

Mā te mōhio, ka marama, know and become enlightened:
The mentorship journeys of Māori women leaders who are
empowering future generations.

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Tirohanga whānui o tōku kaupapa: A overview of my PhD

- **Origin of my PhD:** Developed from my Master's thesis on Māori women's leadership and wellbeing.
- **Identified:** Mentoring was a common theme for leadership development and skills (Ruru, et al., 2017).
- **Decision to explore further:** The mentoring experiences of wahine as a PhD kaupapa.



Tirohanga whānui o tōku kaupapa: A overview of my PhD

Research question:

What are the experiences of wāhine rangatira (women leaders) in mentoring?

Aim of the study:

**To develop a by wāhine for wāhine model of mentoring
To contribute to Māori leadership literature**

Contribution:

**To the Rāpua Te Ara project
To highlight the contributions of wahine**

The qualities of a leader, male or female have been explained in terms of someone who can weave, raranga, a group of tira, together. Weaving involves working with the tension to get the right balance, fit and form
(Spiller, 2021, p.119)



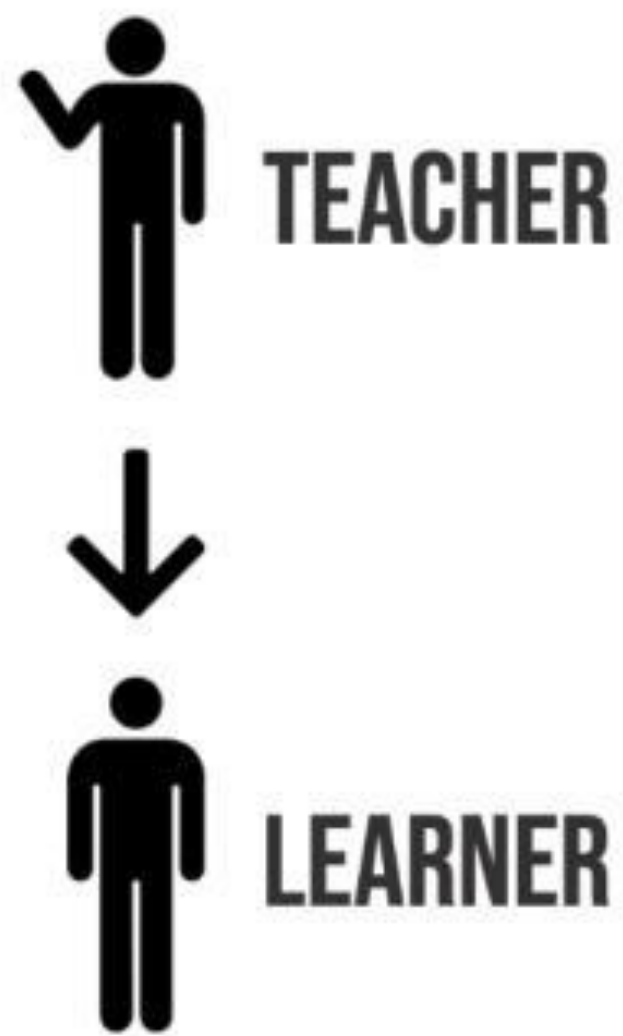
Artwork: Harmony Clark, 2024

Mana wahine theory

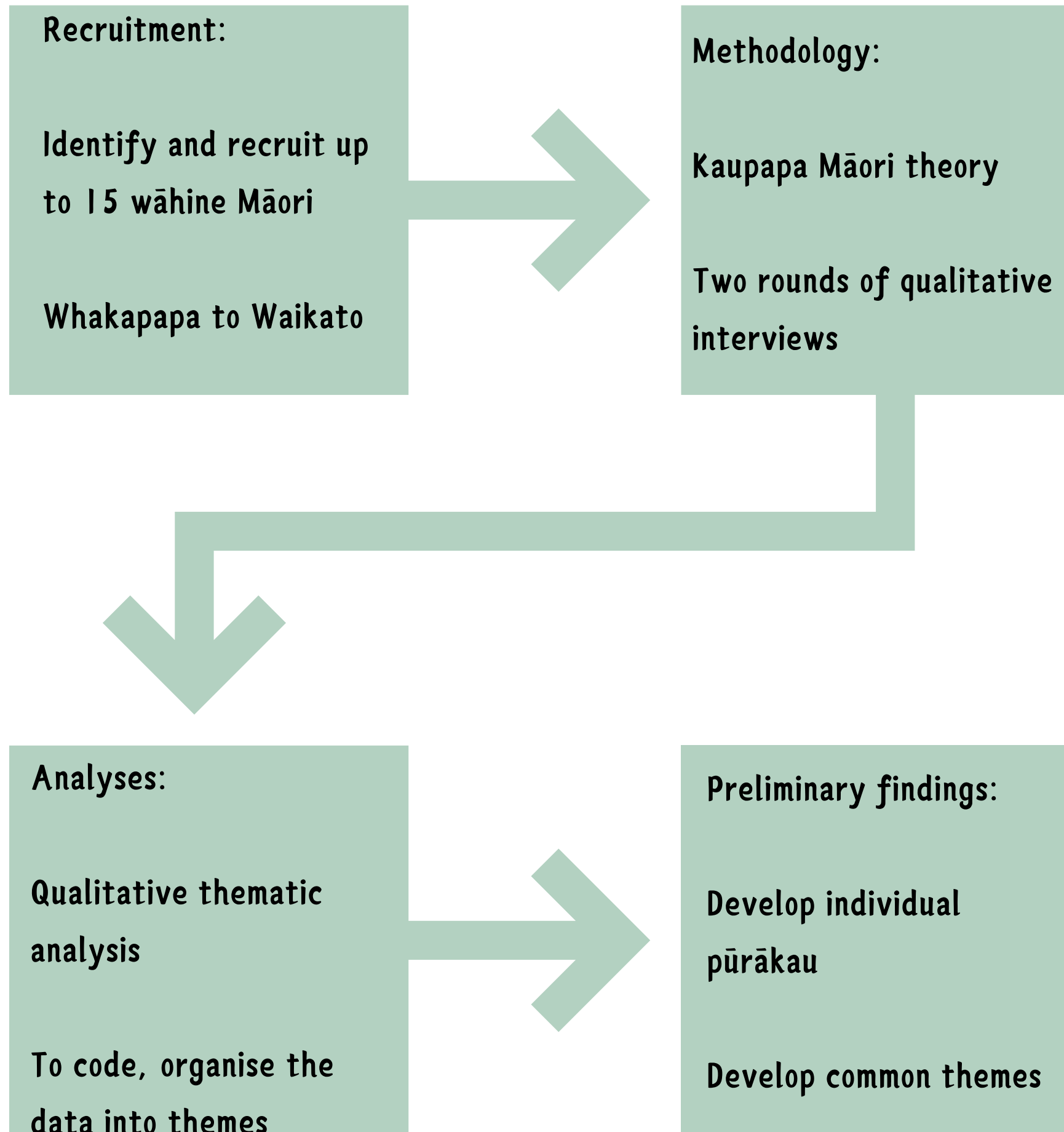
- Mana wahine theory encourages Māori women to use their mātauranga (knowledge), thoughts and experiences,
- Mana wahine recognises wahine as; kaitiaki (guardians), nurturers, and contributors to their whānau, iwi and hapū.
- Mana wahine theory has been utilised as a research framework and analysis in other research.

(Forster et al., 2016; Pihama, 2001; Ruru, 2016).

Mentoring from a Māori and non-Māori worldview



Connecting leadership with mentoring



Overview of the research design and process



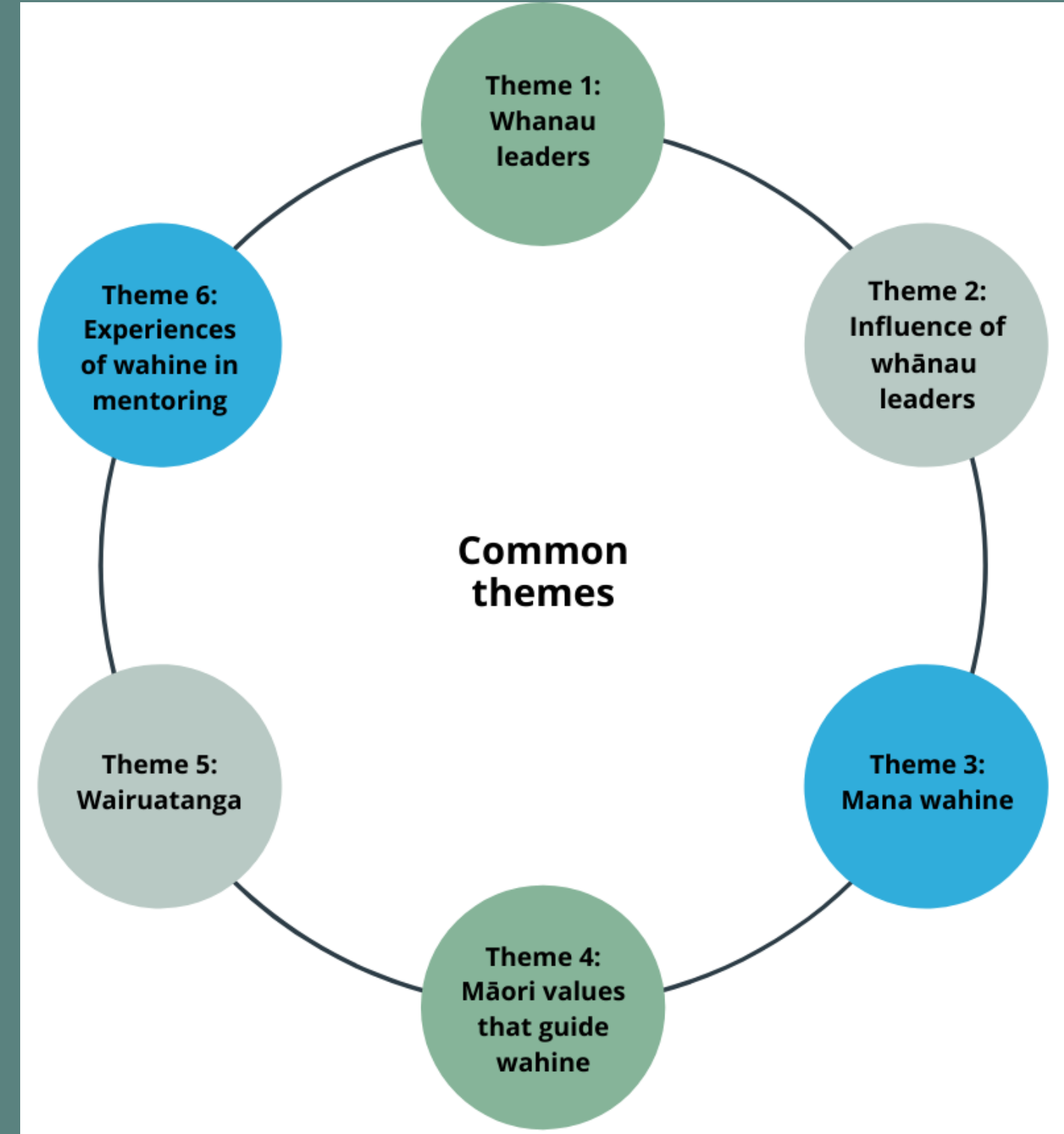
Methodology

- Kaupapa Māori theory was implemented throughout the entire research process, data collection and analysis,
- Each participant engaged in two qualitative interviews,
- Kaupapa Māori values were implemented e.g., Kai (food), koha were given to participants.

(Pihama et al., 2002; Smith, 1999).

Ethical considerations

Thematic analysis & findings



Theme two:
Mana wahine and tino
rangatiratanga

Finding and sitting with Māori and creating structures within an institution that is going to recognise or formally see, that how Māori are sitting together and that we come together as Māori .

(Jacinda, Raukawa, Academic, lawyer)

Theme two:

Mana wahine and māhi aroha

A lot of Māori women within journalism who are doing that on the daily. Trying to bring people together, clear the path, just have conversations. Quiet ones in people's ear without making them feel whakamā, there not being paid for that, that's just something they do.

(Mihingarangi, Ngāti Maniapoto, Ngāti Paoa, Journalist).

*“Pūrākau can be interpreted as stories that represent the experiences, knowledge, and teachings that form pū the base from which the rākau need in order to grow or even survive”
Lee, 2005 (p. 7).*

He's of the mentality that if someone wants to learn, you teach anyone. He doesn't care, it's a taonga that is so empowering. He used to teach Kirikiriroa children who were kicked out of the school system.

*(Hollie, Ngāti Tiipa, Toi Whakairo artist,
Curator, Manager)*

*I asked my aunty if I could come and
wānanga with her about doing a karanga
. . . . I had spoken with my whānau about
why I wanted to do the karanga, it was
for my master's which I had at the
marae.*

*(Hollie, Ngāti Tiipa, Toi Whakairo artist,
Curator, Manager)*

Te hononga o tōku kaupapa ki WERO:
Connecting my PhD to the sub-theme
“anti racism and decolonisation in
Aotearoa”.

Summary of my findings

Wahine were taught knowledge, values and skills from a young age,

Passed down the same knowledge or skills to the next generation emphasising the transmission of knowledge across generations,

Utilised their knowledge and voice to navigate challenges or resist structures by creating a supportive environment or providing advice.

Ngā mihinui,
Thank you

Any pātai,
Any questions

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