercial Entities

Group holdings are the commercial 'arm' of Māori tribes in New Zealand, connected to the tribe's governing rūnanga or council. There are approximately 85 iwi in New Zealand, investing in a diverse range of sectors: primary sector (including fishing; farming; forestry; horticulture); property; tourism; energy-generation; education; healthcare; core infrastructure; and managed funds.

5.1 b) Rūnanga and iwi/hapū authorities

Rūnanga are the governing bodies of iwi. Rūnanga may also be present at a hapū or sub-iwi level.

5.1 c) Trust boards

Māori trust boards are also used to govern iwi or carry out significant functions on behalf of iwi. Māori trust boards are set up under the Māori Trust Board Act 1955, which provides for a body corporate status with perpetual succession. Māori trust boards are generally given responsibility for natural resources or for grants for education.

5.1 d) Māori tertiary institution (wānanga) councils

These councils are the governing bodies of Māori tertiary institutions (wānanga). There are three wānanga in New Zealand that have up to four ministerial appointees on their councils: Te Wānanga o Raukawa, Te Whare Wānanga o Awanuiārangi, and Te Wānanga o Aotearoa.

5.1 e) Te Tiriti o Waitangi

Maori have a unique status in Aotearoa New Zealand as the government's treaty partner. Since 2001 a Treaty of Waitangi clause was included in all the Free Trade agreements that reflect the constitutional significance of the Treaty, which is non-negotiable.

5.2 TE AO MAORI, MATAURANGA MAORI, TIKANGA AND VALUES

Te Ao Māori (Maori world view), "emphasises stewardship over ownership, collective and cooperative rights over individualism, duties and obligations towards current and future generations over individual gains in the present, and alertness to the need to manage resources in a fashion that is sustainable in the long-term" (Craig et al., 2012).

Mātauranga Māori is the term used to describe Māori knowledge (Mead, 2003). It incorporates the body of knowledge originating from Māori ancestors, including Māori world view and perspectives, Māori creativity and cultural practices.

Traditionally, Māori collective identities were structured around whakapapa (Rangihau, 1975). According to a "traditional" Māori worldview, all things (both living and non-living) descend from the atua, and can therefore be linked through whakapapa (Walker, 1990). Māori maintained important whakapapa links to their atua (gods), maunga (mountain), awa (river), roto (lakes), moana (oceans), ngahere (forests), whenua (lands) and tipuna (ancestors), and it was through whakapapa that Māori social collectives were formed (Walker, 1990).

The Māori social collectives included whānau, marae, hapū and iwi. European contact transformed Māori identities in a number of ways. The legacy of colonial processes is that Māori are a culturally diverse group of people. The extent to which Māori maintain "traditional" worldviews, beliefs, values, practices and social structures varies widely between Māori individuals, and between Māori collectives (McIntosh, 2005).

While some Māori are deeply imbedded in "traditional" Māori culture, others, through various voluntary and involuntary processes, have more or less assimilated to Pākehā culture, while others still invent novel identity positions. The extent to which people of Māori descent identify as Māori, and the importance they place on this social category also varies (Kukutai, 2003).

From whakapapa and through time Māori acquired knowledge, termed Mātauranga Māori (Maori knowledge); and from knowledge come Māori values. (Barlow 1993; Mead 2004).

Beliefs and values are a significant part of Māori cultural identity, help establish cultural integrity, and can be strong determinants for regulating, modifying or controlling behaviour. Values can also be translated into actions in many ways.

Māori business and leadership are distinctive based on the ways of doing, being, and thinking stemming from Māori worldview.

A report commissioned by Te Puni Kokiri (2006) explored characteristics in Māori business. The study was based on 12 randomly chosen Maori organisations which were surveyed, and Te Puni Kokiri identified key values viewed predominantly as a positive point of difference by Māori participants. These values include the following:

- Whanaungatanga (relationships),
- Rangatiratanga and Mana (leadership and respect)
- Kaitiakitanga and Manaakitanga (stewardship, hospitality, and care)
- Utu (reciprocity and honour)
- Wairuatanga (spirituality)

Maori traditional values such as whakapapa that binds all things and tikanga (customs) are still practiced in leadership today (Mahuika, 1992; Walker, 2006). Whānau is recognised as the foundation of contemporary Māori society, just as it was traditionally. It has always been a source of strength, support, security and identity.

5.3 STATUS OF NEW ZEALAND WOMEN AND LEADERSHIP

New Zealand women won the right to vote in 1893. The New Zealand Government, have developed strategies to improve women's engagement in leadership and governance roles across the economy. Ministry for Women (2020) has monitored the progress of women's representation on public sector boards and committees since 2004. In December 2020 the New Zealand government were able to close the gender leadership gap to 50.9 percent in the public sector through this deliberate strategy, women held 1,314 of 2,579 roles.

The ethnic representation of women on public sector boards and committees are European 71.4 percent; Māori 22.3 percent; Pacific 5.4 percent and Asian 4.0 percent. Great gains for women in leadership have been made by the government in the public sector, however more work still needs to be done in the private sector.

A 2018 Grant Thornton report revealed more businesses surveyed globally (75 percent in 2018 versus 66 percent in 2017) now have at least one woman on their senior management teams, but the proportion of the team that is female has slipped from 25 percent to 24 percent.

In New Zealand, the results are worse, in 2015 the proportion of women in senior management roles dropped from 31 percent to 19 percent. What is discouraging is the increase in the number of businesses with no women in senior management roles at 56 percent, compared to 37 percent in 2016. In the Pakeha world leadership is often a three-year role. A person is on a board for three years and if you're lucky you might win another term. However, with Maori organisations you see stable leadership and leaders who maintain the confidence of their shareholders and who stay in those roles for much longer.

5.4 STATUS OF MAORI WOMEN AND LEADERSHIP

CREATION OF WAHINE MAORI

All mana derives from atua (gods). For wahine this mana derives from Papatūānuku and other wahine deities. Papatūānuku (Mother Earth) represents the foundation of all life. All things are born from her and nurtured by her including humankind. She is the first wahine entity, followed by Hineahuone, who was created out of red clay by Tāne Mahuta at Kurawaka. The next atua wahine (goddess) is Hinetītama, who is the mātaamua (first born) of the line of human beings; the tuakana (eldest) of all wahine Māori. Hinetītama ashamed after discovering her husband Tane was her father, fled to the underworld and remained with Papatuanuku for eternity, she became Hine-nui-te-pō the goddess of death.

Māori wahine hold high status for the vital role they play in providing life and nurturing future generations. They were naturally revered in historical Māori culture as the creators of life and guardians of the spirit world.

Barlow (1991) described how the social harmony between men and women relied on the balance between the physical and the spiritual realms:

The roles of man and woman should be complementary. When one aspect of our lives is wanting, the other part suffers, but the spiritual and physical components of our being should develop according to the prescribed order and function for each. In other words, the Māori people “cannot live on bread alone”: physical development must be complemented with appropriate spiritual nourishment. (p. 149)

According to Pere (1987; 1994), women held vital roles in the maintenance of iwi affairs which included sexuality, health and tribal leadership. Both men and women, while observing tikanga Māori, had important roles in everyday life and that one gender needed the other in order to exist.

Examples of this social harmony or balance is seen on the sharing of responsibilities on the marae. Men and women play complimentary roles in pohiri where the kuia is responsible in karanga and koroua are responsible in whaikōrero. It is also evident in the kitchen of the wharekai, where men and women cater the kai together to host their visitors with the aim to manaaki their visitors.

The impact which led to the damage in the traditional roles of Maori women occurred with the arrival and contact of the early European settlers. It was the influence of the colonial view that women were inferior to men. Colonisation affected gender balance, it also led poor socio economic and health disparities among Maori. This was due to land loss and the land wars. As a consequence, these disparities continue to grow and still have an impact on the health and wellbeing of Maori across many generations.

Before European settlers arrived on these shores, Māori society was not a staunchly patriarchal society like some believe it to be. Men and women each had their roles, but neither were superior to the other.

Traditionally it was whakapapa (lineage) that mattered in Māori society and who and where you were descended from was and continues to be a unique and valued aspect of Māori culture. But with Christianity came patriarchy and the roles of women were altered.

Māori women make up 51% of the Māori workforce and with many participating in tertiary education. (Ministry for women, 2021). The Māori population is relatively young, with 70 percent aged less than 40 years compared to 50% for non-Māori. (Te Ōhanga report, 2020).

Māori women play an important role in developing and sustaining the cultural, social, and economic lives of Māori communities. This is seen through studies which demonstrate that Māori women spend more time caring for others and do more voluntary and community work than non-Māori women and men.

Māori women are strong leaders, their proactive approach to social transformation is playing out across many various industries. The roles and responsibilities held by Māori women leaders extend to tribal protection and land oversight and care. The interrelationship of Māori women with land development is borne from their whakapapa but driven, at times, by political causes.

Wahine such as Meri Te Tai Mangakāhia who urged that women should not only be allowed to vote, but also to sit in the Māori parliament as members. As many Māori women owned land in their own right and were entitled to have their say in decisions affecting them.

Dame Whina Cooper by the 1930s, set up Māori land development schemes in the Hokianga region with Apirana Ngata. Later, she became the foundation president of the Māori Women's Welfare League, which improved living conditions for Māori who had moved to the cities and faced discrimination in housing and employment. Her lasting legacy was the hīkoi she led in 1975 to protest against the ongoing loss of Māori land. These wahine were courageous in their

pursuit of social justice and the return of whenua. Land development assumed land protection matters had been settled in order to allow opportunities for economic development and prosperity.

Māori women remain the driving force behind kōhanga reo (Māori immersion early childhood education), kura kaupapa Māori (Māori immersion schooling), and a myriad of other Māori development initiatives, and have actively contributed to growth and expansion of programmes and services for not only the Māori community, but for the country as a whole (Simmonds, 2011).

5.5 MAORI LEADERSHIP

Maori leadership have either traditional and contemporary cultural influences on leadership styles and practices, including western based styles.

Why is leadership important to Maori?

According to Durie (2003) leadership is to enable Maori to live and advance as Maori in their own country, to participate fully as global citizens, and to enjoy good health and a high standard of living.

Existing research has examined Māori leadership styles, including elements of humour (Holmes, 2007), mana (prestige, influence) (Te Rito, 2006), transformational leadership (Katene, 2010), authentic leadership (Greenleaf, 1996) servant leadership (Greenleaf, 1970), hūmarie (humility), (Holmes, Vine, & Marra, 2009) and mana wāhine (Māori women leadership style), in different areas of their realities (Kahukiwa, 2000; Pihama, 2001).

A person who proves to demonstrate all these perspectives, whilst having a close affiliation and attachment with whanau, hapu and iwi emerges worthy of leadership within the Maori community (Te Rito, 2006).

Katene (2010) argues that a good Māori leader is trusted by their people. Who need to have a sense of purpose and vision. Who is capable to motivate and encourage people. Katene also talks about the caring leader, who is willing to listen to others and willing to work in the service of others.

5.5 a) Traditional Maori leadership

Traditional Maori leadership timeline occurred before the arrival of European to Aotearoa. Maori leadership during this period were based on whakapapa(lineage), mana (prestige) and birth right.

Early writers on traditional Māori leadership such as (Best, 1924; Te Rangihiroa, 1949) agreed leadership in Aotearoa was the domain of males. However Best (1924), noted that there were tribal variations in respect of women leaders “it occasionally happened that a well-born woman attained a high position in a tribe, owing to special qualities of mind and heart” (p. 353).

Waka rangatira (canoe chief) and tohunga migrated with their people to Aotearoa around 1200-1350AD from East Polynesia. These indigenous people established themselves around New Zealand forming tribal groups with their own histories and genealogy(Walker, 1978).

Mead (1997) noted that whanau, hapu and Iwi became the main social groups that replaced the waka leader. Kaumatua were then the recognised leader by the whanau and hapu.

Rangatira held mana and prestige they were responsible for the well-being and protection of their people within their tribal area. Their leadership skills were utilised to ensure their people thrived and benefited. Decisions were made by rangatira and the whanau and hapu of that iwi collectively work towards goals.

The Māori way of life valued - whānau, iwi and hapū. The rangatira was responsible for his iwi, but they were only as strong as the collective strengths of each individual in that group. Tamati (2011, p. 70) notes everyone's skills, abilities and contributions are integral to achieving the collective aspiration.

Mead (1997, p. 196) describes another class of leader as the kaumatua. The kaumatua did not need to be a chief but because of mana (status) depended on whakapapa, age, wisdom and experience. The kaumatua was recognised by members of the extended whānau as their immediate leader and as such took on a leadership role in all hapū and iwi discussions on behalf of the whānau.

Traditional leadership would have overlapping roles and responsibilities. For example, an ariki was also a waka leader, iwi leader, hapū leader and kaumatua of a whānau, as were tohunga.

5.5 b) Transformative and transactional leadership

According to Burns, transformational leadership is when "leaders and followers make each other advance to a higher level of moral and motivation. And transformational leaders rely on their charisma, persuasiveness, and personal appeal to change and inspire their people. Transactional leaders also reward employees for their accomplishments; lead by active management; at the same time proactively predicting potential problems and preventing them from happening.

5.5 c) Servant leadership

Servant leaders focus on the growth and well-being of their people and other stakeholders in their organisation. They seek to help their people; they serve to grow as individuals.

Servant leadership and transformational leadership ideas are very similar. They both share a common theme: that service is the root of leadership. Servant leadership puts others first collaborators, employees, customers, community— in the hope of promoting a sense of community and shared power in decision making. Greenleaf (2002) writes, "It begins with the natural feeling that one wants to serve, to serve first. Then conscious choice brings one to aspire to lead. The difference manifests itself in the care taken by the servant— first to make sure that other people's highest priority needs are served. The best test is: Do those served grow as persons; do they, while being served, become healthier, wiser, freer, more autonomous, more likely themselves to become servants." (p. 19-25).

5.5 d) Authentic leadership

Authentic leaders work with a diverse range of people and are adaptable. Their approach embraces the value "be yourself". Their strength comes from past experiences. One key characteristic is to be self-aware and they have a high level of integrity. Their leadership style is guided by their own personality and life experiences (Avolio & Gardner, 2005).

There are four main core characteristics when looking at authentic leadership. Kouzes and Posner (2007) name these as being honest, forward-looking, inspiring and competent.

5.5 e) Maori women leadership

It is time to follow a different path to promote wahine Maori leadership. Not by focusing on male female differences and the fight against gender stereotypes, but by proposing a balance between men and women in which together they rebuild the stereotype of a leader to create leadership which is open and productive and benefits for all.

There is now far greater participation of Māori women in senior leadership positions. Henry (1994) suggests: Traditional patterns of Māori women's leadership continue to be recognised

and practised by Māori women who conform to the traditional leadership roles, that is, the rangatira, kuia and whaea. Traditional Māori women leaders are translating their perceptions about leadership into the contemporary organisational environment. (p. 200).

5.6 IDENTIFIED BARRIERS TO LEADERSHIP

Dr. Shawn Andrews (2018) findings showed the reasons for the gap between men and women are deep-seated and have existed for generations. Further, problematic beliefs and perceptions are held by both men and women.

The four types of barriers to leadership for women: structural barriers, institutional mindsets, individual mindsets and lifestyle choices.

Structural barriers include lack of access to important informal networks. Need to be inclusive with networks and social events between women and men.

Institutional mindsets include various types of gender bias and stereotyping. For example, role incongruity occurs when someone holds beliefs or stereotypes about a group that are inconsistent with the behaviour thought to be necessary to succeed in a specific role. Male nurse's vs female arborist.

Leadership behaviours, which are associated with stereotypical masculine traits such as assertiveness, aggression, competitiveness, dominance, independence and self-reliance. This association creates a conflict for women when they attain leadership positions, because they are expected to act like a leader ("male" traits) and like a woman ("female" traits).

Individual mindsets are the thoughts and behaviours women might have that hold them back. The reasons, include socialisation pressures, lack of confidence, risk aversion, valuing work-life balance or a desire to avoid politics.

Lifestyle choices include work-life balance, family choices and breadwinner/caregiver priorities. These choices are not negative, but they are considered barriers, because they contribute to the leadership gender gap.

For example, if a woman is the primary breadwinner in a household, she's usually the primary caregiver as well. On the other hand, if a man is the primary breadwinner, he is rarely the primary caregiver. This is an important distinction that families must carefully consider when discussing career aspirations. The more balance there is at home, the more balance there will be at work.

Only after these barriers are removed will women advance in large numbers to senior leadership positions.

5.7 WOMENS LEADERSHIP PROGRAMMES AND SUPPORT

Agri-Women's Development Trust: Escalator Impact leadership accelerator: leading facilitators support participants to combine best-in-class leadership, governance and personal development skills with their lived experiences.

Global women New Zealand: Activate leaders programme created by women, for women, Global Women's Activate Leaders Programme is designed to lift participants from middle management to the next phase of their career. Participants experience a journey of discovery, learning and deep development alongside an exceptional peer group.

Institute of Directors: Governance development: The Company Directors' Course (CDC) is the for directors and senior leaders reporting to boards. It's a week-long CDC course that explore the director's roles and responsibilities with other directors.

iWahine: Online iWahine Leaders Community, iWahine Unlocked, and receive inspiration, connection, and support including opportunities to lead and potential to partner. Every six weeks they run a free MasterClass "Unlock the Authentic & Powerful Leader Within You Now!".

Kellogg rural leadership programme: The Kellogg Rural Leadership Programme is for individuals who are passionate about developing themselves and contributing to their community and industry. The Kellogg Rural Leadership programme is designed to expand scholars' 'contextual intelligence' and the critical thinking required for effective leadership. It is a six-month course.

Māori women in business conferences have emerged, such as Huihuinga Wāhine facilitated by the Federation of Māori Authorities (FOMA) and MWDI-facilitated Māori women business awards.

Te Hono bootcamp: Te Hono Bootcamp is an annual, intensive programme held at Stanford University, USA. Invitations to attend are extended to those who normally hold chief executive or senior governance positions in primary sector companies, Māori agribusiness, educational institutes or government agencies. The objective of attendance at bootcamp is to create connections and build trust across the sector, increase leadership capability, connect participants to global thought leaders and radical thinkers (from the Stanford faculty and the business world) and expose them to innovative business concepts.

The Māori Women's Development Incorporation (MWDI) Established in 1987: provides micro-enterprise loans as last resort assistance for women turned away from mainstream banks. MWDI has assisted hundreds of ventures to get going, most predominantly in food and hospitality. In addition, wāhine Māori have also been provided capacity building assistance by way of 'hinepreneur' coaching and training.

Poutama Trust: is a charitable trust that facilitates Māori business development with Māori women. It provides investigatory assistance by way of financial support to undertake feasibility studies, market investigation and/or capability development and business growth.

This section has discussed both governance and leadership development programmes because executive management are feeders to membership on boards. This suggests that there is a correlation between women's representation on boards and in executive management. Low representation of women on governance boards is indicative of low numbers of women CEOs and in executive management positions. Despite the high participation by women in the New Zealand workforce and tertiary education, it shows that the more senior the position, the lower the percentage of women in positions of leadership across all sectors of the economy. Women in New Zealand are clearly coming up against barriers that hinder their advancement to leadership positions.

6.0 FINDINGS

Wolfgramm and Henry (2015) studied a group of successful women in the creative sector and found that culture, whānau and Māori identity were strong influences on their careers and leadership, but that training and education were also important.

The primary aim of this research project is to explore how to enable more Maori women in the Primary sector to become leaders and influential voices in Aotearoa.

The interviews emerged four major themes:

- The importance of Ko wai koe? No hea koe?
- Whanau and whanaungatanga is critical to Māori leadership.
- Whanaungatanga (Networking) is essential with manaakitanga.
- What about rangatiratanga in your learning?

6.1 CONCEPT ONE – The importance of Ko wai koe? No wai koe?

During mihimihi each wahine shared their pepeha, which is an introduction that establishes their identity and heritage. This was done by asking ‘Ko wai koe? No wai koe?’ On the surface this question asks who are you and where are you from? On a deeper level it is asking what waters are you and from where do your waters flow from? This is Mavis pepeha:

Ki te taha o toku hakui, a Josephine Whanarere,

Ko Ruapehu te maunga,

Ko Whanganui te Awa,

Ko Atihaunui a Paparangi te iwi.

Ki te taha o toku papa, a Punga Paewai,

Ko Ruahine te maunga,

Ko Manawatu te awa,

Ko Rangitane me Ngati Ranginui nga iwi.

Tihei Mauri ora!

Mikaere (2011, pp. 285-286): urges “that whakapapa embodies a comprehensive conceptual framework that enables us to make sense of our world. It provides us with guidance on how we should behave towards one another and it helps us to understand how we fit into the world around us. It shapes the way we think about ourselves and about the issues that confront us from one day to the next”. If you know who you are and where you are from, then you should know where you’re going.

Within whakapapa are concepts, values and practices that enables us to project ourselves with confidence into the future. More than simply genealogy, whakapapa is a relational and multiply layered term. Whakapapa, then, is much more than ‘genealogy’. It is an intricate web of connections, intersections and relationships.

Tūrangawaewae are places where we feel empowered and connected a ‘place of belonging’. They are our foundation, our place in the world, our home. People have rights and obligations to a certain place because of their links through their parents and their ancestors. Your tūrangawaewae gives you a home base on a pa or marae. It gives you the right to speak as tangata whenua on that pa or marae. Ukaipotanga speaks of knowing where your roots are and being loyal to them which is very similar to turangawaewae. Tūrangawaewae and ukaipotanga gave the wahine a place where they felt empowered and connected to a place of belonging.

The pa or marae, was a core activity in the lives of the wahine and they spoke proudly of their turangawaewae. Kiriwaitingi and Mavis response:

“My mum is from Whakarewarewa and my dad from Ohinemutu. I grew up at the pa at Whakarewarewa and Ohinemutu”.

“Kaitoki was a lovely place to grow up. There were neighbours all around because it was a marae settlement, a pa settlement, so we grew up with others”.

Through knowing their whakapapa, they gained their tribal identity, history and knowledge about where they come from and where they belong. Through whakapapa they link their connections to their turangawaewae (place to stand) or ukaipotanga.

The source or the stepping stone of leadership began from their ukaipotanga (nurturing and protection) and turangawaewae (place to stand) and was sustained and established by their connection to their whakapapa (genealogy, descent) and guided by whanau expectation and loyalty.

“Maori are shareholders in land assets all over the place. I first got into governance because an aunty of mine kept telling me to add up because Uncle was too sick and he couldnt go to

the land hui. I went to the hui and i ended up being nominated as the secretary, then your on the committee”.

Why did you put yourself forward? Kiriwaitangi and Tina response:

“People deserve to have a better choice and option. It’s not for the pay, flames and glory!”

“Raukawa leadership was for male and female, when I was growing up. It was to instill Leadership”. (Te mana o te marae)

Again, whakapapa and connecting to whenua influence the governance work these wahine toa do for their whanau, hapu, Iwi and/or Maori.

Mavis Mullins: Previously sat on Landcorp board; A member of the Mid-Central and Wairarapa District health board; Massey University Council; 2degree Mobile; Aohanga Incorporated then currently Atihau Whanganui Incorporated; Poutama Trust; Rangitane Tu Mai Ra and Taratahi.

Tina Wilson: Appointed Director of Trade (Trade Commissioner) for New Zealand based in Taiwan. New Zealand Trade and Enterprise’s (NZTE) based in Taipei. Member of Massey University New Zealand; Co-chair of Tupu Toa, Chair of Te Iwi o Ngati Tukorehe Trust; a member of the Te Hono movement; alumnus of Stanford University Executive school; Te Hono governance board.

Kiriwaitangi Rei: CEO of Maori Investments; Chair of Putauaki Trust; Ngati awa group holdings; Bay of Plenty Rugby Union; Deputy chair of the Maori Kiwifruit Growers Forum; Kaikoura Gold kiwifruit development GP limited, Tapatahi Limited Partnership, Tarawera land company Limited; Waiu dairy limited partnership.

What is your purpose?

“I am a farmer; I am a person of the land. I love the energy of the land. My whakapapa from Whanganui tells me Ko te awa au, ko au te awa! (I am the river and the river is me!)

I am a mother and a grandmother. I have seen the struggles of our people in the world and particularly our Maori women. This has made me so motivated to be an exemplar for my sons and daughters, mokopuna, whanau.

Land and our future generations take you to a place where the vision and horizons are long, I call this a space where we make mokopuna decisions.

These are my core reasons - our Taiao”

“I knew it was a token position, I didn’t care, I did the best I could. I was a lone woman doing good things for Maori”. Tina.

Whānau is a social collective group connected through whakapapa (common ancestor) or as the result of a common kaupapa (purpose) (Te Puni Kōkiri, 2005).

“Whanau and mahi are one and the same. I love my work and my work doesn’t feel like work. Our whanau are involved in a number of our businesses”. Mavis

The wahine toa participates had whanau members who were role models such as nans, koro, mum, dad, aunties, uncles, cousins, brother and sister. These whānau members provided guidance, support, strength, courage, shared knowledge and challenged them.

“Not to have fear to do stuff. With my older brother and sister, I was fearless”. Tina

“My role models were my Mum, Dad and my aunties and uncles”.

6.2 CONCEPT TWO – The importance of whanaungatanga to develop leadership.

Whanaungatanga is a relationship between a collective group that is connected through shared experiences which provide individuals in the group with a sense of belonging. (Moorefield, 2011). Whanaungatanga is about people, relationships and expectations. Individuals don't need to be directly related through whakapapa. This concept extends to individuals to whom one develops a close kinship such as a school, sport team, kapahaka group or workplace.

“Most of the people who came to work for Dad were whanau from either up the river, or Rotorua, or local. It was always very much that whanau thing. Even though the environment has changed we still work hard to maintain that feeling of family because it worked so well back then – and it still works really well now. We were a big whanau even though not everyone was related to each other. I was so lucky to have a big whanau”.

All these wahine had networks and support groups that also helped them with their wellbeing in certain phases of their lives and careers. They all were apart of the Te Hono bootcamp which is held at Stanford University. Two of the wahine are involved with Poutama trust and two are connected through NZTE

“Poutama trust 97-98 had a Maori network conference. It was a great mauri top up. Everyone knew everyone”.

“Te Hono boot camp: It's the who's who. Mixing with people like Damien O'Connor and little me. I was lucky as my best friend was going too. We made it and it was wonderful. It was an amazing experience. Keeping it real”.

“2013 Stanford was life changing. We were loud and proud, Maori women, Maori business with depth and attitude and shared a few nights with the guitar. Committed to the end and held the course, a direct approach to Maori women leadership”.

These relationships were formed from the experiences they shared in the value of whānaungatanga, however manaakitanga is used to care, nurture and support. Because they all walk in the same shoes in their careers and the act of balancing family life, they have a really strong sisterhood bond.

“My balancer though is my network of sisters, other like-minded women who I can just be me with. My tribe - Liz, Tina and a couple of others are my tuara (back)”.

“My tuakana Mavis and Liz “Take your sisters with you so you can share your crazy”.

6.3 CONCEPT THREE – The importance of manaakitanga to leadership

Manaakitanga is a powerful way of expressing how Māori communities care about each other's wellbeing, nurture relationships, and engage with one another. Extending manaakitanga requires aroha, respect, humility, kindness and honesty. The value of manaakitanga is often expressed through the responsibility to provide hospitality and protection.

An extension of manaakitanga is the concept of aroha (love, in its widest sense). Aroha can mean respect, concern, hospitality, and the process of giving. Aroha is reflected in the way that tangata whenua volunteer to provide hospitality, in the way that manuhiri become part of the tangata whenua and share in the duties of the day and, more importantly, in the way that people relate to one another.

A workplace culture is the shared values, belief systems, interactions, behaviours and traditions that people in a workplace share. The work environment and culture in your organisation is important. It drives engagement, impacts happiness and satisfaction, and affects performance.

“A good work culture example is the ‘Culture capability plan’ It has a Maori platform; connects all 40 offices; It's our lens; our welcome; and the program is amazing. Its manaaki and aroha”. Tina

6.4 CONCEPT FOUR – The importance of rangatiratanga of learning

Rangatiratanga in the context of education and training refers to the processes of independent thinking and actions, and being part of determining one's decisions for learning. Each of the wahine have engaged in tertiary education and either have a degree in Bachelor of Commerce (B.Com.) Accounting, Bachelor of Maori, law degree, Bachelor of Social Science, Bachelor Arts (Honours) and a Master of Business (MBA).

Learning is an on-going and life long process. It encompasses the “whole cycle of a person’s life” (Sharples, 1994, p. 18). We continue to learn through experiences, participation, observation and listening. As expressed by Mavis and Kiriwaitangi

“Never ending. Lifelong learning. Not all learning is in a classroom or on line. Learning is all around every day. But sooner or later you do need a tohu (qualification).” “My MBA was unfinished business. It made me realise the language of business, the language of the sector, that everything that we did have a name now”.

Global women *“I like to create a disruptive network, feel uncomfortable, it feels rewarding. I’m use to feeling uncomfortable, try it, you might like it. I think Maori, most of the time like their own company”.*

7.0 DISCUSSION

The primary aim of this research project is to explore how to enable more Maori women in the Primary sector to become leaders and influential voices in Aotearoa.

The finding

If you know who you are and where you are from, then you should know where you’re going. Your cultural identity through pepeha, whakapapa, ukaipotanga, turangawaewae and whanau.

Whakapapa, or genealogy (dating all the way back to the origin story), is a fundamental principle that permeates the Māori culture. The recitation of whakapapa is a critical element in establishing identity.

The source of leadership began from the ukaipotanga (nurturing and protection) and turangawaewae (place to stand) and was sustained by their connection to their whakapapa (genealogy, descent) and guided by whanau expectation. Whanaungatanga is critical to Maori leadership as it created relationship and networks through manaakitanga. Rangatiratanga of learning was also important to wero (challenge) one’s self.

This is illustrated in how they established and sustained connections to their whakapapa and how whakapapa and connecting to whenua influence the mahi (work) they do for their whanau, hapu, iwi and/or Maori.

The interviews emerged four major themes:

- The importance of whakapapa, turangawaewae and ukaipotanga. Ko wai koe? No hea koe?
- Whanau and whanaungatanga is critical to Māori leadership.
- Networking was essential with manaakitanga.
- What about rangatiratanga in your learning?

Traditionally, Māori collective identities were structured around whakapapa (Rangihau, 1975). This concept is still the same today. Whakapapa, turangawaewae and ukaipotanga gave the wahine purpose to engage and enabled them to enter into leadership roles. This was sustained by their connection to their whakapapa. Tūrangawaewae and ukaipotanga gave the wahine a place where they felt empowered and connected to a place of belonging and unity. Whanaungatanga is about relationships and expectations. This doesn’t have to be whānau that is

directly related to their whakapapa, but those who feel like kin due to shared experience or known as kaupapa based whanau. Shared experiences strengthened and helped provide positive relationships. Whanaungatanga is a foundational value in Māori culture. With relationships, people, and connections central to Māori and Māori wellbeing, without it, you can fall into a cycle of disconnection, disillusion, antipathy, and loneliness.

Whānau relationships and connections with wider groups of people through whakapapa are likely to be more resilient and enduring especially in times of adversity when people need to be there to support each other. However, there are other challenges many whānau experience, often leaving them isolated and disconnected not just from society in general but also from Māori society. In these instances, having advocates, practitioners, or researchers who are also whānau is likely to provide a bridge or link that facilitates a reconnection to wider whānau and Māori society

Whanaungatanga includes aroha (love), a spiritual dimension and bonds that acknowledge heritage (Pere, 1997). Cheryl Rau (2002) acknowledged whanaungatanga as a pedagogy that suited Māori and empowered leadership through collaboration. When team members are allowed to hold on to their heritage and work in a respectful workplace it allows new meanings to evolve around a shared goal. Durie (2003) finds these are important aspects of any leadership where it is about the health of the whole community.

In order for any wahine to thrive, no matter what their cultural heritage, they needed to feel as though they are part of a collective; that they have a place they belong, and strong connections with those they consider whānau. This doesn't have to be whānau that is directly related to their whakapapa, but those who feel like kin due to shared experiences.

Manaakitanga is hospitality, support and care of others. Policies written within an organisation will protect and nurture their employees. Manaakitanga is a powerful way of expressing how Māori communities care about each other's wellbeing, nurture relationships, and engage with one another. Extending Manaakitanga requires aroha, respect, humility, kindness and honesty.

Rangatiratanga in the context of education and learning refers to the processes of independent thinking and actions, and being part of determining one's decisions for learning which was important.

8.0 CONCLUSIONS

The primary aim of this research project is to explore how to enable more Maori women in the Primary sector to become leaders and influential voices in Aotearoa.

This paper explored where the source of leadership began. It began from the ukaipotanga (nurturing and protection) and turangawaewae (place to stand) the stepping stone that enabled leadership was sustained and driven by their connection to their whakapapa (genealogy, descent) and guided by whanau expectation. Whanau gave purpose, guidance, support, confidence, identity, wellness, aroha and manaakitanga. Rangatiratanga of learning gave knowledge, skills, confidence to flourish. Whanaungatanga which is critical to Maori leadership created relationship and networks through manaakitanga that gave wellness, skills, confidence, development, support, strength with aroha.

9.0 RECOMMENDATIONS

“Ma tou rourou, ma tāku rourou ka ora te iwi”.

“With your food basket and my food basket the people will thrive”.

This whakataukī encapsulates the notion that while working in isolation might result in survival, working together can take people beyond survival and onto prosperity.

The recommendation is to enable Aotearoa is to find a kiwi solution for creating paths for successful women and find a new pathway for business forward bringing together the best of Maori and other cultures for a unique Aotearoa organisation culture.

1. The concept of whanau, turangawaewae and the use of Maori values such as manaakitanga, whanaungatanga and rangatiratanga should be adopted and aligned into company policies in an organisation.
2. Actively engage all wahine to lead at different levels in an organisation through whanaungatanga. Genuinely build relationships, get to know your staff and their families. Create an environment where your staff will build trust and respect through manaakitanga.
3. A work culture that actively promotes Māori values such as whanaungatanga, manaakitanga, rangatiratanga in the workplace will be beneficial to employees, especially the majority of Maori that are employed into the entry level jobs in the rural work force. Māori employees tend to support the workplace culture if it reflects their values (Hook et al., 2007), and they are more likely to show support to the employer and remain in the organisation (Haar & Brougham, 2011).
4. Helping wahine to develop their confidence is key to prepare future leaders of the organisation. Create forums where potential women employees could engage and contribute more. This would give them an opportunity to be creative, build a strong network and also pursue their interest outside of their regular work.
5. Leaders in influential roles who reflect their employees are said to create a space that enables a sense of belonging. This would include a culturally safe space that is supported by staff. Groups said they want their circumstances understood, for their strengths to be seen, and a manager who believes they can be successful.
6. Tuakana and Teina mentors and sisterhood networks. Building relationships with peers, senior management and mentors are key to career success. One way to do this is to connect junior women with senior women leader mentors and to encourage networking opportunities at all levels. However, men mentors should be used too. This culturally relevant support programme was developed to give Māori learners a ‘sense of belonging’ (whanaungatanga) and a ‘place of belonging’ (tūrangawaewae). This will also give them an opportunity to interact with and show their presence to the senior leadership while working on specific tasks. Also, this will help them to create networking opportunities regardless of the level of the employees.
7. Currently, I see a lot of white men in leadership roles I feel we need to identify and celebrate more Maori women leaders and enhance their visibility. They can have session for the women employees to interact with senior Maori women leaders and gain first-hand knowledge about work, personal life, difficulties and experiences they faced on their journey to become leaders.

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11.0 APPENDICES

11.1 LETTER TO WAHINE TOA PARTICIPATES

Tena koe

Nga mihi maioha kia koe

Ko Maungapohatu te maunga

Ko Ohinemataroa te awa

Ko Tauarau me Waikirikiri nga marae

Ko Ngati Rongo me Hamua nga hapu

Ko Mataatua te waka

Ko Tuhoe te Iwi

Ko Sharleen Temara ahau

I am asking if it is possible for you to participate in my research project, which is a requirement to complete my Taitokerau Kellogg's Rural leadership programme. The focus of this research project is on exceptional Māori Women leaders in senior leadership roles and influential voices on Primary sector boards.

The purpose of the research

The primary aim of this research project is to explore how to enable more Maori women in the Primary sector to become leaders and influential voices in Aotearoa.

The area for investigation includes the following:

- Identify whether upbringing and significant people and events influenced the career path that they took.
- Identify their leadership style, skills and values that these leaders bring to their roles within their organisation that is unique, specifically as Maori women.
- Identify challenges they face during their leadership journey.
- Identify strategies they used to overcome and/or navigate these challenges.
- Identify what more did they need to be an influential voice on Primary sector boards.
- What mechanisms are employed to ensure the transmission of leadership across generations.
- How best are wahine Maori leaders grown.
- Explore what this means for the future of wahine Maori leaders.

In asking these questions I hope to illuminate common themes in your personal experience and perspective as a wahine Maori leader in the Primary sector and/or boards that will help me answer my question how to get more wahine Maori become leaders in our Primary sectors.

What's involved for participants?

In this project, I would like to discuss your experiences, perceptions and reflections of your conduct and performance in your leadership role, specifically as a Maori woman. It will involve a one-to-one interview, either by zoom or for about an hour, this could go longer if necessary. I will take notes and seek your approval to record the conversation by digital recorder.

What will happen with the information? You will have the option of whether you wish to be identified or not. Private and confidential information will remain confidential. Data will be password-secured on my computer and identities will be protected by using pseudonyms instead of real names. I will be the only person who will have access to the data collated. All caution will be taken to ensure any sensitive information is treated appropriately.

If you take part in this research project, you have the right to:

- refuse to answer any question(s) or completely withdraw from the research;
- after completion of the interview, retract all your data from the study without any explanation; and
- be given access to a summary of the key findings after completion of the study.

I will verbally ask your permission to allow me to use the information you provide to conduct my research. I will also require your consent to record your interview. This is to ensure I don't miss any valuable sharing of information. All information will be secured throughout the duration of this project and destroyed at the completion of my Taitokerau Kellogg Rural Leadership Programme.

Can you please let me know as soon as you can if you are able or unable to participate, so I can organise an interview via zoom or phone or a backup plan.

My contact details are:

Email: sharleen@onyxhorticulture.co.nz

Cell phone: 021963498

I eagerly await your reply

Kia haumaru to noho me to whanau

11.2 THE INTERVIEW WITH WAHINE TOA PARTICIPATES

Mavis Mullins

Whakapapa to Rangitane, Te Atihanui a Paparangi, Ngati Ranginui

Born and Bred in Dannevirke in the Central Hawkes Bay. A mother of four, with two daughters and two sons. A grandmother to 16 mokopuna with one on the way, and a great grandmother of two. Mavis is a farmer. She and husband Koropiko bought the family shearing business, Paewai Mullins Shearing that was started by her koroua.

In the late 1990s Mavis was appointed to the board of Landcorp – a role she held for seven years. Since then, she has been a member of the Mid-Central and Wairarapa District Health Boards and the Massey University Council. Her past governance roles have included 2degrees Mobile and Aohanga Incorporation, and she currently chairs Atihau Whanganui Incorporation, Poutama Trust, Rangitane Tu Mai Ra and Taratahi.

What was your upbringing? My childhood was spent at Kaitoki, just outside Dannevirke. My Dad was Punga Paewai and he farmed ancestral land that came through his mum, Mavis Barclay. Dannevirke was my dad's turangawaewae. My Mum was from Kaiwhaiki up the Whanganui River.

It was one of those great upbringings where there was sheep and lambs and feeding out at the back of the tractor and walking to school. No car to pick you up, so you walked home in the rain and played in the puddles and stuff like that. Kaitoki was a lovely place to grow up. There were neighbours all around because it was a marae settlement, a pa settlement, so we grew up with others.

When we were growing up, rugby and shearing were the centre of our universe. I grew up with six siblings.

Yes. Sheep and beef. And this goes way back to our grandparents. Farming then wasn't farming now. To supplement the farm income, they all went shearing and scrub cutting. As kids we had a wonderful time roaming around between the sheds and the shearing quarters, and everyone was aunty and uncle.

Most of the people who came to work for Dad were whanau from either up the river, or Rotorua, or local. It was always very much that whanau thing. Even though the environment has changed we still work hard to maintain that feeling of family because it worked so well back then – and it still works really well now. We were a big whanau even though not everyone was related to each other. I was so lucky to have a big whanau.

Business was always there in our family, and the shearing was a big part of it. We didn't have an office. That was the kitchen table. And there were no office hours, so the phones could be ringing at all hours of the day or night.

We heard the reo as we grew up. But it wasn't always around us. Up the river was different. We were always left out because, without the reo, we didn't know what the heck was going on there. But that's why you have cousins. They let you know.

The reo didn't really come back into our whanau until we had children and kohanga reo came about.

Schooling?

My schooling was not as flash as you guys but I went to Dannevirke South School. My dad's family were of the Mormon faith, I was lucky to be able to go to Church College in Hamilton. That was a fantastic time. Even though I didn't like being away from home, it really was a home away from home. I mixed with a whole range of people from as far afield. The Mormon Church had

spread into the Pacific, so Tahitians and Rarotongans were there too. It was a real mix. And with American teachers, it was something quite different.

I had five years there, up to the 7th form – and then I ventured out into the world and went to Wellington to attend Victoria University. I didn't last long there. It was just too much too soon. I was born and bred in Dannevirke, so it was a closed netted, protective, embracing kind of environment. Church College was pretty much the same. And then, all of a sudden, off to Wellington where there was none of that.

Also, it was a very political Wellington back then with Nga Tamatoa. And some of the Maori leaders we recognise today were young people I remember back then. They were very strong advocates. But to me that was almost threatening. It was just too scary for me at that stage. I had no appreciation of it. I just didn't get it. So, I ended up going back home.

That's where I met my husband. He was working for my dad. Dad and his brothers were shearing contractors and there was this very handsome young presser who caught my eye, Koro Mullins. And the rest is history.

After Koro and I got together, we travelled around as gypsies, him with his handpiece. That was great fun.

Business

In our mid 20's, we came back home and bought a little bit of land and started farming.

From food you have enterprise which is special to me.

When Koro and I bought the shearing run off my dad and his brothers, we really did have a desire to make things a bit different. I guess a lot of that came from some of my varsity friends, and others too, who weren't impressed by the shearing life. They'd say: "Oh yuck".

But when we looked at the shearing world, we could see that preparing the national wool clip for sale was a huge, multi-million-dollar business – and we came to appreciate and value the skills of the people engaged in the work. We tried to bring a different feel to it. Language is powerful. Instead of being a lousy rousie, you became a wool handler. Instead of being a ganger, you became a team manager. A shearing gang is a team. And we encouraged people to dress appropriately for work.

We ended up with a little retail store with all the right gears that our staff could purchase. On tick. Then they would work the debt off. But at least people started to get that sense of pride. Get some mana back.

That was exciting stuff doing all of that – and we achieved ISO9002 which is a global quality management system. Some people said we were dumb doing that for shearers, but we thought, We're worth it.

All that was special for those people who haven't had chances. Or choices. It's a neat thing when you can help give them a bit of pride and mana in their endeavours.

We got very involved in training and we still are. It's about giving people qualifications. Back in the day, it was a lot of work converting training to unit standards. But it's here now, it's much better, and it's well used and well respected.

Back when I was starting out, and Dad was contract shearing, probably 90 percent of the staff were Maori – and people did look down on you if you were in the shed. In particular, if you were a woman. That really gutted me. And I thought I want to make something happen, and then, if my girls choose to work in the shed, they'll never feel they're being looked down on.

It's really been about our children and, in particular, our daughters. And, when you have a family business that recognises the staff as whanau, then everyone is included, and it just grows into something bigger.

I did a lot of wīwī and wāwā (weaving and intertwining) pathways during my life time. Embrace it. Go left, right or straight ahead. Home, married and had children. I was a wool classer, shearing, shed life, food, living was everything.

I was juggling the contract shearing business and four young children when I decided to take on an MBA. The MBA was the opportunity to fill in some of those gaps.

MBA at Massey Why?

1. Unfinished business
2. Made me realise “ Language of business”
3. Language of the whole sector
4. Everything that we did had a name now.

MBA made me understand what I like to do. I am:

1. The big thinker
2. I see potential
3. I see the opportunity (Even on my path of wīwī and wāwā)

It was the most amazing opportunity to build the networks that have stood me in fantastic stead as I've gone through my life journey.

The value of my MBA was that it gave me the language of business, a global language. I already had the cultural understanding. Together these can be powerful business and governance instruments.

Power of language became important

1. Understanding and
2. Take those values and be brave enough to be yourself

Te Hono I went to China/States and be your authentic True self.

Some waters are deep...so you need to watch yourself.

GOVERNANCE:

As Māori, we all have some whakapapa to land somewhere, and with that you are often a beneficiary or shareholder in a land block, so going to those meetings, understanding the connection between culture, politics and commerce is kind of instilled at quite an early age, but it's something you don't appreciate at the time.

For me it's been about some of those cultural values that work so seamlessly.

I first got into governance because an aunty of mine kept telling me to add up because Uncle was too sick and couldn't go to the land hui. I went to the hui and I ended up being nominated as the secretary, then your on the committee.

I also remember being at a Maori land block board hui and at the hui Uncle telling me to turn the jug on to make a cuppa tea. That's what you did back then.

In the late 1990s I was invited by Georgina te Heuheu (Minister of Women's Affairs) to sit on the board of Vehicle Testing NZ. It was my first taste of governance at a high level and it encouraged me to do the Institute of Directors course. Why did I accept the position? I like driving and petrol. I knew it was a token appointment, but I didn't care. It made this little brown women work harder. I must of done some things alright.

I was then appointed to the Landcorp board, there was a push for diversity on state-owned enterprises, I ticked all the boxes – I was a Maori, a woman, and from a rural area with a degree. I did feel intimidated sitting around a board table filled with “high fliers” but on farm visits I was in my element. Through my shearing days I would come across people who would say thank goodness you are on there, at least someone knows what's going on, on the land. The Landcorp stint lasted seven years. LANDCORP then Massey University Council were very political. It felt like I was the bread between the sandwich most times. Government challenges.

Two Degrees mobile network shoulder tapped me to help develop the radio spectrum allocated to Maori, where I chaired the commercial arm of the charitable Maori trust set up to run the spectrum. With changing governments, starting with 9 trustees and only 2 trustees remaining, it just never worked. That stint lasted for nine years.

Then Aohanga Incorporation I chaired is a farm of about 7200 hectares of hard country on the northern Wairarapa coast with 20,000 sheep and beef stock units.

Then Ātiarau-Whanganui Incorporation is the 45,000-ha land near Ohakune: We have about 9000 shareholders. The problem is that we only know where 30% are. They were landowners now their shareholders. Everything we do is to improve the well-being of our people, and to reconnect them to our whenua and our heritage. Financially it has been performing well, music to the ears.

At the time it started as 90% of investments was redmeat. Diversity is a clever thing. It was all about spreading the risk.

Now our investments are split and diversified as a safety net. Our investments are a mix of everything including sheep, beef, dairy, forestry and honey. We have our own brand. We sell domestically and globally.

How does it make you feel? It makes you feel good, makes your people feel good. I've been serving for 12 years now. I believe to give 100% of myself to a kaupapa and it's time for me to step down.

What's your next project, if you are stepping down? Fantastic opportunity came up recently with Moana New Zealand. I wish it had come a few years earlier. I never done the fish thing before, it can be a big giver. Everyone (Maori) is a shareholder of Fisheries.

Mavis Mullins 02.10.211.

Can I please get your pepeha?

Kia ora koe

Ki te taha o toku hakui, ko Josephine Whanarere are

Ko Ruapehu to mango

Ko Whanganui te Awa

Ko Atihau a Paparangi te iwi

Tihei mauriora

Ki te taha o toku papa, ko Punga Paewai ara

Ko Ruahine te maunga

Ko Manawatu te awa

Ko Rangitane na Ngati Ranginui te iwi

Tihei mauriora

No reira, ko Mavis Mullins ahau

Ko Tamaki nui a Rua ahau

2. Can you tell me your purpose? Why do you do what you do?

I am a farmer; I am a person of the land. I love the energy of the land. My whakapapa from Whanganui tells me Ko awa te au, ko au te awa!

I am a mother and a grandmother. I have seen the struggles of our people in the world and particularly our Maori women. This has made me so motivated to be an exemplar for my sons and daughters, mokopuna, whanau.

Land and our future generations take you to a place where the vision and horizons are long, I call this a space where we make mokopuna decisions.

These are my core reasons - our Taiao

3. What Maori values do you resonate with and reasons why? Give me top five. What do they mean to you?

So many values, and they all come into play at different times for different reasons. The biggies for me -

Whanaunga - my family, our family, our community, our nation

Taiaotanga - we are a part of a greater ecosystem. It's about balance, it's about connection

Rangatiratanga - building resilience to be self-determinant

Manaakitanga - care and respect for people and planet

Ukaipotanga - our place, our home, where we can ground ourselves

4. How do you balance whanau and mahi?

Whanau and mahi are one and the same. I love my work and my work doesn't feel like work. Our whanau are involved in a number of our businesses.

I am a farmer and the land, awa and animals all help renew and refresh my Wairua, my mauri

My balancer though is my network of sisters, other like-minded women who I can just be with.

My tribe - Liz, Tina and a couple off others my tuara.

5. What do you think of education and training?

Never ending. Lifelong learning. Not all learning is in a classroom or on line. Learning is all around every day. But sooner or later you do need a tohu

6. If I can ask about a failure or struggle (leadership) and what did you do?

I try to see failure as a learning experience, what will I never do again. How do I make sure I will never do it again. As long as life is not maimed or lost, then it's not that serious! I am not afraid to seek advice, I know when it is the right thing to say sorry.

I have learnt what is worth a fight over and what is not

Tina Wilson

Tina is a proud Māori woman who hails from the iwi (tribes) of Ngāti Tukorehe, Ngāti Raukawa, Muaupoko, Rangitane ki te Wairau, Ngāti Rarua Atiawa, Ngāi Tahu. As a mother of four children, and whāea (aunty) to many, she is committed to ensuring a better tomorrow for them all.

Tina is the newly appointed Director of Trade (Trade Commissioner) for New Zealand based in Taiwan. Her role is to lead New Zealand Trade and Enterprise's (NZTE) Team based in Taipei. They help companies grow and succeed internationally. Tina commenced her role officially on the 1st January 2021.

Tina is an experienced Director and has held many Governance roles. Tina is currently on the Board (Council) of Massey University NZ. She is Co-Chair of Tupu Toa (an award-winning Internship Programme for Māori and Pacific professionals and corporate partners) and is the Chair of Te Iwi o Ngati Tukorehe Trust (Tribally owned commercial entity). Tina is an alumnus of Stanford University Executive School and a member of the Te Hono Movement - focused on unlocking NZ's primary industry sector through the shift of volume to value, through innovation and partnerships. She sits on the Te Hono Governance team. Tina is an Ex Officio Director on the

ANZ Chamber of Commerce in Taipei.

Pepeha

Ngati Tukorehu, Ngati Raukawa, Muaupoko, Rangitane ki te Wairau, Ngati Rarua Atiawa, Ngai Tahu

Upbrining

Tina Wilson is the teina and baby of the whanau. Fiona is 9 years older, brother 7 years older he went to Hatopaora.

Kukupu born and breed. Ran around with my pango cousins.

Went to Ohau school: Pakeha kids use to tell me im adopted because i looked nothing like my cousins, white and green eyes. But I didn't care what they said.

LEADERSHIP

Ngati Raukawa and Ngati Tukorehu (Turoro Royal)

Raukawa leadership was for male and female, when I was growing up. It was to instill Leadership (Te mana o te marae)

Boarding school: I was the first girl from my siblings to attend Hatohohepa. It was traditional for my Dads whanau as my Dads sister attended Hatohohepa. I was following tradition.

COURAGE: I had to be courages and Not to have fear to do stuff. With my older brother and my older sister I was fearless. (Tuakana-Teina)

AT SCHOOL:

Challenge: When a girl said I thought this school was for Maori

It made me feel that "I needed to prove myself and be better"

SPORT: Was a huge part of life Mum, Dad and whanau.

Just like many whanau. My parents did coaching in softball.

MARAE BASE leadership naturally. Harness into sporting encouraging of others.

Went away to South American AFF. (Escuela de Commercial, Argentina) I had to have Courage, be Fearless, and a trusting environment

When i came back: Cousins: You shared what you had with your cousins. " You do it and take other people with you" Then I went to VICTORIA UNIVERSITY: Maori/Accounting

It was a time to find myself. It was an important time to find my groove. Fiona is mataamua: She cut the track for the rest of us. She had done a Accounting degree and I worked for my sister, while I went to Uni. She is a financial expert. Fiona established her own practice, Parearau Chartered Accountants in 1995, and manages to juggle two children, her accountancy practice, and a number of iwi-based activities as well. It was the first chartered accountancy firm owned by Māori. The Pareārau Group provides a wide range of business services to Māori organisations. We were the treaty babies. All women default and design at that time.

MASSEY: Maori/Accounting

TUAKANA LEADERSHIP- Business leadership, Parearau leadership

A flood as there was a need for accountacy and not that many Maori accountancy businesses.

- Capability
- Left aspiration (We had no fear to share skills with others)

1996 PAREARAU was my sisters baby.

1997-98 (Temuera Hall) Poutama trust, Maori business network conference. It was a

- Mauri top up
- Meet your husband

You knew everyone.

Your leadership?

LEADERSHIP I AM A NUMBER 2. In the background

Lake Taupo funds, gave me exposure, then it was at the next level.

Investment advisory, you knew everybody, investment journey.

TUKOREHE

First women CE moana funds, private.?

GROW THIS

- Maori language
- Whakapapa
- Wangana o Tukorehe.

The reason was to man our Pae.

Moved from Poneke to Taupo then to Tuwharetoa.

I was a Maori women who supported my Maori husband with Maori kids in tow.

GOVERNMENT 80's and 90's

- Te Puni kokiri
- Maori women in Governance
- Upskilling

Poutama grant

Government sector to Private sector needed Maori representation.

Token appointment: I didnt care, did the best I could do. Doing stuff for pakeha people.

AT 30 years Ministerial appointment Great governance, all men at the begining.

Iwi investment: A lone female doing good thing for Maori.

Government role: Jamie Tutua

Unlock the potential in primary industries

2012

Need to have Maori and bring Iwi and Hapu.

2013 Te Hono bootcamp: Maori invited to go to stanford University, all senior in organisation went. A big leap of faith. Only one in financial.

IWI LEADERSHIP

Maori managemnet level

- Puhaehae
- Whakahihi

Collaboration

- Tautoko Aotearoa
- Amazing mix of people

BACKGROUD STANFORD

American cup and NZ had won the America's cup.

Catch a Taxi which was a white limosine, we were late to Stanford University for the pohiri mo nga Maori katoa. Whakawhanaungatanga, we were loud and proud, Maori women, Maori business with depth and attitude and shared a few late nights with the guitars. Committed to the end and hold the course.

STANFORD WAS LIFE CHANGING.

Whakawhanaungatanga

Direct approach MAORI WOMEN LEADERSHIP

It created tension for MAORI MEN. Maori men have big ego's. Either:

1. Suck it up
2. Puhaehae

Look after each other, Stick together

By mid week:

- Mauri and Wairua opportunity
- Partner with those who have done this before.

Values, saw where you need to position, some people changed their careers to position themselves when they came back home.

SIGNAL CHANGE: MAORI WOMEN; All of us come together kanohi ki te kanohi

Lizzy: We got to get this girl Tina Wilson. Took Peter Chris 1 year to get her. (Director of Trade)

This time was a Transitional balance

- Mana Tane to Mana wahine
- Balance household
- Are they big enough Tem was busy with mahi too, helping his people, but (He was tired). He is abit older than me. I had looked after the kids so it was alright.
- They are ok
- Move to Auckland
- Take your whole self where you go
- Force a change, how they saw Tem, it was hard to watch

When his mates would ask so are you just looking after the kids?

- Switch the odds around, its was a power struggle
- Awesome number 2 became a number 1.

Take your sisters with you. (Mavis and Lizzy)

- Share your crazy.
- This is normal
- Navigate
- Ego shift

How do you influence when your not the boss?

Succession, Bring in the right people

Lizzy established the Culture capability plan

Maori platform

- Connect our 40 offices
- Our lens
- Our welcome
- Programme is amazing

Manaaki and Aroha

1. New country
2. New organisation
3. In another country

Prepare bet possible experience in our shoes. They all saw US. Safe, Ability to build a bridge, make the change. Advisory to the CEO, economic represent.

GOOD BAD UGLY

Keep putting people on the bus.

Put people in the right seat.

Create a space

Stay too long, I dont think that MAORI WOMEN stay too long. Succession.

These were notes that I had written down when Tina was speaking. I was unable to listen to recordings as Liz forgot to push record.

Kiriwaitingi Rei

Kiriwaitingi is of Te Arawa and Ngati Awa descent.

She is the CEO of Maori Investments Limited, an asset holding company in the eastern Bay of Plenty that has an asset portfolio that includes Tarawera forestry, three kiwifruit orchards, and a retail blueberry business. Her career has included management roles in a Treaty post-settlement entity and prior to that, as a solicitor and in-house counsel. She holds a number of governance roles including Deputy Chair of the Maori Kiwifruit Growers Forum, Chair of Putauaki Trust, Ngati Awa Group Holdings Limited, the Bay of Plenty Rugby Union, Kaikoura Gold kiwifruit development GP Limited, Tapatahi Limited Partnership, Tarawera land company limited and Waiu dairy limited partnership.

Education: I did a law degree, at Waikato University, and I practiced as a Solicitor and worked for a post settlement iwi investment company before becoming the Chief Executive of Māori Investments.

I'm a mum of twin boys aged 17years. They go to Rotorua Boys. As their mother they have seen women in leadership roles and I think they will be fine. Their father has worked in agriculture; Fonterra; and Zespri.

Who stood out to you as role models? My Mum and Dad and my aunties and uncles.

My mum is from Whakarewarewa and my dad from Ohinemutu. I grew up at the pa at Whakarewarewa and Ohinemutu. I also grew up with the reo. I did haka with my mum and dad.

Mum was a haka judge during 1988. I Grew up with my grandmother saying "You know our leaders, their all-bloody crooks. That was their view.

I always thought "Why don't good people put their names forward?"

Te Arawa at that time was very patriarchy and only men could be on the board.

I remember when I was in intermediate Kathy Dewes wanted to put her name forward to be on the Te Arawa trust board. The koros told her she couldn't. She took them to court and won. That was in the late 80's-90's

My nan was all for her as for koro he was not happy.

I think she paid a heavy toll. How much of a sacrifice she made, paving the way for us women.

I also remember Ngati Whakaue (Tribal land), had an ad in the paper for nominees for the board. I told my mum and dad that I was interested and asked what do you think? They both said No? I said why? They replied with because I said so. They didn't give me a reason. Anyway, I kept thinking about it, so I asked my Aunty, she is older than my dad. She said yes go for it

Dad's brother had a problem "Your far too young"; Grandmother did not subscribe to the discussion.

Our assets are owned by all of us, 70% of young people.

Kaumataua only as the only caretakers! I've thought about this? When the waka came to Aotearoa. It was not a waka of geriatrics, I'm sure there were young people. I have a friend he sails; you need to sail into the storm to get into NZ. The best time to go is at the end of the storm. I think if our ancestors who came to Aotearoa, they were mainly young people. We need to use the wisdom of the old and the passion of the young.

BOARDS last 5 years.

Need the name of this board. Love this board, we have different experience. We are united in what we do.

Chair for Putauaki

YCO- create Maori indigenous

Geothermal

Rugby Union: Helen Fauckner was on this board. I am the second.

I enjoy it, it's about tinana, hauora, wairua and keeping our young out of trouble.

Wairariki region has a high young population. Huge women participation in rugby. It's the 3rd largest Union in the country. 2nd largest for kids.

Why? Giving back to the community.

Studies: Global women 'Women break through leaders'

I like to create a disruptive network; feel uncomfortable; it feels rewarding.

I'm use to being uncomfortable, you might like it.

I think Maori most of the time like our own company, but you don't grow.

I like to help break stereotypes.

Te Hono bootcamp: It is the who's who, mixing with people like Damien O'Connor and little me. I was lucky because my best friend Anne Hinder was going too. WE both made it and it was wonderful.

All chairs and CEO of all big companies, government departments, the big wigs.

It was an amazing experience. Keeping it real.

Executive committee for Maori on Kiwifruit board, on march 2021. Deputy chair.

Manager now for one of our kiwifruit orchards. Working at seeker for a long time. She had the most productive Seeker orchards. I kept asking her to work for us (Putauaki), but every time I asked, she would say NO. So, I kept asking her for, then I finally said to her I won't ask you again. She went home thought about it and finally said yes. So, our three kiwifruit orchards are managed by women. They all know each other, as the first wahine was their boss. It's an unusual situation, they all get on with each other. Seeker lost some really great workers.

Seeker: Industry bodies; a lot of entities; we can't be all things; our people don't want to be involved.

Rangitaiki; know what's going on; feel whakamā; feel judged when they don't understand.

Forum; need to feel safe; didn't believe in themselves; humble; didn't present themselves; you don't talk, put you in a box.

Stereotypes "Because they are Maori, they don't get promoted."

It's like when you trial for netball, you need to present yourself; you need to perform.

I think it's called unconscious bias.

Sometimes my mother would tell me to shhh....

There are fantastic OPPORTUNITIES for our rangatahi

There are so many rangatahi can be accountants; whatever

Maori: We are TV workers

Not the consultants, we don't have enough of our own. We need more consultants.

My sons: They will be working on an orchard not far from where we live. They need to get their hand dirty. No not one of our orchards.

Why did you put yourself forward?

" People deserve to have a better choice and option" "It's not for the pay, flames and glory".

I was at a Trust AGM board meeting and a nominee was known for dishonesty. He wasn't convicted thou. I thought to myself how could they accept his nomination I couldn't believe it.

Did you get it? Yes

Ngati Whakaeue trust board AGM, a nominee was known to be dishonest, he wasn't convicted thou. I thought to myself how could they accept his nomination. I couldn't believe it.

How many of our trust have this problem?

Skills: You need trust, need to be honest and have a few brains. All I hear is my mum, dad, grandmother in my head.

If you want it? Do it yourself. Be the change. Teresa

On our orchards: We are looking at Paru kore and trying to build Matauranga Maori.

Get rid of plastics, Maramataka when we harvest etc... looking at wind, be in tune with nature and Taiao.

Incorporated world view: Why don't we have Maori manage our orchard. One step at a time; one step at a time.

Not just our men are the challenge, so are our Maori women.

We were having a powhiri at the factory, then a whakatau. I was also the MC. I don't like public speaking but I had to do it and I am the chair of Putauaki. The women were sitting on the back chairs, a pakeha director was sitting at the back and these other men that I don't know was sitting in the front, I sat in the front of the row because I was the chair but it was hoha as the MC to go back and forth from the back. This kuia keeps telling me "I te takahi ahau I te mana o Ngati Awa". Waaka Vercoe said to the kuia "Kei te pai she is sitting where she is". It was like she had a bee in her bonnet.

We had tamariki and young girls there too. What examples are we sitting in front of girls? It's not a Marae. It's not always our men it's our women too.

11.3 GLOSSARY

| | |
|----------------------|--|
| Akiaki | encourage |
| Ao | World |
| Aotearoa | Land of the long white cloud or New Zealand |
| Āpitiḡanga | Appendice |
| Ariki | Paramount chief, high chief, chieftain, first born in high ranking family |
| aroha | love |
| Atua | God |
| awa | river |
| haka | Maori dance |
| hakui | Grandmother |
| hapū | descent group, clan; modern meaning: section of a tribe, sub tribe; literally: to have conceived |
| hīkoi | Walk, march |
| Hineahuone | Earth formed maiden |
| Hine nui te po | Great women of the night |
| Hinetītama | The daughter of Tane Mahuta and Hineahuone |
| hui | Meeting, assembly, coming together |
| hūmarie | Humility, humble |
| Iwi | Set of people bound together by descent from a common ancestor or ancestors; literally means bone; modern term is tribe |
| kai | food |
| kāinga | Home, place of abode, |
| kaitiakitanga | guardianship and protection |
| kanohi | Face, eye |
| Kapa haka | Maori dance group |
| karanga | Call out, summon that occurs during pohiri |
| kaumātua | elder, senior man or woman, community leader |
| kaupapa | theme, basis, philosophy, plan, principle, project, proposal, proposition, subject and topic |
| kawa | tribal protocol followed on a marae; ceremonies of greeting and farewell |
| ki | to |
| Kohanga reo | Maori language nest, Māori immersion early childhood education |
| Koro/koroua | elderly male, grandfather, male elder |
| kotahitanga | Unity |
| kuia | Elderly women, grandmother, female elder |
| kupu | Word, words |
| Kura kaupapa Maori | Māori immersion schooling in primary school |
| Kurawaka | The pubic area of Papatuanuku |
| mahi | Work |
| mana | authority, power, psychic force, prestige |
| Manaaki/manaakitanga | Manaakitanga derives from two words - 'mana' and 'aki'. Mana is a condition that holds everything in the highest regard. Aki means to uphold or support. to support, take care of, give hospitality to, protect, look out for; show respect, generosity and care for others. |
| Māori | Indigenous people of New Zealand |
| Māoritanga | Māori culture, including the identity, values, traditions, practices and beliefs of the Māori people |
| Marae | open space or courtyard where people gather, generally in front of a main building or meeting house; forum of social life; modern meaning: the complex of buildings surrounding the courtyard and the courtyard itself |
| mātaamua | Eldest, first born |
| matauranga | knowledge |

| | |
|-------------------|--|
| mauri | life principle; material object that is a symbol of the hidden principle protecting vitality |
| Mihi or mihimihi | to greet, pay tribute, acknowledge, thank you |
| moko | Tattoo on face or body, grandchild |
| mokopuna | Grandchild or grandchildren |
| nga | the |
| pā | fortified refuge or settlement |
| Pākehā | non-Māori, usually of British ethnic origin or background, European |
| Papatūānuku | Earth mother |
| Pepeha | Pepeha is used in a Māori context and has a formal basis, but the idea is universal. Everyone has a pepeha which links them to their ancestors. It's like a story that connects you to your waka, your hapū and iwi. It identifies important places like your maunga, awa and marae. |
| pohiri | A Maori welcoming ceremony |
| rangatira | well-born, well-bred person; chief, male or female; leader of a tribe |
| rangatiratanga | domain or autonomous authority of the rangatira, sometimes sovereignty; chiefly qualities of a rangatira |
| reo | Language, speech |
| roopū | Group, team |
| rua | two |
| Ruatoki | Is a district in the eastern Bay of Plenty of New Zealand, just south of a small town of Taneatua and approximately 20kms south of Whakatane. |
| rūnanga | tribal or public assembly, conference, council |
| tahi | one |
| taiao | world, earth, natural world, nature, country |
| Tāne Mahuta | Son of Ranginui and Papatuanuku. God of the forest |
| tangata | human being, person |
| Tangata whenua | literally: person or people of the land; people belonging to a tribal region; hosts as distinct from visitors |
| tapu | sacred; under religious restriction |
| tautoko | support |
| te | the |
| teina | younger sister (of a female), younger brother (of a male), cousin (of the same gender of a junior branch of the family) |
| tikanga | customs and traditional values |
| Tiriti o Waitangi | Treaty of Waitangi |
| toa | strong, brave, warrior |
| tohunga | priest; expert in traditional lore; person skilled in specific activity; healer |
| toru | three |
| tuakana | elder sister (of a female), elder brother (of a male), cousin (of the same gender of a more senior branch of the family) |
| Turangawaewae | A place to stand |
| Ukaipotanga | a place to belong where you have purpose and are important. Where you gain strength and energy |
| utu | revenge, recompense, reward, price, payment; repayment in goods; retribution in battle |
| wahine | Women, woman |
| wairua | the spirit or soul |
| wairuatanga | spirituality |
| waka | canoe |
| wananga | institute |
| wero | challenge |
| whaea | Aunt, aunty |
| whakapapa | genealogical table; to recite in proper order; literally: to place in layers |
| whaikōrero | speech |

| | |
|----------------|---|
| whānau | extended family group; to be born; modern meaning: family |
| whānaungatanga | kinship, relationship, sense of family connection |
| whare | House, dwelling |
| wharekai | Dining hall |
| whare tangata | House of humanity |
| whenua | literally: afterbirth; land, ground, earth, a country |