HE PUTIPUTI, HE TAONGA, HE RANGATIRA

THE FACTORS MOTIVATING YOUNG MĀORI WOMEN TO ACHIEVE SUCCESS

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ABSTRACT

This thesis is a study of the factors that motivate young Māori women to achieve success. Six Māori women aged between fifteen and twenty six years were interviewed for the purpose of identifying what motivates them and to explore their perceptions of motivation, achievement and success. All of the young women have achieved across many facets within their lives but were chosen for this study because of their high achievements in sport, education and business. Jodi Te Huna, Kayla Sharland, Hinurewa Poutu, Amanda Gimblett, Christall Raukawa Lowe and Te Kaihou Ngarotata are the voices within this research. Their experiences, perceptions and ideas about motivation and achieving success are presented as case studies.

Informed by a Māori worldview, Māori research methodologies are blended together and are the foundation of this research. Grounded theory and Feminist approaches to research were also utilised alongside Māori methodologies which provide the researcher with the path to navigate the research process. The six Māori women who participated in this study are the heart of this research and through their voices they offer knowledge enabling the researcher to walk the path.

The research found that a supportive environment is essential in motivating people. Whānau were identified as the primary external motivating factor which reflected a wide range of support systems. Using social learning theories to explain the internal intricacies of why we behave in a motivated way, the study found that the participants within this research were driven by intrinsic factors and instilled values which influenced them to behave in a motivated way. Self efficacy was also a factor motivating them to achieve their successes. The study also found a clear connection between external and internal motivating factors. Specifically, external motivating factors cultivate internal motivating factors.

This study has been undertaken by a Māori woman, for and on behalf of Māori women. It contributes to the growing voice that Māori women are carving out in research and provides evidence that Māori women do achieve, can achieve and will continue to achieve.

HE MIHI

Ko Huiarau te maunga

Ko Ruatahuna te awa

Ko Otekura te marae

Ko Kakahutapiki te hapū

Ko Tuhoe te iwi

Ko Mataatua te waka

He rere tonu ngā mihi ki te Atua mō te wairua i arahi mai i ā au. Ka huri ōku whakaaro ki a ratou ōku tipuna kua riro i te pō. Nā te kaha ō rātou mātou tonu i kawe. He nui ngā haepapa mō ngā wahine katoa i a rātou e atawhai ana i te whānau. Heoi ano, ma te mahi a ngā wahine ka whai angitu a tātou tamariki.

To the six Māori women who were at the heart of this research. Christall, Te Kaihou, Amanda, Hinurewa, Kayla and Jodi – your voices have inspired. I thank you all for your contribution.

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Rachael Selby, my constant kaitiaki and friend. Your nurturing hand has blessed me in so many ways. Farah Rangikoepa Palmer, your mauri and mātauranga lives between the voices of the young women presented in this study. Rachael and Farah, for me you both epitomise successful Māori women. I respect you, I thank you and I acknowledge you both in this work.

My peers and colleagues, so many names and faces who have added their mauri to this work - I thank each of you. In particular, April Bennett, my dear friend, your constant listening ear and input has helped to form this work.

My whānau, each of us must reach our potential. I hope that you will be inspired by the voices of the young women in this study and start being the success that you can be.

Ngā mihi aroha ki a koutou.

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CHAPTER ONE: INTRODUCTION

Kei roto i a koe, tou ake mana

Within each of us lies the seed of potential

The above whakatauki[1]makes a statement about the capability imbedded in each individual. This study unpacks this assumption by investigating what motivates young Māori women to achieve. In particular it explores the motivating factors of six young Māori women who are high achievers across sport, education and business, and who are perceived as successful by their whānau and communities. I am an insider within this research, positioned not only as the researcher but also as a Māori woman seeking my own achievements and successes in life. In this sense, while the study reveals the stories of only six young Māori women, it opens a window for others to connect, learn from, feel inspired and rejoice in the knowing of our potential. The research topic was shaped mainly by my own interests as a Māori woman and also by my professional background which included working with youth and Māori in the health sector. As an educator I was determined to approach the task from an optimistic point of view and therefore focussed on the strengths and capabilities of motivated and successful young Māori women. The research was primarily undertaken due to commitments related to being employed as an academic within a University environment. However, the research is not solely about fulfilling an academic achievement, it is about six voices telling their personal stories about how they view themselves and their achievements. Therefore, this research may interest those who wish to understand how others achieve, including researchers and academics but also parents and young people.

While Māori women's voices are becoming more evident within research, there continues to be an absence of Māori women's voices focussing on the strength and positive aspects of Māori women and our development. This research provides a space for Māori women to have their strengths and achievements recorded and shared, thus building upon the existing literature related to Māori women's achievements. It also provides another avenue for acknowledging the achievements of the six young women participating within this research.

[1] See Glossary for an explanation of Māori words and phrases.

The overall aim of the research is to identify the motivating factors that have assisted the young Māori women to achieve success. This includes identifying their definitions of motivation, achievement and success. The research examines the following questions:

1. How do young Māori women define motivation?
2. How do young Māori women define success and being successful?
3. What are the factors motivating young Māori women to achieve success?
4. What is available in the literature related to young Māori women, motivation and achievement/success? Are there definitions of what these terms mean for Māori women?

The research is presented in the following format:

Chapter two reviews the literature relevant to the overall research aim and questions. It discusses traditional perceptions of Māori women achievers and contemporary writings about Māori women and achievement which have predominantly emerged within the area of education. Literature linking Māori and motivation and Māori youth development strategies are also presented within this chapter.

Chapter three presents the methodology. It reveals the theoretical underpinnings that inform this research which provide justification for the choice of approaches used. It also presents my story as the researcher delving into the research process, starting with an idea and ending with knowledge.

Chapter four offers the voices of the six young Māori women who are the focus of this research. Their perceptions, experiences and ideas about motivation and achieving success are presented as case studies.

Chapter five weaves together the research by providing a discussion and interpretation of the overall findings. An analysis of the case study data and how it relates to the literature presented in chapter two is provided. Concepts and theories about how young Māori women are motivated to achieve are explored.

Chapter six provides the concluding statements, revisiting the research questions, findings, limitations and recommendations for future research.

CHAPTER TWO: LITERATURE REVIEW

This review presents literature reflecting the links between Māori women, motivation, achievement and success. These themes were chosen because they are the focal point of this study. The scope of literature reviewed is deliberately extensive for two reasons. First, literature on Māori women is sparse and only began to flourish in the past twenty years, thus a majority of the literature reviewed is post 1990. Second, capturing knowledge on Māori women, motivation, achievement and success needed to be as comprehensive as possible. The themes are presented in the following sections with a summary provided at the end of each section:

Section one:	Mana wahine Māori.
Section two:	Māori women, education and achievement.
Section three:	Māori and motivation.
Section four:	Māori youth development.

MANA WAHINE MĀORI

The majority of literature available absorbs Māori women as part of larger groups (either Māori or women) versus an entity on their own (Pihama & Ka'ai, 1987). Tuhiwai-Smith (1992) declared that Māori women should be allowed to control their own definitions. This section supports her statement by exploring literature on mana wahine Māori. Definitions of mana wahine Māori are briefly covered as more discussion centres on examples of mana wahine Māori. An in depth discourse on mana wahine Māori is not provided here as it has been examined previously (ibid.) and reproduced (Bowkett, 1996; Tomlins-Jahnke, 1997; Mackintosh, 2004).

The concept 'mana wahine Māori' evokes characteristics including but not limited to, strength, wisdom, accomplishment, leadership, prominence, value and worth. According to the Department of Statistics/Ministry of Women's Affairs 'It is the concept which symbolises and defines the status, power and authority of Māori women' (1990, p.13). It has also been described as 'a reclaiming and celebration of what we have been, and what we will become' (Te Awekotuku, 1991, p.10). In a conversation with Sonia Hibbs (2006) Hinewirangi, a kuia shared her thoughts about mana wahine; 'Mana is given to you by the people...it's not

something you own or you give yourself' (p.9). She discusses wahine by examining the roles associated with this term, for instance, women as child bearers and the rights and responsibilities of this role. Hinewirangi also explores the connections between mana, wahine, atua, tāne, mauri and whenua and argues that all of these as well as other features of Te Ao Māori are all interrelated and need to function as connected systems.

Mana wahine Māori have featured in traditional narratives as positive figures. For these women, their mana was demonstrated through their responsibilities and actions. For instance, the vital role of Papatūānuku who held the mana over birth and rebirth and is symbolic of the relationship Māori have with the land (Pere, 1987; Mikaere, 1994; Kupenga, Rata & Nepe, 1990) or the strength and courage of Hine-ahu-one who reconstructed her own identity to become Hine-nui-te-pō and held the mana of death over humanity (Grace, 1984; Tomlins-Jahnke, 1997). Other heroine images can be found in narratives about female ancestors like, Te Rangi Topeora, the niece of Te Rauparaha, a great warrior and leader in her own right who was one of the few women to sign the Treaty of Waitangi (Mikaere, 1999). Madden's (1997) text, 'Dynamic and different: mana wahine' investigated the female dimension to Māori ethics, revealed through traditional Māori narratives. Her study reinforced the positive mana aspects associated with wahine Māori which are evidenced in traditional narratives:

> It is tika for Māori women to follow the path of their ancestress, for it is in this way that they too will be remembered, their deeds related and imitated – female and moral exemplars of mana wahine Māori (p.78).

Examples of mana wahine Māori can also be found in contemporary literature. These stories reflect the survival, challenges, experiences, strengths, beliefs, dreams and hopes of Māori women across diverse fields such as education, politics, culture, the arts, entertainment and within whānau, hapū and iwi. There are few published life stories of Māori women in the twentieth century (Pewhairangi, 1985; Awatere-Huata, 1996; Paki-titi, 1998). Other projects recording the lives of Māori women have been undertaken by or jointly with Tauiwi (Stirling & Salmond, 1976; Flashoff, 1981; Fingleton, 1982; King, 1982; King, 1983; Jones, 1988; Wharemaru & Duffie, 1997). More recently, stories about contemporary Māori women leaders have emerged (Edwards, 2002; Fox & Tawhiwhirangi, 2003; Diamond, 2003). Similarities shared by these women included the mana inherited and bestowed upon them through whakapapa, which inevitably provided each of them with a strong sense of identity,

unique responsibilities and distinct pathways. Each of these leaders had an overwhelming work ethic, desire for positive change and a firm belief in their respective kaupapa.

Collections solely about Māori women are available but are sparse (Binney & Chapman, 1986; Macdonald, Penfold & Williams, 1991; Rogers & Simpson, 1993; Byron, 2002). Brown's (1994) collection of Māori women's stories entitled, 'Mana Wahine: women who show the way' profiles twenty-four Māori women achievers including well known figures, students and also quiet achievers within whānau, hapū and iwi. The women range in age from youth to mid-life, most are tertiary educated, achieved highly in their respective fields and are presented as contemporary and future leaders. Māori women's stories have also been collected alongside Tauiwi women (Keene, 1984, 1987; Clark, 1986; Nissen, 1992; Manchester & O'Rourke, 1993; Tolerton 1994; Douglas, 2001). Myers (1986) collection of nine New Zealand women includes two who are Māori; Merata Mita and Mira Szaszy. They are portrayed as achievers who had chosen male dominated areas of employment and thrived. Determination, courage, a strong sense of identity and supportive whānau are the common themes to Merata's and Mira's achievements. Overall, these collections show an increase in the participation of Māori women achievers in business, sport, education, the arts and politics. Finally, Komene's (1993) collection of sixteen young Māori achievers aimed to encourage other young Māori to pursue education and/or opportunities that will assist them to achieve high standards and goals. Eight were women from across diverse areas including employment, education, sport and arts. The study provided some common themes to achieving which included, the importance of planning and preparation, having a desire and seeking supportive networks and environments.

Journals established by Māori women with writings about Māori women's experiences and observations emerged in the 1990s. These journals provide an avenue for Māori women's voices to be heard in writing as well as showcase the contributions and achievements of Māori women within whānau, hapū, iwi and Aotearoa New Zealand. First, Te Ūkaipō offers four volumes of works published by Te Wānanga o Raukawa (Selby, 1999, 2000; Selby, Moore & Katene, 2001; Selby, Selby, Jacob, Katene, Moore & Daly, 2002-2003). The editors and contributors are all Māori women, with the majority having links to Ngāti Raukawa. The articles are by emerging and more experienced writers, each given the opportunity to have a voice. The journals present an array of writings in English and Māori, ranging from poetry, to short stories, letters to whānau and academic commentary on issues related to Māori women. Second, Te Pua edited by Linda Tuhiwai-Smith and developed through Te Puawaitanga, Māori Women Writers' Group, provided three volumes of works from 1992 to 1994. Featured in Te

Pua is Pihama's (1992) article 'Te whare wānanga: kei hea ngā wahine Māori? It analyses Māori women's experiences of dehumanisation which extended across social, economic and cultural terrains (spanning the 1980s – 1990s). In short she exclaimed that, 'Māori girls are by far the largest group that does not get a fair deal' (p.34). While this statement was made over a decade ago it still urges discussion about how Māori women are taking control of their own destinies and achieving against the odds. Finally, the Aotearoa New Zealand Association of Social Workers Tangata Whenua Takawaenga (2006) published journal titled, 'Mana Wahine' featured nine entries written by Māori women covering different topics from exploring definitions of mana wahine Māori through individual's narratives to Māori women's experiences within social work arenas.

Literature by Māori women concerning mana wahine themes and philosophical discussions have progressed and offer Māori women across diverse fields the opportunity to share stories reflecting on their survival, challenges, experiences, strengths, beliefs, hopes and learning. They range from academic theses (Mahuika, 1973; Ojinmah, 1989; Wyse, 1992; Henry, 1994; Palmer, 2000; Hayes, 2003), to texts (Te Awekotuku, 1991; Clothier, 1993; Moir, 1994; Irwin & Ramsden, 1995; Tuaiwa Hautai Kereopa Whānau, 1999; Selby, 2001; Selby & Rosier, 2002) and journal articles (Jones, 1988; Evans, 1994; Diamond, 1999; Binney, 2004). These examples provide glimpses of ways in which Māori women achieve across diverse terrains. In particular, Awatere (1995) discusses the oppressive structures hindering Māori women's advancements (being predominantly colonisation processes) and asserts that in order to achieve full potential, Māori women need to be aware of these barriers and develop strategies to counteract them.

Only one annotated bibliography is available which provides a snapshot of over seven hundred references referring to a variety of publications either written by Māori women or about Māori women prior to 1991 (Erai, Fuli, Irwin & Wilcox, 1991). Many of these references are referred to within this study as some are either biographies or autobiographies and as a resource provide an extensive range of literature. While the bibliography is valuable, the aspiration of the editors to continuously update the bibliography has not been achieved. However, the editors provide a challenge for others to consider:

> Māori women's experiences to be made visible and to be given a place in our story as a nation, for our double oppression as Māori and as women to be counteracted, Māori feminist studies need to be encouraged and

> supported. By that we mean studies in which Māori women are the central focus (p.vii).

Irwin (1991) supports this necessity to have Māori women's stories heard as Māori 'women and their stories have been buried deeper and deeper in the annals of time by the processes of oppression that seek to render us invisible and keep us out of the records' (p.1). These affirmations of mana wahine Māori provide justification for the need to have an increase in projects where Māori women's voices are made visible, where the achievements of Māori women are heard and where the principle of mana wahine Māori is encouraged and strengthened. These literary and research works about mana wahine Māori contribute to Māori theoretical development.

While the faces of mana wahine Māori have changed over time the characteristics and traits of mana wahine Māori have remained unchanged. Māori women achievers are still demonstrating a tenacity to learn, to lead and to break through boundaries whilst competing across different fields. It is evident that literature has become a vehicle for Māori women to have a voice, to control defining who they are and to construct positive identities of themselves as a unique group within Aotearoa New Zealand. The call for more Māori women's voices to be heard supports this research which investigates the motivation of young Māori women achievers. This call is also evidenced in the next section, as Māori women's voices have flourished within the field of education.

MĀORI WOMEN, EDUCATION AND ACHIEVEMENT

Literature about Māori women has emerged within the area of education and can be attributed to a renaissance of writings on Māori women which developed in the 1990s. This was linked directly to the increased participation of Māori women in education, in particular the increasing number of Māori women university graduates who were keen to research and have Māori women's voices heard within text (Ministry of Women's Affairs, 1999). Another reason can be attributed to government organisations sponsoring research about Māori participation, achievement and/or under-achievement in education (Benton, 1987; Mitchell & Mitchell, 1988; Slyfield, Kerslake & Sheenan, 1988; Davies & Nicholl, 1993; Else, 1997; Ministry of Education, 2002; Bishop, Berryman, Tiakiwai & Richardson, 2003; Earle, 2007) and also the factors affecting Māori student achievement (Hirsh, 1990; Ministry of Women's Affairs, 1993;

Learning Media, 2000; Hohepa & Jenkins, 2004; Education Review Office, 2004). Other authors have examined Māori students' performance and under-achievement in mainstream education settings (Nash, 1993; Tait, 1995) and the policies influencing Māori student achievement and learning (Johnston, 1998; McLeod, 2002). This body of literature has focussed solely on Māori as a unified group which reinforces the need to research Māori women and girls as a separate and unique entity. Māori student achievement and successes have also been limited within research that is deficit-focused, providing justification to focus on the positive aspects associated with Māori development.

Literature on Māori achievement within education provides cultural definitions of achievement. Hirsh (1990) interviewed Māori educators to explore Māori achievement. For instance, a bicultural view was emphasised as the ability to do well in both a Māori and Pākehā world without losing any sense of what being Māori is. As one of the participants in the study Arohia Durie commented about Māori achievement, 'to achieve excellence we must not forgo being Māori...Māori people have a model of excellence too' (p.29). Achievement in Māori terms is viewed as being cooperative and whānau based and inclusive of emotional, physical, intellectual and spiritual growth (ibid.) which corresponds to Mason Durie's (1998) notion of Te Whare Tapa Whā and the need for a holistic balance to ensure well-being. Te Whare Tapa Whā is a view of health from a Māori perspective and can be explained through the following proverb:

E whā ngā kokonga ō tōku whare	My house has four corners
Ko te taha hinengaro, ko te taha wairua	The mental, the spiritual,
Ko te taha tinana, ko te taha whānau	The physical, the family
Ki te kore tetahi, ka hinga tōku whare	Should one cease to be, then my house will topple.

The dimensions of Te Whare Tapa Whā are summarised below:

1. Taha Wairua – reflects a spiritual awareness. Aspects include the capacity to have faith. Health is related to unseen and unspoken energies.
2. Taha Hinengaro – focus is on mental capacity to think, feel and communicate. From a cultural perspective the mind and body are inseparable.
3. Taha Tinana – the physical capacity to grow and develop.
4. Taha Whānau – meaning the extended family to which someone belongs and feels a part of. Wider social systems are included here also (ibid.).

Te Whare Tapa Whā relates to this research on Māori women, motivation and achieving success because it corresponds to other research describing what constitutes Māori achievement (Hirsh, 1990). It can also be linked to previous research identifying whānau or social systems (Selby, 1996; Mackintosh, 2004; Katene, 2004) and hinengaro or specific mental/emotional characteristics (Tomlins-Jahnke, 1996; Mackintosh, 2004; Katene, 2004) as factors associated to achieving success.

Literature focussing on Māori women and girls achievements in education is increasing. Carkeek, Davies and Irwin (1994) explored what was happening to Māori girls' education across mainstream, bilingual and kaupapa Māori based (immersion) programmes. A kaupapa Māori design (Tuhiwai-Smith, 1992) emphasising mana wahine was used and the research process was 'empowering for the communities involved, participatory in nature and a positive educational experience' (p.16). One of the study's results highlighted that successful schooling for girls required the need for whānau involvement as supporters, leaders and decision-makers. In terms of research methods, Kaupapa Māori research, empowerment, participatory and positive experiences for participants were key points.

A collection of theses compiled since the 1990s also highlight an increasing interest in the educational achievement and success of Māori women and girls (Bowkett, 1996; Palmer, 2000; Benson, 2001). All of these examples and others (Selby, 1996; Tomlins-Jahnke, 1996; Mackintosh, 2004) discuss the absence of literature reflecting Māori women's achievements, and also that Māori women are rarely recognised as a distinct group and thus, the aspect of 'invisibility' within

literature remains. Three thesis projects provide direct comparisons to the aims within this research. Selby (1996), Tomlins-Jahnke (1996) and Mackintosh (2004) look specifically at Māori women/girls achievements and provide this group with a voice in research. Selby's and Tomlins-Jahnke's studies about Māori women achievers in education reflect a commitment to tikanga Māori in the research process. For instance, Selby acknowledged the Treaty of Waitangi principles of protection, partnership and participation,[2] as integral to the research process. Both Selby and Tomlins-Jahnke used the oral narrative approach which has been validated in other work as a natural method of communication in a Māori cultural context (Durie, 2001). Their commitment to Māori research methods can be linked to Kaupapa Māori research (Tuhiwai-Smith, 1999), Māori Centred research (Durie, 1996) and more recently, Ngākau Māori research (Durie, 2001). These Māori research methodologies are explained in the following chapter along with a description of how they influenced the research design of this study.

Tomlins-Jahnke's study included exploring Māori women educators' experiences within the home-place, schooling and the work-place. Her reference to 'mana wahine Māori' provides a description of Māori women as successful achievers. Her findings highlighted significant people, places and events that influenced her participants. For instance, a mother, aunt or grandmother that has supported the participants in their life journey. Types of characteristics that were role modelled by other women were extracted from the participants' stories. These characteristics included:

1. Women as strong minded.
2. Women as hard working.
3. Women as assertive.
4. Women as humble.
5. Women as holders of knowledge.

Similarly, Selby examined factors contributing to success for Māori women in tertiary education. Success was gauged initially by the participants' positions of responsibility and decision making in their various work places and communities. The data analysis revealed seven themes identified as

[2] These three principles stem from The Report of the Royal Commission on Social Policy (1988) April Report and are often referred to as the Treaty of Waitangi principles.

key contributors to their achievement and success in education. The themes are presented below with a summary of factors associated with each point:

1. Whānau expectations – factors included having the opportunities to succeed and key whānau members having high expectations.
2. Schooling – all of the participants attended Queen Victoria School and were aware of the traditions and whakapapa associated with the school. The school life exposed the girls to diverse learning experiences and provided a pathway for them to develop their leadership potential. A key figure emerged - the headmistress.
3. Hopes, dreams and aspirations – Parents and extended whānau expected good results and the girls sometimes felt the pressure to live up to the expectations placed upon them by whānau. Goals were clear and precise. The participants challenged themselves to achieve in both Māori and Pākehā environments.
4. Identity and Māoritanga – a clear understanding of their own place of belonging is indicative of their confidence in achieving and being a success to themselves and their whānau.
5. Kaiākihaere – a mentor was identified, John Waititi, a teacher at Queen Victoria. His challenges, encouragement, positive influence and motivation left a mark on all of the participants. Only the best effort was acceptable.
6. Kaiwhakapakari – support persons who inspire and strengthen were acknowledged and identified as older students.
7. Intergenerational influences – role models within whānau who had also achieved in tertiary education played an influential part in the pathway of the participants (Selby, 1996).

More recently, in 2004 Rochelle Mackintosh studied 'Being Māori and being successful – Māori girls' educational success at secondary school', which explored four young Māori girls' academic achievement at bursary level. She disputed the lack of research about Māori women's and girl's positive aspects and chose to deliberately focus on the positive strategies Māori girls and their whānau use to achieve success (Mackintosh, 2004). A review of Māori women in cosmological and tribal narratives revealed positive female descriptions and she analysed the impact of colonial contact on these traditional narratives. She argued that complexities exist for Māori women today

due to the historical factors influencing these identities. Thus, when undertaking research alongside young Māori women it is imperative that the researcher is totally aware of the cultural and western influences that frame the worldviews of the participants, as 'it is not possible to establish a sense of personal identity that is universal to all Māori girls nevertheless it is possible to distinguish a collective identity' (Conner, 2000 cited in Mackintosh, 2004, p.5). Also, 'the double oppression of being Māori and a woman is frequently marked by multiple responsibilities of being Māori, a woman, educated, role model, leader and successful' (Irwin, 1992 cited in Mackintosh, 2004, p.5). This emphasises the complexities that arise if the researcher is not aware of the multiple facets that influence how Māori women identify themselves. It also promotes insider research[3] and argues for 'He Ngākau Māori' (Durie, 2001) to be evident in research with Māori.

Mackintosh used semi structured interviews and open ended questions to gather data while Critical theory, Kaupapa Māori theory and a Māori Centred approach guided the research process. Her results provide several key points. First, she presents a platform for constructing the term success, collected through the responses of participants, which included the girls and their parent/s. The views and ideas about success were varied and changed across different contexts. For instance:

> At school success was most often perceived as something you worked towards for individual benefit, publicly recognised and measured by qualifications. In contrast to the home context, success was recognised more subtly and qualifications were not necessarily used to measure one's success...achieving qualifications was viewed by the whānau as a collective process that would in turn be beneficial to the collective group or whānau (p.125).

This highlights that often Māori women live in two worlds, where values and worldviews may conflict and where achievement and success have diverse cultural interpretations. In addition, successful Māori girls must, out of necessity, learn to negotiate the environments in which they live and learn – from home to school and the places where they interact in between (ibid.).

[3] This term refers to how the researcher is connected to the research topic in terms of knowledge and experience versus knowing nothing about the area of research and therefore being classed as an outside researcher (Bell, 2005).

Second, six major themes emerged as stepping stones to educational success. They are presented below with a brief summary of the dialogue associated with each:

1. Parents attitudes – having a positive attitude towards using education as a tool to increase opportunities. This attitude influenced the girls' philosophies towards education.
2. Parental expectations – is consistent and fair. Instil in the child that giving their best effort is important and to strive for their full potential.
3. Whānau support – actively showing love, support and encouragement within the home.
4. Discipline – reinforcement of boundaries and rules within the home was transferred into the classroom.
5. Promoting self esteem and confidence – to be nurtured in the home and can be linked to a strong Māori identity.
6. Parent involvement – parents are actively involved in the home and school relationship (i.e.) homework (ibid.).

Finally, Mackintosh presents determinants promoting the girls' achievements which included:

1. Personal characteristics – self-motivation, determination, goal orientated, secure identity, commitment and confidence.
2. Friends - who share similar values and attitudes towards school and learning were often a positive influence.
3. Teachers - certain characteristics were highlighted by the girls in relation to pedagogical practices. They included: explaining concepts clearly; having a sense of humour; in-depth knowledge in their subject area; showing an interest in students; motivating students; bringing the real world into the classroom.

With Selby's (1996) seven themes of contributors to success, Tomlins-Jahnke's (1996) characteristics of mana wahine Māori and Mackintosh's (2004) stepping stones to educational success coupled with the determinants promoting Māori girls' achievements, a framework for achieving success for Māori women is beginning to take shape. Te Whare Tapa Whā (Durie, 1998) also contributes to this framework because achievement in Māori terms can also be linked to well-being which is determined by an individual's growth and balance between whānau, wairua, tinana

and hinengaro aspects. Māori methodological research practices have also been a clear theme emerging from this section. They are; Kaupapa Māori research, Māori Centred research and Ngākau Māori research, all of which are outlined in more detail in chapter three, methodology.

MĀORI AND MOTIVATION

Early studies researching Māori and motivation are few and where present, generate from within the fields of psychology and education and draw heavily on western research methodology. Ausubel (1957) and Williams (1960) offer similar earlier research examining Māori achievement aspirations and motivational traits in comparison to Pākehā counterparts. Both studies utilise the theory of motivational achievement (McClelland, Atkinson, Clark & Lowell, 1953) in their analysis. William's (1960) conclusions showed that slight variations were evidenced between Māori and Pākehā achievement motives (behaviours and attitudes). Hoffman (1968) and Julian (1970) provided early examinations of Māori motivational achievement. Hoffman compared the academic and vocational achievement motivation between Māori and Tauiwi, third and fourth form students within rural New Zealand. Forty eight percent of the Māori participants were female and a questionnaire method was used to gather data. In his analysis, Hoffman drew on other earlier work (McClelland et al, 1953; Byrne, 1966) which reinforced the importance of individual effort and ability and the use of techniques promoting competition within the home and school environments. For example, '...one's occupational success, status and prestige, occupational and vocational goals can be expected to correlate with achievement motivation' (Byrne, 1966, p.307), and, '...children are expected to perform tasks well, to be better than their competitors, no matter what the task...positive reinforcement follows success and negative reinforcement follows failure' (Hoffman, 1968, p.4). Similarly, Julian's research used motivational achievement theory (McClelland et al, 1953) as a main lens for analysis. Julian investigated the achievement aspiration and attitudes among adolescent Māori girls administering a questionnaire to one hundred Māori girls. Whilst predominantly using a western research lens, focussing on individual responsibility, both Hoffman and Julian discovered that more similarities than differences existed between Māori and Pākehā girls' achievement aspirations. Julian recommended that more research be conducted within this area and concluded that, school involvement in providing guidance and counselling to raise academic and vocational aspirations of Māori girls was a necessity. Also, parental influence in encouraging Māori girls' achievement

within education was needed, and in general to raise achievement aspiration. Julian's final recommendation advised that cultural considerations needed to be incorporated more into school curriculum to encourage a more meaningful environment for Māori girls.

These early studies raise some concerns about the methodology and theoretical frameworks underpinning the research. No Māori analysis was used which illustrates the lack of written information about Māori research methodologies at that time, as the renaissance of Māori writers and researchers did not occur until the 1980s.

Contemporary research within this area, while modest, provides a Māori perspective in defining motivation as well as in analysing the relationship between western theories of motivation and Māori. First, Durie's (2001) research about Māori educational aspirations presents motivation (from her participants' perspectives) as a; 'determination to succeed (which) depended on both internal and external motivation. Teachers for example made a difference to every aspect of school life (and) had the power to control the lives of the Māori students' (p. 217). Another motivating strength mentioned by the participants was the quality of relationships which took precedence over the value of material goods as none of the participants grew up with financial wealth and so quality relationships were cherished.

Second, Katene (2004) explored Māori students' perspectives about, what motivates them to learn and behave, to understand whether existing theories of motivation are relevant to young Māori and how Māori culture might influence motivation. The research was conducted using a Māori research methodology (Bevan-Brown, 1998) which focuses on the principles of protection, partnership and participation for Māori within research and strongly reflects Kaupapa Māori research (Tuhiwai-Smith, 1999). Semi structured interview questions within a focus group environment were also utilised. Katene identified a mainstream secondary school and selected eight participants. They were Māori, aged between fourteen and seventeen years and all were observed by teachers as highly motivated through 'demonstrating positive behaviour and achieving academically' (2004, p.15). Seven of the participants were female. Katene drew on Brophy's (1998) description of motivation as a guideline, it being, an initiative, direction and determination with a focus on goal directed behaviour. More broadly, Katene reviewed social learning theories which help to explain behaviour within a learning environment, in particular, why

students are motivated to learn. Because these theories examine behaviour they are not restricted to education and can be applied across a range of areas. The theories have been summarised within the following four areas:

1. Extrinsic - refers to external reinforcements that create motivated behaviour which in the classroom may include factors like praise and reward mechanisms (Ryan & Deci, 2000). Emphasis is placed on environmental factors and observable behaviours (Thorndike, 1898; Skinner, 1974).
2. Intrinsic – is the internal drive within an individual. For instance, doing what you want because you want to rather than because you need to (Brophy, 1998). Stipek (1998) points out three tendencies as to why people are intrinsically motivated. They are: the tendency to develop competencies; to be curious; and the tendency to need to feel autonomous and self determining. Emphasis is also placed upon the idea that people are intrinsically motivated to seek out challenging tasks and completing them. The internal reward is satisfaction enough, but not always the determinant of an action.
3. Internalised – refers to the internal values imbedded within an individual that have been modelled and reinforced within their social environment (Ryan & Deci, 2000). Values are internalised and therefore the behaviour is consistent with the value. Internalised motivation reflects behaviour that is likely to involve self regulation and a sense of personal control. The learned set of values and associated behaviour generally leads to someone feeling more self determining.
4. Cognitive – theories of motivation maintain that thought processes are motivators of behaviour. These include self efficacy theory (Bandura, 1995), which relates to a person's view of their performance capabilities and competence in certain situations. Atkinson's (1964) expectancy x value theory focuses on expectations for success and examines why a person would approach or avoid a task. Rotter (1990) extends on the previously mentioned theories by including in his social learning theory a term named locus of control. This refers to the belief system that a person has regarding events being achievable because of their personal ability (internal locus of control) or unachievable and beyond their control (external control). Both Atkinson and Rotter analyse the use of reward mechanisms but share differing views on how rewarding in the learning environment affects cognitive development. Finally, Weiner's (1979) attribution theory

posits that people interpret behaviour in terms of what they think caused it. Concepts such as performance expectation and learned helplessness feature within this cognitive motivational theory.

Katene's findings were analysed and developed into themes labelled as eight principles which reflect factors motivating Māori students to achieve. They included:

1. Manaakitanga – a sense of belonging. If the environment portrays a conducive and positive atmosphere then the individual is more likely to be motivated. For instance, having a classroom that promotes a feeling of warmth and a sense of belonging.
2. Awhina – helpfulness. Learning opportunities are increased if the teacher is responsive to the student in a helpful manner.
3. Ngāwari - clear and precise instructions. Effective communication between teacher and student is a necessity in developing motivation.
4. Aroha – respect needs to be reciprocated between the teacher and the student.
5. Whakangungu – encouragement. Praise and reinforcement can assist with developing a sense of personal empowerment.
6. Ākonga ake – meta cognitions. Motivation affects behaviour and learning; things that are interesting for the individual are more likely to initiate self motivation; goals and positive reinforcement assist with continued motivation; external triggers included parents.
7. Tikanga – Māori culture. Half of the participants felt that this enhanced their motivation because of their sense of identity and connection to their culture. The other participants indicated that they were motivated to learn more about their culture.
8. Utu - reciprocal relationships. Some participants were motivated by negative experiences while others were not.

Overall, Katene found that relationships with key people within the school and home environment were key influences in the students' motivation levels and thus extrinsic motivation theories were relevant to Māori students within his study. Finally, Katene constructed a framework called, 'Te Hā o te Rangatahi' [4] which incorporates the four areas of western motivational theory, the eight

[4] Which refers to, 'the students' perspectives'. See Appendix 1 for diagram.

key principles from his research findings and Te Whare Tapa Whā, Durie's (1998) model for Māori health and well-being.

Finally, Bennett (2001) provides further analysis of a motivational theory and its relation to Māori. He examined the academic outcomes among a non-random sample of seventy-two undergraduate Māori university students. The research focussed on 'student problems and academic outcome (and) psychological wellbeing were....examined to assess the degree to which cultural identity moderates these relationships' (p.ii). The research showed that academic performance was influenced by perceived stress factors which linked to a Māori cultural identity. Those who identified with a high sense of Māori cultural identity were often 'associated with a number of positive psychological and educational outcomes' (ibid.). Bennett's research examines the cultural and social identity factors for Māori students in relation to academic performance. More important to this study is Bennett's reference to Bandura's (1995) theory of self efficacy which he expands on from Katene's (2004) discussions:

> [Self efficacy] relates to the optimism that an individual has about their ability to deal with situations that will potentially place demands upon their coping resources...people high in self efficacy are generally more motivated, they challenge themselves...they recover better from setbacks... [It] reflects the level of confidence that we have in our ability to cope with stressful circumstances (Bennett, 2001, p.25).

Although the self efficacy level among the students was not a focal point of the study, Bennett did conclude that if stress factors and psychological symptoms are minimised then self efficacy can be maximised and Māori student's motivation to seek higher education would increase. Finally, while the studies of Durie, Katene and Bennett did not focus solely on Māori girls or women, their findings provide cultural definitions of understanding what motivates Māori to achieve.

MĀORI YOUTH DEVELOPMENT

The main sponsor of research within the area of Māori youth development has been the Ministry of Youth Development (MYD) formerly known as the Ministry of Youth Affairs. There is limited

research available on the development of young people in New Zealand which is due to the relatively small size of the New Zealand population and limited resources available for funding research (Ministry of Youth Affairs, 2002). In 2002 MYD undertook a major review of research on youth development which consisted of information largely from outside New Zealand and highlighted ways to achieve positive outcomes for youth. The review included research on development throughout adolescence, defined as spanning the age range from twelve to twenty years and inclusive of the first five years of early adulthood (twenty-five years). The purpose of the review was to explore research that focussed on 'how to achieve good outcomes for young people in their families, peer groups, schools, careers, neighbourhoods and communities' (ibid. p.13). A variety of qualitative and quantitative research methods was evident in the review and while only a portion of the research reviewed was New Zealand based, many of the findings are applicable to a New Zealand context. The review provides information on understanding how to contribute to achieving good outcomes for young people and eight focal points were developed outlining factors that strengthen young people's ability to achieve. They were:

1. Surround young people with positive influences.
2. Build abundant strengths into young people's lives.
3. Support young people with rich resources.
4. Deliver optimum parenting.
5. Provide positive peer influence – the power of friends.
6. Provide education that is accepting, sets limits and have high expectations.
7. Place young people in well resourced communities with supportive neighbours.
8. Involve young people in constructive activities outside school and work.

(Ministry of Youth Affairs, 2002).

The review informed the Youth Development Strategy 2002 which aimed to understand how government and society could support youth in New Zealand. It also clarified and reinforced that data available on young Māori is scarce, as very little research has been carried out in this area (ibid.).

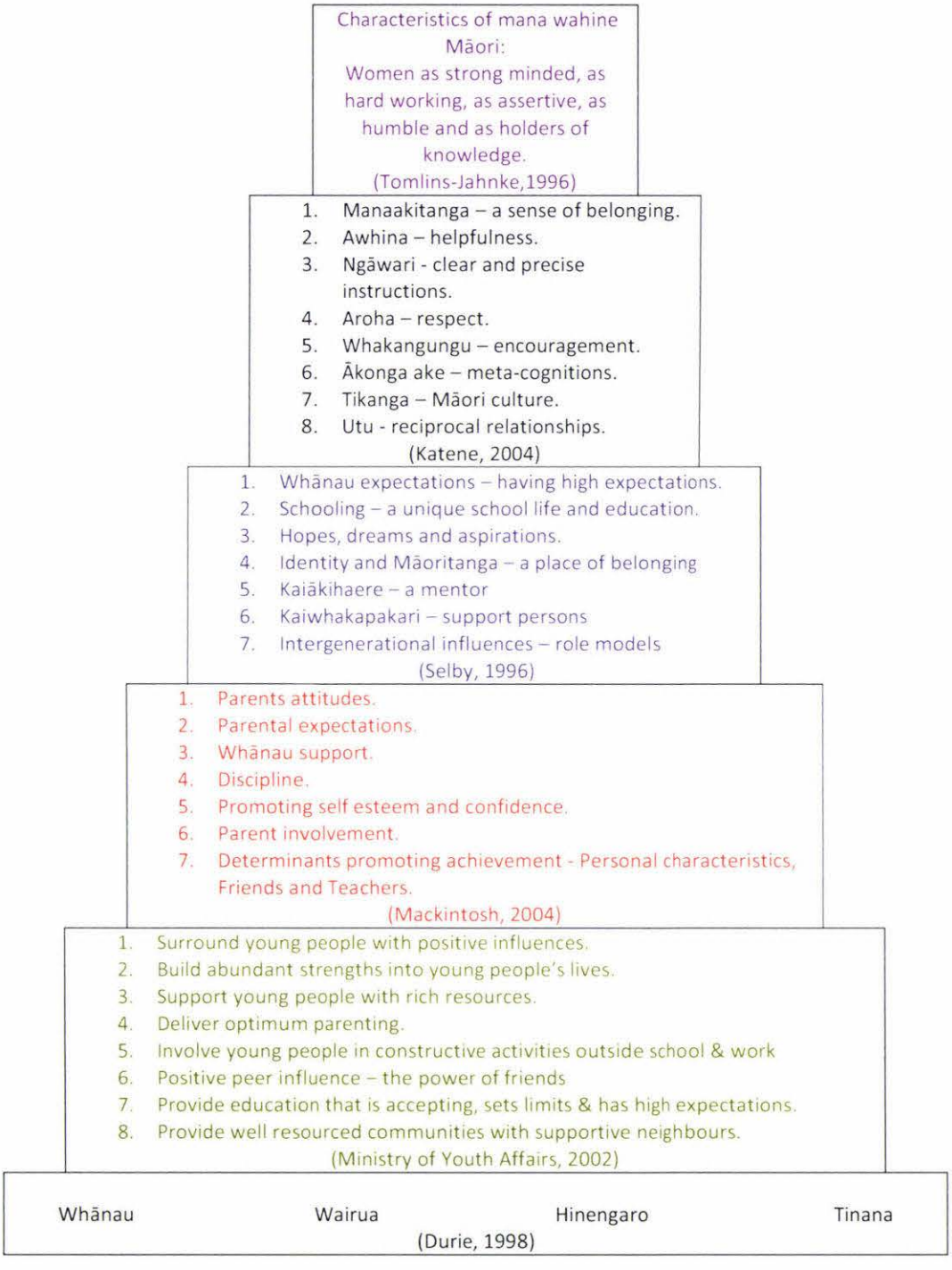
CONCLUSIONS

While the pool of literature regarding Māori women, motivation and achievement/success is sparse in comparison to other related areas, there is and continues to be an increasing number of researchers who are providing affirmative accounts of Māori women as 'significant developments in theorising Māori women's discourses have occurred...these are evident in the increasing numbers of theses, academic papers in journals, both national and international by Māori women' (Selby & Walsh-Tapiata, 2003, p.57). This renaissance is a deliberate attempt to have Māori women become more visible in literature. In summary this literature review has provided the following findings:

- That definitions, examples and critical discussions of mana wahine Māori are available and these provide a cultural way of framing what constitutes Māori women achievers.
- Māori cultural definitions of achievement and success exist in research and often reflect a holistic perspective including a collective versus individualist view.
- Western theories of motivation provide some links to Māori perspectives of motivation.
- The predominant theoretical perspectives expressed within the literature originate from within He Rangahau Māori and range across this research continuum from Māori Centred research (Durie, 1996) to Kaupapa Māori research (Tuhiwai-Smith, 1999) and finally, Ngākau Māori research (Durie, 2001). Qualitative methods of research such as, oral narrative have been the primary tools used across the research reviewed.

Finally, figure 1 presents the building blocks to achieving success which have emerged from within the literature. These specific building blocks include characteristics and descriptions of Māori women achievers; research outcomes describing factors contributing to Māori youth and Māori women achievement; and Te Whare Tapa Whā, a model of health and well-being for Māori. The framework is purposefully named 'He Poutama' which signifies the progressive journey to achieving success and is likened to the traditional narrative of Tāne in his quest for attaining knowledge. Durie's (1998) model for Māori health and well-being has been included as the foundation for the framework as each of the four dimensions can connect in some way with the other building blocks which ascend in no particular hierarchy or order.

Figure. 1: He Poutama – The building blocks to achieving success for Māori youth and women.



CHAPTER THREE: METHODOLOGY

This chapter is divided into two sections. Section one presents a discussion of the theoretical underpinnings informing this research, specifically stemming from Te Ao Māori and the connections made to Tauiwi ideologies. Section two describes the research design which outlines the research techniques that were used and explains how they were informed by the ideologies presented in the preceding section.

HE RANGAHAU MĀORI

A Māori research tradition

To understand Māori research approaches requires an appreciation of the 'philosophical and theoretical orientations' (Kiro, 2000, p.16) informing these approaches. This is a critical ingredient in understanding Māori approaches to research and has been constructed as Kaupapa Māori theory (Pihama, 1993; Tuhiwai-Smith, 1999) which is based on a Māori world view and incorporates the fundamental principles, values, beliefs and practices inherent within this view. Kiro (2000) provides this succinct explanation of Kaupapa Māori theory as:

> [A] reassertion of Māori epistemological constructions of the world...it is indigenous and asserts the validity and legitimacy of te reo and tikanga Māori. It challenges dominant ideologies which serve to marginalise and make invisible te reo and tikanga Māori, thereby transforming oppressive reality by contesting unequal power relations between Māori and Pākehā (p.12).

Kaupapa Māori theory illustrates what occurred for past generations of Māori as they delved into the research terrain of their era and how their experiences can 'make sense' of modern day research endeavours with Māori. Customary pūrākau provide evidence of Māori research traditions and are described within Māori cosmologies with the first research venture involving Tāne and his journey to the heavens to gain the three baskets of knowledge essential for ongoing development, growth and wellbeing. The second refers again to Tāne and his search for 'the female principle (uha) necessary for the creation of humankind' (Jahnke & Taiapa, 1999, p.46).

Tāne carried out both quests for and on behalf of his whānau, and both journeys arose out of a collective need which placed immense responsibility upon Tāne. Also, through these narratives we learn that Tāne continued a process of consultation with various whānau, where explicit accountability with the whānau was shared and support was offered to Tāne. Themes of collective need, whānau consultation, collective accountability, collective benefits and the value of knowledge continue to be priorities in Māori research today as they were for Tāne (Walker, 1990 cited in Jahnke and Taiapa, 1999). Similarly, Walker (1990) discusses the exploits of Maui, the demi god, in particular his quests for knowledge and his researcher spirit. Walker's efforts give evidence that for hundreds of years, research has been a part of Māori philosophical thinking. Drawing from this body of Māori knowledge, contemporary Māori researchers have articulated Māori research methodologies, which are discussed next.

Kaupapa Māori research

Kaupapa Māori research is best summarised by Smith (1990) as incorporating being Māori; having a connection to Māori philosophy and principles; understanding the importance and validity of Māori language and culture; and understanding the struggle for autonomy and control over Māori (cultural) wellbeing.

Kaupapa Māori research is based on principles that are intrinsically connected to Te Ao Māori and is therefore essentially about being Māori and identifying as Māori. 'It reflects those values and behaviours that reinforce this (Māori) identity and that distinguish our uniqueness as a people' (Kiro, 2000, p.16). Irwin characterises Kaupapa Māori as research which is culturally safe, which involves the mentorship of kaumātua, which is culturally relevant and appropriate while fulfilling the precision of research, and which is undertaken by a Māori researcher, not a researcher who happens to be Māori (cited in Tuhiwai-Smith, 1999). The focus of this research is Māori development, therefore, seeking positive Māori development through Māori practices and protocols.

Because traditional Māori society valued knowledge highly, and some knowledge was considered to be tapu, sanctions were enforced to ensure that this knowledge was protected, used appropriately and transmitted with accuracy (Tuhiwai – Smith, 1999). Today, methodological processes within this approach continue to breathe the same essence and follow the same paths

that are constructed within tikanga as they did traditionally. Thus within this Kaupapa Māori process an assertion of the validity of things Māori can naturally occur.

This can be related to Bishop's (1994) discourse regarding the links between the principles of the Treaty of Waitangi and Kaupapa Māori research. By applying these principles to Kaupapa Māori research, Bishop argues a treaty partnership can occur between Māori researchers and Tauiwi, particularly Crown Research institutions. He asserts that Tauiwi have an obligation to support Māori research (participation) whilst still ensuring Māori retain the mana of the research (control/protection). The practice of this research must reflect these principles and use Māori methodologies if it is going to be true to the purpose. The process must be undertaken by those who share this purpose and who are accountable to Māori whānau as Māori development can only exist when Māori whānau are put at the centre and become the heart of the research. A summary of this research framework is provided in table 1:

Table.1: Kaupapa Māori research

Principles	• Tino Rangatiratanga • Mana Māori • Whakapapa • Whānau • Te reo Māori • Tikanga Māori • Māori cultural ethics • Māori development • Emancipation • Treaty of Waitangi
Purpose of research	• Māori development • Acknowledges being Māori and identifying as Māori • Asserts validity and legitimacy of Māori language, culture and knowledge
Practice of research	• By Māori for the development of Māori • Utilises Māori methodologies • Accountable to Māori whānau

The information here is adapted from Irwin (1994); Bishop (1994); Tuhiwai-Smith, (1999) and Kiro (2000).

Māori Centred Research

Mason Durie first presented this framework at the Hui Whakapiripiri in Hongoeka, 1996. It was developed initially as a result of negative experiences and processes that were occurring for Māori within health research and extended on other research related to this area (Pomare, Keefe-Ormsby, Ormsby, Pearce, Reid, Robson, & Watene-Hayden, 1995). Also, prior to Durie's presentation, several events assisted with the emergence of Māori Centred research as a framework specifically for Māori health research but also as a platform for research within other fields, such as education.[5] Kiro (2000) asserts that Māori Centred research is primarily concerned with expressing Māori cultural values in ways that accurately record Māori experiences and then reflecting this back in the interpretation and findings. Māori Centred research deliberately places Māori people and their experiences at the heart of the research activity and argues that only someone who shares a Māori worldview should undertake Māori research. Being Māori is important but does not always guarantee the individual will have the capable skills and expertise to achieve the best outcomes for Māori. Durie (1996) argues that no matter what the ethnic origin of the researcher, quality research will require evidence that the researcher can demonstrate both cultural and research dimensions. In this case, 'the objectives of the research will take precedence over the origin of the researcher, and provided the initiative remains with Māori; a Māori Centred approach need not be compromised' (ibid. p.239).

Māori Centred research strives for a universally inclusive approach to the research process arguing that Māori should use whatever method seems appropriate to find the information they seek. Recognition of diverse Māori realities and therefore diverse solutions need to be considered when undertaking research with Māori. While the researcher may be Māori the methods they use may reflect a variety of ideologies external to a Māori worldview. Thus, sound research requires the employment of methodologies which are designed for the particular task. This is justified by the following statement:

> There is no single research methodology which can be used for all Māori health research nor is it always clear what is meant by a 'Māori methodology'. Given the range of enquiries and the diversity of Māori...it is more sensible to aim for

[5] During the early 1990s several hui were held that focused on developments in Māori health research. Also, in 1993, the Health Research Council established the Māori Health Research Unit at Massey University. (Te Puni Kokiri, 1994; Durie, Gillies, Kingi, Ratima, Waldon, Morrison & Allan, 1995).

methodologies which are appropriate to Māori and to a particular situation (ibid. p.238).

Māori Centred research considers factors of how Māori participate in research, the incorporation of Māori worldviews into the research design and the use of measures which are capable of reflecting Māori positions. Finally, Māori Centred research based on these principles and philosophies may therefore be conceptualised as those research activities which will contribute to gains for Māori as Māori and which will advance the aims, goals and processes of positive Māori development (Durie, 1997). Table 2 provides a summary of Māori Centred research:

Table.2: Māori Centred research

Principles	• Whakapiki tangata – to enhance, enable and empower Māori • Whakatuia – recognises the holistic Māori worldview and acknowledges an integrated approach • Mana Māori – identifies Māori control and the need for Māori self determination
Purpose of research	• Related to health gains for Māori and positive Māori development • Health is viewed as holistic and encompasses all aspects of Māori life and well being
Practice of research	• Use active Māori participation, multiple methodologies and measures that are relevant to Māori

The information here is adapted from Durie (1997).

Ngākau Māori research

More recently, Arohia Durie (2001) presents Ngākau Māori research which concentrates on the alignment between the research focus and the qualities of the researcher. Like Māori Centred research, Ngākau Māori research places Māori people at the heart of the research and requires the researcher to 'respond to ngā mea Māori, all that is Māori' (ibid.p.170) and demonstrate a Māori heart in the process. Durie proposes that research endorsement from Māori communities is vital and should be viewed as best practice. In this respect, Durie discusses the 'capacity to

connect' and understanding the 'intuitive nuances of communication' (ibid.) that is inherent in demonstrating a Māori heart which can assist the researcher to identify 'whether or not (research) endorsement is forthcoming or not' (ibid.). Mātauranga Māori is an underlying principle within this approach, in particular, acknowledging the spiritual ownership associated with knowledge. Table 3 provides a summary of the principles, purpose and practice of Ngākau Māori research.

Table.3: Ngākau Māori research

Principles	• Mātauranga Māori • Ngā mea Māori • Ngākau Māori • Treaty of Waitangi
Purpose of research	• Māori development
Practice of research	• Alignment between researcher qualities and research focus • Researcher to display Ngākau Māori • Endorsement of research must be gained from Māori

The information here is adapted from Durie (2001).

RESEARCH DESIGN

The theoretical underpinnings

As a body of knowledge, Kaupapa Māori theory informs the principles, practices and processes of Māori research methodologies which then provided a way of framing and structuring how best to approach this research. Unlike Tāne's experience where his endeavours were for and on behalf of his whānau, I was compelled to undertake research because of the requirements of my employment and professional development as a Massey University lecturer. This meant that I had to create the journey or research objective. The starting point was to review my personal world view because, 'who you are, your personal biography has a great deal to do with how you will both get into your research site and how you will get along once you get in' (Tolich & Davidson, 1999, p.13). My personal biography included being an urban Māori woman, with Dutch ancestry, educator, social worker, wife, daughter, sister and so on. I did not feel comfortable with fitting into one research approach, Māori or Tauiwi. I connected with aspects of Ngākau Māori and Māori Centred research but I felt challenged to maintain the practice guidelines offered within a

Kaupapa Māori approach. This was mainly because of my personal biography and journey as a Māori women to which I felt that I could not fully approach research from a purist Kaupapa Māori research perspective but also largely due to the original reason launching me into research – the University, not my whānau, hapū or iwi.

For this purpose, I took the advice of Arohia Durie and explored a research topic that best suited my strengths and attributes. I also practiced some autonomy in my decision making and chose a blended approach to Māori research incorporating certain elements of the previously mentioned three approaches as well as other descriptions relevant to a Kaupapa Māori theory. The framework designed matched my make up as a researcher and my diverse realities as a Māori woman. But most important, it provided a safe and appropriate roadmap informed by Māori for research with Māori. The research methodology applied to this research, therefore, is outlined in table 4.

Table.4: My Māori research methodology for this study

Principles	• Treaty of Waitangi • Māori development • Whānau • Te Whare Tapa Whā • Mātauranga Māori • Ngā mea Māori • Ngākau Māori
Purpose of research	• Māori development • Acknowledges being Māori and identifying as Māori
Practice of research	• Use active Māori participation, multiple methodologies and measures that are relevant to Māori

Connections to Tauiwi approaches

Māori writers have discussed how Māori and Tauiwi (but more specifically western) ideologies can be aligned (Pihama, 1993; Tuhiwai-Smith, 1999; Kiro, 2000). This offers an opportunity for Tauiwi philosophies and thoughts to contribute and strengthen this partnership as Māori continue to articulate 'what is informing us' and how do we 'make sense of it' in relation to research. The fundamental principles, beliefs and practices inherent within Te Ao Māori still remain the core

ingredients to 'making sense' of things, yet we are able to parallel Tauiwi discourses that share commonalities with Māori dialogue.

Feminist thought can be paralleled to Kaupapa Māori theory as both derive from an analysis of an oppressed and exploited group. In particular, the similarities within feminist research regarding the validation of insider knowledge as more accurate and rebuking the call from some research traditions for a totally objective stance on all research, 'since only an insider can understand the nuances of the social phenomenon' (Kiro, 2000, p.2). As the participants in this study are women and their voices are a part of the source of data, the links to a Feminist approach to research are strengthened as a Feminist approach seeks to advance the status of women. However, for Māori:

> There are additional assumptions about cultural impositions and an affirmation of another set of cultural values over and above those concerning marginalisation on the basis of ethnicity. Thus the research process seeks to affirm those aspects of Māoritanga that identify us as Māori, namely our reo, cultural practices, whakapapa and communitarian orientation (ibid. p.10).

Grounded theory has featured in previous research about Māori women (Bowkett, 1996; Palmer, 2000) and is interpretive in the sense that theories are generated throughout the research process and 'grounded' in empirical data (Glaser & Strauss, 1967). Thus, its main idea rests on the premise that, 'theory based on data can usually not be refuted by more data or replaced by another theory' (ibid. p.4). In following this approach, the researcher must have an open mind to the research area and dilute any bias; though this may be difficult it is essential to be open to new ideas and discoveries as the research process continues. This does not negate the importance of being informed about the area of research, but proposes that preconceived ideas can channel the pathway of the research design and influence its outcomes (Denscombe, 2007). A particular element of Grounded theory is the process of analysing the data which requires specific coding methods with a purpose to finding concepts and theories which eventually become the main findings. Searching relevant literature is the beginning phase of grounded theory and provides a starting point for the researcher to consider provisional theories. This means that the concepts derived from any literature 'do not yet have proven theoretical relevance to the evolving theory'

(Strauss & Corbin, 1990, p.180). Theoretical sampling can be viewed as the next phase and incorporates a process of constant collecting, coding and analysing data which determines the path of investigation (Denscombe, 2007). However, due to the design of this research continuing an investigation which might require a re-introduction of data collecting methods was not possible. Denscombe (2007) states, 'ideally the researcher should return to the field to check out emerging explanations [however] in practice, it is not always feasible (p.292). To counteract this missing element I employed two alternative strategies. First, I followed the practice of Thematic Analysis which included open, axial and selective coding practices which compliment Grounded theory (ibid.). Open coding requires a breakdown of the differences and similarities in themes across the case studies and then labelling these themes as categories. Axial coding incorporates scrutinising and making connections, revealing sub-categories. Selective coding integrates all of the categories to find a common or core category. Second, I reviewed literature covering a large scope to try and capture several aspects that could then be analysed into themes. Reviewing literature concluded when the initial analysis of the transcripts were completed and presented as case studies. In principle, the research is completed when 'additional analysis no longer contributes to discovering anything new' (Strauss, 1987, p.21) and is termed theoretical saturation. From this point the data produces concepts and theories which explain the phenomenon under examination (Denscombe, 2007).

The facets that constitute Grounded theory and a Feminist approach are generally linked with qualitative research and small scale studies. Also, based on the many suggestions and guidelines for deciding on a methodology (Tolich & Davidson, 1999; Sarantakos, 2005; Denscombe, 2007) a qualitative rather than quantitative approach appeared more appropriate for this research.

Problem Formulation

In November 2004 I completed an assessment component towards a postgraduate Massey University paper called *Research and evaluation in social policy.* This comprised a research proposal which provided the opportunity to explore my proposed research topic. Using a journal to record my research journey, the first task was to find a problem that interested me and that would prove to be useful in investigating as a research project. It took three weeks to brainstorm all of my interest areas and eventually I narrowed these down to Māori women, youth and achievement.

During this time I took on the role of a youth leader within my church organisation. My responsibilities included planning and facilitating youth events, activities and opportunities that would assist girls aged between twelve and seventeen to reach their full potential in all aspects of life, which included spiritual, physical, mental and emotional aspects of development. This experience assisted in directing me to the proposed research questions presented in this study, principally because I witnessed the different levels of motivation to achieve goals within the group of girls. This made me consider the question, why were some girls motivated more than others? As I continued to brainstorm, I went back to my original interest areas which were Māori women, youth and achievement. The first question I posed throughout this process was why do some young Māori women achieve more highly than others? From this stage I began to question more in depth the ideas around achievement, non-achievement, motivation and success of young Māori women. I discussed my ideas with several Māori women aged between eighteen and thirty who were friends and colleagues. Through this discussion, the concept of success kept arising in relation to achievement motivation. At first I had intended not to explore the concept of success due to the fact that I perceived it as being too complicated to define. After reviewing some literature it became apparent that success had been used in exploring achievement factors of Māori women, especially in the field of education. I decided to apply a Grounded theory approach to the research and have the participants define achievement and success. This meant that achievement and success factors originating from the data was prioritised above assumptions originating from the literature or researcher.

The research aim was to identify the motivating factors that have contributed to the success of young Māori women who have achieved recognition in a chosen field/s. Young Māori women were identified to be aged between sixteen and twenty four years, which aligned with the Ministry of Youth Affairs (2002) description of adolescence, that being twelve to twenty four years, but was later changed to fifteen and twenty six years to accommodate the potential participants who were identified for the study. The research questions developed were:

1. How do young Māori women define motivation?
2. How do young Māori women define success and being successful?
3. What are the factors motivating young Māori women to achieve success?

4. What is available in the literature related to young Māori women, motivation and achievement/success? Are there definitions of what these terms mean for Māori women?

When considering an appropriate title for the research I consulted a colleague and friend, April Bennett. Together we developed the title, 'he putiputi, he taonga, he rangatira' which provided a way of describing young Māori women achievers. With these proposed ideas for a research topic and the support of my chosen supervisors, the route to seeking ethical approval was initiated.

Ethical considerations

The Massey University Human Ethics Committee (MUHEC) provides a 'Code of Ethical Conduct for Research, Teaching and Evaluation involving Human participants' which describes certain requirements for Massey University researchers to follow whilst undertaking research involving Māori participants or of interest to Māori. These require researchers to apply The Treaty of Waitangi principles of partnership, protection and participation to the research activity. This ensures the researcher respects individual and collective rights and acknowledges Māori research methodologies and cultural difference. The latter includes providing opportunities for Māori participants to communicate in Māori, accepting Māori cultural concepts as valid knowledge (an important epistemological assumption) and observing tikanga when carrying out research with Māori people. These principles and ethical statements offer systematic explanations as to why this research should occur in a particular way and justifies the use of Māori research methods as the preferred and underlying methodology for this study.

In April 2005 I attended a course provided by the Massey University Training and Development Unit which focussed on assisting researchers to understand the process of applying and seeking human ethics approval for research. One month later an application for approval of proposed research involving human participants was completed, processed and later approved by the Massey University Human Ethics Committee[6] in Palmerston North. The next step was to find willing participants who reflected young Māori women achievers.

[6] See Appendix 2 for a copy of the MUHEC approval letter and Appendix 3 for a copy of the MUHEC letter confirming changes made to original application.

Sample selection

Purposive sampling offered the most appropriate technique for this study as it allowed a sample to be selected based on the research purpose. I could then select participants who were best suited for the research and were referred to as typical examples of sample selection (Denscombe, 2007). Choosing a sample size depended on the availability of participants and the scope of the research topic. The intended participants were described as being a Māori woman through whakapapa, aged between fifteen and twenty six years and who had displayed and attained a high level of achievement in a particular field (covering sport, education and business). Another aspect of describing the possible participants included being perceived by others (whānau, hapū, iwi, community, peers) as successful and as a role model in terms of achieving goals and aspirations.

With the description of the intended participants and the ethics approval completed, in July 2005 emails were sent to a wide variety of Māori networks with an information sheet[7] describing the study. This form of whakawhānaungātanga or snowball sampling (Patton, 1990) was highly effective as within a few weeks I had received several email responses seeking more information and answers to questions about the research. Many responses were from friends and colleagues wishing to refer a friend, cousin, niece or other whānau whom they felt fitted the participant description. At the same time I utilised the internet and researched different search engines entering the topic 'Māori women achievers' as well as other related words. This provided websites and contact details of young Māori women who had achieved in business. Within a month I had shortlisted twelve young Māori women who were potential candidates for the research. From this list, a selection process was teased out which considered the participant's availability, location, as well as their area and level of achievement. I wanted to ensure that I had two participants reflecting each of the achievement areas, which were sport, education and business. Thus, six participants were short listed for the research. The number was chosen due to the practicality of travel, time and expenses incurred in completing a small scale project which was funded on a small scale budget received from various research grants. This number also reflected previous research undertaken by Māori women about Māori women achievement (Selby, 1996; Tomlins-Jahnke, 1996). The expertise and richness of the women's lives was more important than finding a breadth of experience.

[7] See Appendix 4 for copy of the Information Sheet.

Participant consent

The decision to identify the young women within the research was justified through previous examples of research that had identified their Māori women participants' (Selby, 1996; Tomlins-Jahnke, 1996). Also, the six young women were well-known figures either nationally and/or within their communities and they were to share their personal narratives about factors motivating them to achieve success.

Contact was made with each of the potential participants' through communication modes. Amanda Gimblett, Kayla Sharland, Hinurewa Poutu and I shared mutual friends who worked as third party go betweens, which helped to develop a connection between us. Te Kaihou Ngarotata resided in Auckland and attended Te Kura Kaupapa ō Hoani Waititi, where my nieces also attended. This connection initially formed the basis of our conversations and provided a pathway to introducing myself to Te Kaihou and her whānau, which at that stage occurred via email and phone. However, apart from their achievements, Jodi Te Huna and Christall Raukawa Lowe were relatively unknown to me and vice versa. I emailed them, introduced myself and the project and offered them the opportunity to share their story of motivation and achievement with me with an understanding that the outcome did provide me with some personal gain in terms of completing my master's degree. This discussion occurred with all of the young women and none felt disconcerted by the issue of the research being for 'University purposes' as each was keen to reflect on their motivating factors and have their voices heard and recorded.

Three of the young women lived locally and we had the luxury of meeting once or twice, informally and usually at a cafe or in their home. At these meetings we discussed my personal and professional background, the research information sheet, which included the project procedures (including ethical and confidentiality issues) and their involvement and rights as participants. I also provided a draft outline of the interview schedule which provided knowledge about the interview process. This had been a strategy employed by previous researchers (Durie, 1992; Tomlins-Jahnke, 1996). I offered a few days to consider their involvement which allowed them to discuss the research with whānau and review the information. This process of he kanohi kitea, meeting face to face is intrinsic to Māori whānau relations especially when discussing take, a specific cause or agenda. It also provided me with the opportunity to use my intuitive communication nuances (Durie, 2001) to get a sense from the young women whether or not they felt genuinely willing to

participate and not coerced by some sense of duty or responsibility. However, this was not the case for Amanda, Jodi and Te Kaihou who lived in other centres and whom I had to rely upon my communication skills via phone contact to gauge whether or not they felt genuinely forthcoming. All of the young women voiced their interest in the study and consented to their identities being made known. However, I did not want to apply undue pressure on them to participate and provided all of them with the opportunity to email me if they decided not to consent and to withdraw from the study. This offered an alternative avenue for them to make contact with me instead of the possibility of feeling pressured in a face to face situation.

With confirmation from all of the six young women, I scheduled an interview timeline from August to December 2005. This was flexible to allow for any unplanned changes or issues arising, which did occur and included a variety of incidents. For example, sickness, unplanned whānau events, cancelled arrangements and work commitments. Documentation was organised and emailed to each young woman which consisted of a formal letter confirming our interview date, time and venue as well as a consent form[8] and interview guideline[9].

Data collection

This began with the review of previous research related to the areas of Māori achievement, success and motivation. Key themes were identified through a process of linking up the common indicators between this study and other research, that being, motivation, Māori women or youth, achievement and success factors. The key findings from the literature provided provisional theories which were collaborated to form the framework, 'He Poutama' indicating the building blocks to achieving success for Māori women and youth (see figure 1).

As expressed previously, research with Māori has to include he kanohi kitea, which is justified through the whakatauki, 'He reo e rangona, engari, he kanohi - a voice may be heard but a face needs to be seen' (Cram, 2001, p.43). Therefore, data was collected using a kanohi ki te kanohi approach which occurred through the oral narrative method using a series of semi-structured interviews. Oral narrative methodology, in this sense refers to the material being gathered in the oral history process, typically using a tape recorder (Gluck & Patai, 1991). It is a method which has

[8] See Appendix 5 for a copy of the Consent Form.
[9] See Appendix 6 for a copy of the Interview Guide.

been used by women who are committed to Feminist oral history and comes from a wide variety of disciplines such as history, anthropology, psychology, sociology, literature, linguistics and folklore (Selby, 1996). Interviewing the participants' was chosen because their feelings, experiences and the development of their beliefs needed to be explored. This was an important feature of the research process because the method was inclusive of focusing on the individual as well as their socio-historical context. Semi-structured interviewing has been widely used amongst Feminist scholars (Reinharz, 1992). Its appeal lies in the participatory, interactive and inclusive nature of the approach that is achieved between the researcher and the researched within the data gathering process. It allows for free interaction between researcher and participant that is not overly intrusive since the technique does not rely on long periods of research participation in the life of the interviewee. It employs open ended questions which permit the participant to respond in their own words and the researcher to generate theory by exploring people's views of reality (Tomlins-Jahnke, 1996). With this in mind I needed to consider the power relations and possible dynamics that can exist between the researcher and participant throughout the research process. For this reason I spent as much time as possible meeting with and talking to the young women prior to the actual interview, to get a feel of who they were and how we connected and to instil a relationship based on partnership not power. I also continued to clarify that while I had a requirement to the University to complete my research, the young women owned the research in the sense that their giving of knowledge allowed me to proceed with the research and that this knowledge was entrusted to me and needed to be treated as taonga and therefore protected. This aligns with the principle of Mātauranga Māori, where knowledge has a wairua aspect attached to it and is obtained for the good of the collective, not the individual. Evidence of this can be found in Tomlins-Jahnke's (1996) analysis of cosmology narratives, specifically, her discussion about Tāne's endeavours; from a tikanga Māori perspective he gained knowledge not for self-interest but for the benefit of the people.

Another factor I had to contemplate and plan for was the principle of whakaiti which was embedded in me as a child from my mother, a Tuhoe woman. This principle directly influenced my role as a Māori woman undertaking a research task which requested other Māori women to openly discuss their achievements. I considered the following whakatauki which can be seen to express the need for caution when interviewing from a purist researcher lens:

Kaore te kumara e kōrero mō tōna māngaro The kumara does not say how sweet it is

From a Māori cultural perspective I had to assume that the young women would possibly hold some reservations about discussing their achievements and I had already encountered this through initial contacts. To counteract this, I told the young women that they were chosen for the research because of their achievements but that the main discussion lies in why they have achieved and more specifically what has motivated them to achieve. In effect this made them focus more on their behaviour and their environmental factors than focussing on the individual achiever. Also, at the onset, all of the young women were informed of the opportunity to have whānau support attend and participate in the interview which provided an avenue where whānau could speak for the young woman and/or support them during the interview process. All of the young women declined this option, however, during two interviews (Jodi and Te Kaihou) whānau were present and I encouraged their input.

Before starting the interviews I took Bell's (2005) advice and completed a pilot interview to assist me with refining and evaluating interview questions and to take into account the time needed for planning and conducting interviews. A friend offered to provide a mock scenario of the interview which assisted me with fine tuning the use of the interview equipment and the interview questions.

The young women local to my area were provided with a variety of venue choices which included their home, my home or work office or another neutral place. It was important to provide a variety of options as I wanted the young women to feel comfortable, but I also had to take into account the setting up of equipment and external noise factors that might have impacted upon the clarity of the interviews. The interviews took place either at my work place or within their homes. I followed a checklist covering aspects of checking equipment, running a recording test and then following the interview guide. Before beginning the interview I offered the option of beginning with a karakia or other method that felt comfortable for them. I provided karakia with Amanda, Hinurewa and Te Kaihou while the other three were content to just start the interview. Hinurewa and Te Kaihou concluded our hui with a whakatauki. Having karakia acknowledges the wairua shared between the two parties and reaffirms the purpose of meeting which provides a foundation for the hui, or in this context, the interview to move forward in a manner that is tika.

My approach as interviewer was to maintain the practice of a semi-structured interview whilst using my listening and communication skills acquired through my social work background. Denscombe's (2007) guidelines to good interviewing became my prompts during each interview. These included; attentive listening; being sensitive to emotions and non judgemental; tolerating silence and pauses in the dialogue; and finally using tactics like probes, prompts, checks and summaries to elicit and clarify information. Each interview took a maximum of three hours. This included a verbal evaluation of the interview process. All of the young women commented that the process was enjoyable but draining. Kai was offered before we separated, which again acknowledges the wairua aspect of hui, in this respect it provided a method of moving from tapu to noa. Also, from a tikanga Māori perspective the offering of kai provides for whakawhānaungātanga and utu to occur and on a practical level provided sustenance for the young women.

Equipment

Following the advice from my supervisors I organised an interview kit which consisted of; one tape recorder with attached lapel microphones, designed for the purpose of interviewing; copies of the interview guideline for editing and note taking; extra tape cassettes (type SKC-90); and my research journal. At the conclusion of each interview, the cassettes were named and dated with copies made and stored in a locked cabinet as per the ethical requirements.

Transcription, analysis and writing up

Due to my work and home commitments I had anticipated that I could not provide the time needed for transcribing. So, as each interview was completed a Māori woman was employed to transcribe the verbal dialogue into text. The original interview cassettes were given to the transcriber who used a transcribing machine with earphones loaned by The School of Sociology, Social Policy and Social Work, Massey University. She transcribed the interviews at her personal office space at her home address, on her personal computer. As part of her confidentiality agreement[10] the cassettes were kept in a locked drawer and access to her computer was via a password only known to her. The young women were informed of this and provided with a copy of her confidentiality agreement. As I read through the transcripts I simultaneously listened to

[10] See Appendix 7 for a copy of the Transcriber Confidentiality form.

the interview tapes so as to catch any potential misinterpretation or mistake. This also allowed me to listen for missed cues in the interview and revise questioning for future interviews, which is a critical aspect associated with the transcription process and endorsed by other researchers (Liamputtong Rice & Ezzy, 2005). I analysed each transcript before starting the next interview, thus I was collecting, coding and analysing the data. With advances in computer technology I was able to use Microsoft Office Word 2005 to create copies of documents with colour codes of main themes which were constantly edited, refined, analysed and saved in separate documents during the research process.

The results were presented as case studies, a format used in previous research (Selby, 1996) and provided an easy to read layout for the young women to review, make amendments and return to me. This format only included the dialogue that was to be used for final analysis and interpretation which meant that several hours of editing and analysing had occurred to fine tune the data which related most to the research aim. Copies of the case study along with the original transcripts were emailed and mailed, with return envelopes, to the young women. The case studies provided a synopsis of the transcript however the young women were able to indicate if they wanted to include more or less dialogue in the case study format. Only three of the six young women made amendments and returned their case studies to me. The remaining three either emailed or made phone contact, giving their approval to continue with the research and use their dialogue as case studies. Copies of forms confirming that they had the opportunity to read and amend their transcript were sent to the young women and returned to me via email or mail[11]. At this point the young women could not withdraw from the study because as outlined in the 'Information Sheet' they could withdraw from the study at any time up until the transcripts had been approved. Approving the transcripts was also a form of ongoing endorsement of the research.

I continued to employ a thematic analysis process to analyse all of the case studies collectively which had previously been analysed separately. I also continued to use Microsoft Office Word 2005 to create documents, colour code themes and cut and paste concepts. I was often interchanging the phases of analysis (open, axial and selective coding) which is something to be expected when analysing a large amount of data (Rice & Ezzy, 1999). Once core categories had

[11] See Appendix 8 for a copy of the Authority for the Release of Tape Transcript form

been established in the data I began a process of writing these up and making links to the core themes from 'He Poutama' (see figure 1). As the writing process began, occasionally I found that concepts were still evolving which indicated that more analysis was needed. It took approximately three weeks to tease out and refine the core concepts and theories. This included working daily for about six hours which consisted of analysing, making links to the literature and writing up summaries of findings.

Supervision

I am an advocate of supervision that reflects the principles of partnership, participation and protection. While not specifically referring to these principles, Bell (2005) endorses them and maintains that supervision is a necessity for the novice and experienced researcher. I requested Rachael Selby and Farah Palmer be allocated as my supervisors because they are Māori women who worked in a way that reflected the above principles. They also had knowledge of my topic area and provided diverse supervisory qualities like a strong work ethic and publication and research experience. Supervision expectations were identified at the onset. I was required to provide verbal progress reports, identify issues and eventually submit chapters. The supervisors were to provide guidance, advice and knowledge based on their experiences as researchers, and to review my writing and keep me on track. Also, from a Māori perspective, as my tuakana, they were there to watch over the process and ensure that I engaged in best practice as well as meet my outcomes which in effect meant protecting the Māori women participants. Having open and honest communication, keeping a record of our supervision meetings and completing six monthly progress reports assisted in ensuring that the research was progressing appropriately.

Limitations

Davidson and Tolich (2003) warn that qualitative research methods are more time consuming than quantitative methods. With limited resources and time to conduct the research I had to plan and timeline the research design. While employing Grounded theory provided an interpretive approach where the data generated the theories, it required some flexibility in time which I had not anticipated and had not factored in when informing the participants of the timeframes for their involvement. This became evident when I analysed the fifth interview transcript and a theme around cognitive motivational factors began to emerge which required further

investigation. For instance, cognitive theories require an in-depth analysis utilising specific questioning which had not been planned for.

Even when the best plan is put in place and the research process is running smoothly, certain life events cannot be accounted for. This was my case when I became pregnant in 2006 which should have been my year for submitting a full thesis draft. I was sick during the entire pregnancy and having a baby became my first priority. For this reason I made the decision to formally suspend my master's studies for one year following the birth of my child in December 2006, which still provided me with enough time to meet the required timeframes for finishing the research as outlined by MUHEC. At that stage I had completed the participant interviews, drafted the case studies, literature and methods chapters. I sent email correspondence to my participants informing them of the time delay and offered them the opportunity to share concerns. None of them expressed this as being an issue. In February 2008 I re-enrolled into full-time study and made contact with the participants to inform them of my plan to complete the research by the end of the year. This meant that the process of returning their interview recordings (cassettes), transcripts and a copy of the case study chapter and research findings would still occur. This followed Denscombe's (2007) advice to maintain open communication with research participants even when unplanned issues arise in the research process. Also, from a Māori perspective, the young women had become my research whānau and while I had an ethical responsibility to keep them informed of my progress and change of plans, I also had to show them respect as whānau by keeping them informed. Ironically, during the suspension time I lost some research momentum and became unmotivated to proceed. Reviewing the research data and reading the young women's motivating factors actually inspired me to find the drive I needed to finish the research.

CONCLUSIONS

'It would not be research if I knew what I was doing' was a phrase stated by a colleague which became a constant reminder for me about the learning experience involved in research. Being self aware of my worldview and its influence in the research, developing a research design that reflected best practice and working through the limitations and issues associated with all research projects made for a sometimes stressful but rewarding journey. This chapter has presented all of these things. Kaupapa Māori theory which was reflected in specific Māori research methodologies informed this research. In particular Māori centred research seemed appropriate considering the identity, knowledge, and focus of this research. Connections to Tauiwi research methods such as Grounded theory and the oral narrative approaches used extensively in Feminist research were also used to direct the research design. The following two chapters present the results of this research design, first, with the young women's voices offered as case studies and then followed by a thematic discussion of the research data.

CHAPTER FOUR: CASE STUDIES

This chapter introduces the participants, their achievements and their dialogue about motivation, achievement and success. Using semi structured interviewing the participants were encouraged to generate their own perceptions and speak to their own experiences. These narratives have been collated and organised into case studies. The main themes and concepts presented in the case studies include (but are not necessarily in this order or limited to): personal details; area/s of achievement; personal characteristics and attributes; key and/or important events, people and places; role models/mentors; advice to other young Māori women; future goals and aspirations; self belief; challenges; individual uniqueness; and perceptions of motivation, achievement and success.

While each participant has achieved across many areas, they were primarily chosen for this study because their successes were publicly recognised within either the field of business, education, sport or in several areas. Christall Raukawa Lowe and Te Kaihou Ngarotata have established themselves as young business entrepreneurs and share what motivates them to have their work recognised on a national and international stage. Hinurewa Poutu and Amanda Gimblett are elite scholars who reveal their perceptions of motivation and achieving success in education. The final case studies in this chapter present Jodi Te Huna and Kayla Sharland, two recognisable achievers in New Zealand sport who provide insight into what motivates them to achieve as top level athletes.

There are two interviews (Te Kaihou and Jodi) where the participant's mothers are present and some of their dialogue has been included as per the request of the participant. The interview dialogue is bullet pointed and italicised, and where another person's dialogue appears (other than the participants) they are identified. The initial quotation preceding each case study is advice provided by each participant for other young Māori women.

CHRISTALL RAUKAWA LOWE

Be true to yourself, nurture and foster the things that are within you. Never be afraid to take advice (and) learn from your mistakes.

Christall Raukawa Lowe (nee Rata) was born in Palmerston North on 8th September 1978. Her iwi affiliations are with Ngāti Raukawa, Ngāti Maniapoto and Tainui. She resides in Feilding where she manages her own business, Aria Design. Christall successfully completed a Bachelor of Design with a major in Interior Architecture at Victoria University, Wellington. She is a designer/artist in interior and product design. In 2000, while in her third year of tertiary study, Christall won a prestigious Te Waka Toi Scholarship from Creative New Zealand for her Hāpene invention, an innovative design using flax. This achievement rocketed Christall into the limelight where eventually through media exposure and more hard work, she is building a successful business that caters to national and international clientele:

- *Coming up with Hāpene, that has had a huge impact on my life and my whole family's life for that matter. The next big thing would have been when I won a Te Waaka Toi Scholarship from Creative New Zealand, that was huge and it was because of that, that the business started.*

Growing up with strong Christian beliefs and a lot of family involvement has had a significant impact on Christall's personal values:

- *My upbringing has given me a different perspective on life (I value) whānau, friends, honesty. I appreciate things in nature, I can see beauty in something little.*

Christall has a diverse network of support systems. Her grandparents, parents, siblings, husband and the community, feature as positive supporters for her. She also reflects on encouraging teachers:

- *My grandparents have been supporting me since day one, since I was born. My parents have always had quite high expectations of me. They are always really supportive; they do*

far too much for me. I wouldn't be here today, right in this house with this business, and feeling pretty happy, without support from my family, support from my husband and getting encouraged all the way along.

- *Good community support, we came back to Feilding for that reason. Just getting to know the different people around town and the different businesses and there are lots of artistic people around here as well.*
- *I had a really encouraging Māori teacher when I was Standard three and four. She said, whatever you want to do you'll be able to do it and don't let anything stop you, just go for it; so I just did.*
- *There was one tutor at University, she was very different from the others and she just encouraged me to keep it real, don't try and do things that other people try and make you do, especially when you are trying to be creative. Just let it come from within you and just let it come from your heritage and your beliefs. Don't worry about trying to conform to this and that.*

Christall identified her mother as a positive influence. She talked about her mother with high regard and identified her as a role model/ mentor in her life:

- *My mum, nothing phases her, so strong, calm and clear.*

Christall felt that having supports was important for her because:

- *Sometimes I don't have much confidence in my work, and I sometimes need an extra opinion and confirmation. I think, how different ones have nurtured the creative side of me, or nurtured any kind of potential in me it has been important.*

Other than her support systems, Christall maintains that certain strategies have helped her to achieve and be grounded:

- *I like that whole work life balance thing, it's important to me. That's why I work from home and can be my own boss. I like to organise dinner, paint, visit family and just do things at my own pace.*

Christall described some of her attributes as being a perfectionist, patient, personable, feisty and a doer. As a contradiction she felt that she was not overly ambitious but then made the following comment:

- *I always do the work that is needed to be done. I like to multi-task, I love doing everything at once. I don't like being bored. I think I know the best way to do everything and I like to have full control over a lot of things, I find it hard to delegate. I have always strived to do my absolute best, not to be better than other people, but to do my best, to the best of my ability, so at the end of the day, if it doesn't work out, I did my best, I can't do anything more.*

Challenges for Christall are varied and some are ongoing. She has had to deal with other people's perspectives of her work and her success. The final comment highlights the difficulties in operating a small business:

- *People's perspective of how they see me like, successful, she must be able to build her million dollar house now and must be driving around in a flash car. I find it really annoying.*
- *I have been brushed off quite a few times, just by various organisations or groups of people who think they are a lot higher than you. It is disheartening. When I got the media coverage everyone's attitude towards me changed. You have to be thick skinned.*
- *I had this kind of utopia of what a business would be like and how a business would run. I had no idea, most of the time you are paying your staff more than you pay yourself. I didn't think it would be this hard.*

Christall believes motivation is a drive, and admits to being highly motivated. Key factors driving her include cognitive (thoughts), intrinsic (internal drive) and extrinsic (external) elements:

- *Goals - I wanted to be the top in my field, not that there is anyone else in my field. I wanted to be the top of my class. I wanted to establish a successful business so that I can have this family-work kind of balance. What drives me now is having the kind of lifestyle I*

want (and) money comes into it slightly because I want to be debt free and have a nice comfortable living.

- *There are just so many things going on in my head, so many ideas. I just get fresh ideas every day, and I don't have enough time to implement them. My cousin was saying to my sister yesterday that I have always been like that.*
- *My parents - they told me when I was really young, do the best you can ever do and try your absolute best in everything, but not to be better than others. If it doesn't work then try something else. I have always strived to do my absolute best, to the best of my ability.*

Finally, Christall felt success was subjective and driven by what the individual required:

- *The important thing in success is getting what you want and some people have different ideas about what they want.*

TE KAIHOU NGAROTATA

If you start something, make sure you finish it. I believe we all have achieved success, every young Māori women to me is successful because we are unique.

Te Kaihou Ngarotata has iwi affiliations to Ngāti Kahungunu, Ngāti Porou and Ngāti Maniapoto. She was born on the 27th January 1990, in Takapau and now resides in Auckland with her whānau. Te Kaihou is the oldest of six children, has attended Kohanga Reo, Kura Kaupapa Māori and is now pursuing tertiary education specialising in media and communications. For someone so young Te Kaihou has already had her name in the media, namely for her fashion label and business, Ngāti Babe. In 2003, aged just thirteen years old Te Kaihou made history as the youngest designer to show her work at the L'Oreal New Zealand Fashion Week. With the support of whānau, Te Kaihou has been successful in organising a small business in street wear designs, made to suit her own tastes and those of her friends. Te Kaihou is seen as a rangatahi entrepreneur. Her work has been featured in publications such as, the New York based Elle magazine and local fashion magazine Lucire which praised Te Kaihou's first national fashion show, "if she can achieve such a credible performance at such a young age, what limits can the future possibly hold for her?" (Lucire Fashion Magazine, November, 2003).

- *It all started when I asked my mum if I could have a job and she said no cause then I wouldn't be at home and then she said that I could do designing. We started and we just went from there. I was only twelve.*

Te Kaihou's mother Tracey recalls some of the events leading up to the realisation of Ngāti Babe:

- (Tracey) *when she started she was in a state of grief because my husband lost both his parents and I lost my mum all in a period of about four months. In dealing with that Te Kaihou drew on whānau support and then she would empty her mind and find a happy place and she would just see things and take it to the extreme levels. She had so much energy that we couldn't keep up with her. Also, at that period of time anything she touched turned to gold. She did a jewellery line, a menswear range, she just had this touch and it worked.*

Te Kaihou is a humble achiever with assertive tendencies. When asked about her achievements so far, her response was suitably, *'I'm still working on it'*. While the L'Oreal fashion week of 2003 shot her into the media limelight, Te Kaihou has many other achievements to add to her resume. She has represented Hawke's Bay in netball, competed at the national secondary schools kapa haka competitions and was placed third in the National Smoke Free Speech Competitions. Te Kaihou described herself as:

- *Hard working, determined and passionate. Friendly, a huge sense of humour, a huge heart, I dislike being bored, having nothing to do and lazy people. When it's my idea I don't want anyone else to tell me what to do.*
- (Tracey) *She's never started anything and hasn't finished ever. Whether it be making bread or trying to get into the A netball team she just doesn't stop until she actually gets there and even when she gets there she's never complacent.*

Te Kaihou has a lot of whānau around her. When asked about the key people for her, she did not hesitate to provide examples:

- *Mum and Dad are like role models. (I get) their time.*
- *My reo from my Nanny Princess (Evelyn). Papa and Nanny are always there. My godfather and godmother have come to every show so far.*
- (Tracey) *All her grandparents have been key for her because they did a lot of moulding in her life when she was very young. If she had something on everyone would come and see her.*

Te Kaihou felt that having a wide variety of whānau as support was important because:

- *They motivate me and push me to my limits by saying do this or do that.*
- *To paddle a waka you need more than one person, to paddle instead of walking you can cover a great distance.*
- *It's just good to have someone to talk to.*

External challenges have complicated Te Kaihou's journey. Her mother Tracey was conscious of these challenges and provided a lot of the examples during the interview:

- (Tracey) *Financial is huge. She's the oldest of six and it's been really hard to get her what she needs.*
- (Tracey) *Stress related things - We travelled eighteen hours one day to meet deadlines stopping to breastfeed children and she was counting the boxes in the truck just to catch deadlines. None of us have ever been in business before and we just had no idea. She was really busy all the time and at one stage she got pneumonia which was stress related and she was twelve years old.*
- *Time - I never got my own time like I couldn't go down town and go to the movies for just two hours.*
- (Tracey) *Media pressures - In the media she is made out to be a super teenage Māori girl but she is normal and she has to go through the pressures like every other teenager and we want that for her. One day you did like four interviews and a documentary, all just in one day. Her Dad just used to come in and say that's enough and that was it.*

Te Kaihou admits to being highly motivated. She perceived motivation as being a combination of internal and external drives:

- *A push, something to strive for, to look for, having goals to reach.*
- (Tracey) *She doesn't do it any other way she is highly motivated.*
- *I am motivated by Mum, Dad, coffee, food, and my friends – in no order.*

Te Kaihou has a strong sense of belonging. She recognises that her beliefs are her strengths and she has clarity about what she wants in life. These factors can also be labelled as motivators:

- *My reo it's a strong side of me. My whānau give me strength. I draw my inspiration from my surroundings, I want my land back and I want a future that is smoke free. I have dreams of things where Māori live positively.*

Achieving and being successful for Te Kaihou reflect her unpretentious nature. Accolades from within her whānau are valued over societies:

- (Tracey) *I think she has a different meaning of what achievement is. For her it's when everyone compliments her steam pudding. When she has to stand up and talk to over 3000 people or put a collection together for overseas guests its like no stress nothing. But making a steam pudding and no one liking it are things that really stress her out. Normal stuff is really hard for her and then real hard challenging stuff comes easy.*

Being successful is also associated to her desire to feel happy which has been role modelled within her whanau, in particular her Papa or Grandfather:

- *Anyone can do what I'm doing. I think a successful person is my Papa he lost his wife and his eye in about two weeks and he's trying to learn te reo that's cool. I think being successful is being happy.*

SUMMARY

Two young entrepreneurs with an inspirational creative spark have been presented above. Both share a perfectionist attitude and both are highly motivated yet modest women who value family as a core part of who they are and what they have achieved. Positive parental involvement and rich whānau support which extends to business mentors and school teachers featured in the case studies. Organising and managing a small business and the challenges that come with it have been shared by both young women. However, due to their difference in age, their business experience is different. Life experience have been different too, for example, Te Kaihou has been immersed in her Māori culture and language which has been a strong influence in her sense of self and also in her future goals as a Māori woman.

HINUREWA POUTU

Believe that you can do it and be prepared to work too; nothing comes without a little bit of sweat. Find support, if there is any, like from whānau and even from friends.

Hinurewa Poutu was born on the 24th March 1985 and has iwi affiliations to Ngāti Rangi, Te Ātihaunui-ā-pāpārangi, Ngāti Apa, Ngāti Kahungunu, Waikato and Ngāti Maniapoto. She is currently teaching at a Kura Kaupapa Māori and has recently completed her Master of Arts. Hinurewa speaks Māori and English fluently and is also learning Italian. At fifteen years old she gained first placing for both English and Māori entries for senior students at the regional secondary schools speech competition; she has won several national writing competitions including the Ngarimu V.C essay competition in 1998 and 1999; she was a New Zealand youth representative in the Prime Minister's delegation to the Cook Islands in 2000; she was awarded the New Zealand top scholar for Te Reo Rangatira in 2001. Hinurewa was only sixteen years old when she began her studies at University where she has now completed a Massey University scholar award within the area of Māori education.

Hinurewa is a sharp minded and strong young woman with a unique upbringing. Through her parents (who are both Māori educationalists) she has inherited a passion for revitalising the Māori language. This is an internalised factor which permeates throughout her life's choices:

- *My parents always reinforced the importance of speaking Māori. I have always been aware of ancestral stories, like my great grandmother losing the language. I wasn't born with the reo. That taonga is something that was given, but I think that definitely has contributed to my life and experiences. It's part of my identity so I know who I am.*
- *The majority of my upbringing was revitalising the language so that instilled a big passion towards the reo. My parents only spoke Māori to me and I was educated through Kura Kaupapa Māori. A lot of people were negative about going to a Kura Kaupapa and thought it would be a disadvantage. I think an underlying thing that drove me was that I wanted to prove people wrong that Kura Kaupapa Māori would not mean that you were disadvantaged. I always wanted to do well to show that their argument was wrong.*

Hinurewa experienced challenges growing up in a unique educational setting. These experiences have reinforced the value of trust, and the attributes of hard work and independence:

- *There are always challenges, no matter what a person does, be pointless if there were no challenges. We started off as a home school so there were only seven of us in the first year and there were only two girls and I was the oldest girl. The lack of resources too so acceptance and appreciation was needed. Sometimes it could be lonely, because you're the only person your age so you have to be able to stand on your own a lot. You have just got to be strong and know your gonna be alright and that your parents made the right choice.*

Hinurewa's whānau provide her with mental, emotional, physical and spiritual nourishment. Her parents are achievers who feature as positive influences. They are actively involved in assisting Hinurewa to reach her full potential:

- *I always look to Mum and Dad as a unit. They have shown me that if you are so passionate about something, then you can achieve it. They have always been that example to me. They have faced a lot of adversity and they have shown me that if you believe in something, you can do it; you can achieve it, no matter what. They are very motivated, they are workaholics, and they are driven by passion.*

Hinurewa identified other key people who have been influential in her life:

- *Nana, is the pillar of our family, she is Pākehā. She is the source of knowledge in our family. We would have an atlas in the kitchen and she taught us a lot of general knowledge and our whole family revolves around her.*
- *Koka Brenda and Papa Milton. Koka Brenda is an example of a very strong woman, I look up to her for that. We talk about a lot of things and share experiences together.*

Hinurewa was reserved in describing herself and chose to do so through other people's perceptions of her. Family and culture are strong influences in who she is and she does not compromise on the two factors:

- *I think I am perceived as someone that is clever and brainy, but I don't feel like that at all. In terms of character, a lot of people say I am like my parents. My aunty and nana say I am a perfectionist. I am a procrastinator when it comes to tasks and that is one of my weaknesses but I have a 'can do' attitude. I just immediately think, it can happen, I can do it.*
- *My family comes first because it's not just me on my own; it's about me and my family. My attributes and a lot of what I have gained in my life, have not been myself, but through other people as well. It's not just Hinurewa, its Hinurewa and everyone else who contributed to me.*
- *What sets me apart from others is my family and upbringing. My personality, that ability to stand and not be swayed, to be true to my values. Having no fear, to just say what I think or do.*

Hinurewa feels she is highly motivated. Her ideas of motivation feature external factors (whānau) and intrinsic factors (internal drive):

- *What's motivating is support from whānau. Having a desire, a passion and goals. It has to be something that interests me, because if you're not interested in anything then you won't give as much passion or drive.*

- *(Motivation is) a desire to do well, to produce good results. The word that comes to mind, is like a desire you feel inside you, whether it's to know something or be something, or learn about something and curiosity too.*

Self belief featured as something that was developed through positive influences, support and external circumstances that were achieved, which then reinforced the cognitive behaviour:

- *I had to be taught it, be put in situations, where I had no choice to do things. Those made me see that I could do things. I always needed pep talks from my Mum. I always needed my parents; they are really good like that. Then you realise that you can do things, you kind of stop questioning your abilities. Like I never thought I couldn't do anything. There was never a situation where I thought I couldn't do anything. It took some things to make me see that I could do it, like Mum and Dad, winning Manu Korero.*

Hinurewa is a constant achiever who is still searching for success:

- *(Achievement is) to get to the top of that mountain and look at the next one.*
- *I am still looking for my definition of success, I think it varies, I think culturally success is different. Each individual has a different perspective of success and I am still discovering success. I still don't have an idea of what success is.*
- *It is for other people to determine whether you have been successful or not. At a tangi it depends upon what they say, whether or not I was successful.*

AMANDA GIMBLETT

Just start it, that's the hardest, just work up the courage.

Amanda Gimblett was born on the 9th December 1983, raised in the Manawatu and has iwi affiliations to Ngāti Maniapoto. She attained an A bursary from Sacred Heart in Napier and received honours in bursary science by winning the senior science cup. She has played competitive basketball, enjoys training for marathons and completed her first half marathon in 2004. Amanda has several goals for the future. Some include: completing the coast to coast

extreme sports event; specialising in her medical career; learning more about her Māori heritage and developing her te reo Māori. When the interview occurred Amanda was in her final stages of studying medicine. She now resides in Christchurch and is currently practicing medicine.

Amanda is articulate, personable and determined. She described her attributes further and also some of her values:

- *(I am) happy, hardworking, determined, probably a bit stubborn and very independent. I think that I am a bit hardnosed, with underlying caring aspects and I don't leave things unfinished. I am quite competitive. I like to prove people wrong, like when they say you can't do it. I hate if I can't understand something, so I will just keep at it. I might go away and come back at it and keep going till I get it and always finish what I have started. I am always one to ask questions as no question is a stupid question. If there is something to do, I try to give it a go and haven't lost anything trying. You will always get something out of the experience.*
- *(I value) family and being there for other people.*

Amanda's family has endured certain sacrifices and challenges which have provided her with a desire to work hard. For instance, her father returned to fulltime tertiary study as an adult student and had to leave the family:

- *Seeing my Dad when he was an adult student and realising the sacrifices he made and Mum made while he went to University too. Mum had to work part time and be there for us kids at the same time. We used to see Dad every third weekend, whether that be him travel five hours up to us or us travel five hours down to him. Dad is now a pharmacist.*

Amanda's parents are a positive influence in her life. Amanda describes her father as being a clever pragmatist while her mother fits the supportive, caring role. She believes that her parents are ultimate supporters, always there to assist and give advice. She identified them as her role models alongside a friend:

- *My role models or mentors change; both my parents are role models. My friend too, she is so strong, so knowledgeable and passionate about stuff she does.* (Gail) *Do you consider yourself a role model?* (Amanda) *Automatically, I would say no, in the end, I guess I am.*

Other support systems that were identified included the Māori Centre in Dunedin and the medicine whānau who are a group of Māori students studying medicine. They provide practical support to one another through encouragement, sharing food, socialising and studying together:

- *The medicine whānau are amazing. I also have a good friend who studies medicine too. Always around at her whare having dinner with her and her flatmates, going to the gym together. It all helps that we can relate to the same things, pressures.*

Motivation for Amanda is about having a drive and following through with it. She believes that her motivation level is high. For her motivation is about being goal orientated and finishing tasks. Also, she did not believe that a set pathway to success existed:

- *(Being motivated) You don't actually go out to succeed you just go out to do it, to complete your goal. Success is reaching your achievement. Normal people can be a success but someone who is successful is extraordinary. Success and successful are quite different, if you are successful you have achieved much more than the norm. I don't think I am successful but I did succeed in most of my goals. I'm not successful because I don't think I have achieved so much more than anyone else.*
- *I don't think there is a recipe for success. If everyone was the same, then I could say yes.*

Amanda highlights three key motivating factors. Her supportive family, her modest yet competitive drive and her need for reciprocity to occur in relationships. The last factor indicates a connection between her value base and her choice of profession:

- *Family - to be like them, as much as I have said, they have never had any expectations, you have expectations that they have for you, you put on yourself for the family.*
- *Competitiveness - that drive not to be better than someone else, but to be the best you can be, to use what you've got.*

- *To give something back - I'm living in New Zealand, which is the coolest place to live and it's not just my parents who have raised me. Everyone has had an impact on my life and if you can be an impact on someone else's life in other ways, that is just as cool, that is awesome and that whole giving back type of thing. Whether that be by being a nice person or being a great doctor and you know helping someone in that regard.*

Amanda has a firm belief in her ability to accomplish her goals. She feels that certain factors have helped shape her self belief – they include encouragement, opportunities and the capability to follow through with tasks:

- *By being encouraged I believe that I can do things. At primary school there was one teacher she was an older teacher, very nice and very caring, who was interested in teaching and extending me. Also, I remember my sixth form physics teacher who said to me think about medicine as a career, she said you would be a great doctor. She could see me as a person and not just a student. Family are also encouraging.*
- *Opportunities are key. In New Zealand we are so lucky to get schooling or go on to University and having the opportunity to do medicine.*
- *The capabilities of doing it, like running a marathon you have to be in certain good health. Planning and understanding what needs to occur.*

SUMMARY

Two academic achievers were presented here. Amanda identified specific supports for her whilst studying away from family. They included: the medicine whānau, a friend, and the Māori Centre at Otago University. Like Te Kaihou, Hinurewa's upbringing has been all inclusive of her Māori culture and revitalising the language has played a major part in who she is today. A high work ethic, self-sacrifice and commitment were internal values that featured within both case studies. These values were role modelled through positive support systems, namely parents who through their own challenges in achieving have instilled a passion and determination to succeed in life which has filtered through to their daughters. Both of these young women are viewed by others as high achievers who are motivated by whānau, parents, role models and a belief in their own

ability to succeed. Finally, both Amanda and Hinurewa are unwilling to take sole credit for their achievements and view them as a collective effort.

KAYLA SHARLAND

Just do what you love doing and give it one hundred percent. Don't let one setback put you back down, just keep achieving, keep striving towards your goals. Never say die attitude and no regrets.

Kayla Marie Sharland was born 30th October 1985 and has iwi affiliations to Rangitaane. From a very young age she showed sporting talent. At the age of seventeen she was named in the New Zealand women's hockey team, which has taken her to several national and international sporting events such as the Olympic Games in Athens and Beijing. Kayla has also excelled in touch rugby and in 2002 she made the New Zealand secondary schools touch team. Kayla's family reside in Palmerston North but she is based in Auckland and studies part time towards a Bachelor of Sports Management at Massey University.

Kayla is passionate about hockey and was a sport-loving child, getting into anything physical. If she enjoyed something then she would usually commit to it. Kayla describes herself:

- *I'm quite a positive person and I've always been committed especially to hockey. There are two sides to me, the hockey playing person - being quite physical and I want to put my game out there and have a good go. Then the side line person - I am a bit quiet; most things don't really bother me, I'm relaxed.*
- *If I enjoy something, I really get in and do it and want to pass it, like studies at Massey University. I am always looking for something to achieve, never stopping. I notice that if you don't give one hundred percent there is no point being there.*

Kayla has been playing hockey competitively since the age of ten with various positive supports including family, coaches, friends, teachers and hockey mentors/role models. She talks about her support networks:

- *I have family who are always there to support. Mum and Dad do all they can to come and support us and watch hockey. Dad was doing three jobs to come to Athens. That was his goal: to go to Athens. My family have probably come to every single tournament. Also, financially they help out and have been there when times are tough. Hockey is quite an expensive sport and we aren't paid so I have had to ask them for a fair bit of money.*
- *I had support from teachers and staff when I needed it to pass bursary. The friendships that you make and people who support you are always there and they are like true friends.*
- *The Manawatu hockey community has been a lot of support. There is support on and off the field. They are more like friends rather than hockey coaches.*
- *With the New Zealand team everyone is supportive. With hockey there is this kind of group buzz that you can lean back on friends and they will get you through tough times.*
- *The academy of sport assists me too.*

Kayla believes that there are great benefits of having support systems. Her accomplishments are partly a result of the amount of support provided by her family and others:

- *I wouldn't be playing hockey, if it wasn't for them (the supports). I could easily have gone off in a different direction. They are always supporting me on the field and off the field. Now it's about giving back to them. They put in the hard work, so now I put in the hard work and they can feel some kind of accomplishment.*
- *It is good to have the support, it puts you in that positive environment already, it makes you feel special. It is just a privilege, to have supportive parents that can help you get through the hard times.*

Kayla's main obstacles to fulfilling her sporting goals have been injuries which have plagued her last few campaigns. Other sacrifices she has endured relate to adolescent realities but she remains focussed in her goals and clear about what she wants to achieve:

- *It is hard because all your friends go away like to University and experience life whereas for me it's a different situation, I am stuck at training, can't go out because too much alcohol is not too good, so you miss out on that kind of part of life with friends. The sacrifice you make for travelling the world and playing for your country. You always have to think there*

is time to spend with friends after hockey and at the moment you don't have the same kind of lifestyle as they are living. I enjoy what I am doing at the moment, and a few years down the track I might be completely sick of hockey and then I will change to focus of finishing my degree or working or doing something like that.

Kayla's belief in her ability to achieve in sports has strengthened over time and different people have influenced her self belief:

- *As a youngster everyone used to say try and just believe in yourself that you can do it. They don't need to say that anymore.*
- *Working on self awareness has been eye opening. Learning about yourself and how you cope in different situations. I didn't know myself before I started that.*

Kayla believes she is a highly motivated person. She identified personal motivating factors as being things like – self talk, values, goal setting, having a plan, a routine and managing her time.

- *Motivation to me is getting out no matter what because everyone relies on you to train and put in your best effort. Don't procrastinate, rest afterwards. I try to plan and think focus. There is always something in my head, that commitment that you put everything into it. In a team sport you don't want to let your team mates down, so you have got to do the hard yards. I would hope that they are doing the hard yards as well. Trust, confidence and commitment.*
- *Being proud to represent New Zealand and for my family.*
- *Having no regrets, knowing that anything can happen like injuries, sickness, that's another motivation.*

Kayla also indicated that there were external triggers that assist with her motivation levels:

- *The support network, family, friends, coaches, trainers, our team and management staff, they are all striving for the same thing. Also, when we have an event, I automatically think I want to do well there.*

International and local sporting role models have been inspirational for Kayla. Their qualities include athleticism, mental strength, commitment and leadership. Kayla describes her idea of a complete role model package:

- *Someone who is dedicated, committed, a positive leader, approachable and humble. A desire to win is a big one for me. Being able to communicate well to people is important. I have some of these qualities but I guess there is always something to work on.*

Kayla's ideas about success reflect her value of humility and a work ethic to constantly improve oneself:

- *(Success is) to be the best I can be and to have an impact on and off the hockey field. So achieving all the goals I have set out to do and once you achieve that, then build on that to get even higher success. I think you can always improve. At a certain level I am successful.*
- *There are probably common themes to being a success, but everyone's will be quite different. They might be things like – having a desire, commitment, support helps but it may not be important to some people because they may not have the support and still achieve. Totally different things trigger off different people.*

JODI TE HUNA

Make the most out of any opportunity and work hard.

Jodi Te Huna was born on the 6th May 1981, grew up in Wanganui and has iwi affiliations to Ngā Raurau ki Taranaki. Jodi has been a familiar face in the New Zealand netball scene since her national league debut at the age of sixteen. She has captained the New Zealand under twenty one squad and first appeared in the New Zealand Silver Ferns netball side in 2003 where she notched up five test caps at the World Netball Championship in Jamaica and where her team won the tournament. Amongst her sporting achievements Jodi has also managed to complete a degree in teaching which she began in Wellington but finished at the Christchurch College of Education. In 2007, as a newlywed Jodi took a break from the international netball scene to focus on some personal time:

- *Me and my brother grew up playing sport, trying to do whatever we could. In 1998, I got asked to play in the new national league. I went to Wellington and I was sixteen, I moved and originally it was only meant to be for three months but I ended up staying five years in Wellington. It was really difficult at first because I'm a real family person. In 2002, I moved to Christchurch for netball and in 2005 I moved to Auckland. So from 1998 till now all I have done is fit my life around netball.*

The move to Wellington meant a new school, new friends and a new family to live with. I asked Jodi what were the main things she learnt from that experience:

- *I learnt to look after myself, to be independent and to get on with things. I learnt people skills because I met new people and made new friends. I learnt to focus on what I was there for, to play netball.*

Jodi has endured challenges in her sporting career. They were overcome due to hard work from Jodi as well as others around her. These challenging experiences can be added to the list of motivating factors:

- *Challenges have varied but are consistently injuries, finances and being away from family.*
- *Performance. I went so far on natural talent and about 2002, I realised that I needed to do a little bit more. At that point I had been in the Silver Ferns squad but dropped again and then for seven years I was in the New Zealand A Team and I couldn't make that step up to the Silver Ferns. It wasn't until I did a psych session that I realised I am gonna have to do a little bit of extra work. I did the work and got myself to the Silver Ferns. Having natural talent only gets you to a certain point. The key is always doing a bit more work.*

Jodi knows how to work. She is focussed and clear about who she is and what she wants. She describes her personality:

- *I know what I want, I am hard working, I am really caring and have other people's interests at heart. I am a real people's person. (I) hate being by myself. I am very particular and I have lists everywhere.*
- (Jodi's mum) *very much a planner, very organised.*
- *Winning is everything, there are no losers. I am just ultra competitive, I don't like losing. I like to do it myself because I know that if I have achieved it, then I have done it myself. I don't mind asking for help, but I don't like people telling me what to do.*

Jodi's humble family life has been influential in her sporting development. Both her parents are avid sportspeople and Jodi recalls always being at some kind of sporting event from a young age. While her parents are separated they both play a positive role in Jodi's life:

- *Mum and dad are key, just growing up, they were there as the coach, support person, first aid person, taxi driver, tissue giver, they were there to pick up the pieces if something went wrong, just to keep my feet on the ground too. The support and guidance they have given me is huge. Also, the freedom to go out and explore. I also know that if something happens and I fail and I fall backwards, they are there to pick up the pieces as well. Financially too they supported me a lot. Mum worked lots of different jobs and still does. Like, they gave me an allowance while I was in Wellington. Without them I would have been struggling.*

Other support people feature in Jodi's life as essential positive elements:

- *My brother and grandma were always there.*
- *Key people in netball have been Lois Muir who basically picked me from Wanganui and said I want you to trial. She was my first national coach. Being around older players too because I started so young and having those really experienced players around me has been a key thing.*

  (Gail) *How essential is that?*
- *It's just so important. Without those people I probably wouldn't have got there. All of that motivates me to be successful. Knowing that I can do that for them and give them that satisfaction, feeling of success, to give that to them motivates me.*

Jodi's life schedule is evidence that she is motivated to achieve. She has juggled high pressured sporting commitments with part time work and studies as well as trying to balance time with family and friends. She admits that motivation is challenging at times but is aware of her internal and external motivating triggers:

- *I struggle to motivate myself, when I am by myself, when I am isolated, I still have the self triggers and I still have the talks but I lose a lot of motivation when I am by myself.*
- *Competitiveness - The challenge from other people to get on court for the same position that motivates me too. I get motivated to achieve a thing and once I've achieved it, it is like a tick in the box. I am motivated to be the best that I can be, if I know that I can do better, then I am motivated to keep going until I know that I have hit that standard and then obviously lift it. Being better than my last performance, always striving, you're only as good as your last game is or your last training. People don't realise that it is quite easy to get into the Silver Ferns; the hardest thing is staying in the team and performing well.*
- *I want to succeed for my friends and family and a little bit of giving back to them. They can enjoy my success, through what support and guidance they have given me, if they see me being successful, then they are gonna be happy and they can take a bit of that success and own it and know it is theirs. They are a part of my success.*

Jodi is modest about her successes and views them as normal. She contradicts this though by highlighting her high work ethic as a factor leading to her successes:

- *I think anyone can be successful in anything they want to do. My being successful means that I've got something that I want to reach. I've put a plan in place, I've followed that plan and I have completed it. To me that's successful.*

  (Gail) *Do you think there is a recipe to achieving and being a success?*
- *There is your own recipe, there is not one standard recipe, but as long as who-evers recipe it is, they know that hard work has got to be the key ingredient.*

  (Gail) *Does that set you apart from others?*

- *The hard work yeah, I think that is what happens, when that brick wall comes in front of someone, you choose to put in that hard work and do that little bit extra or you choose to go.*

SUMMARY

Kayla and Jodi are sportswomen who constantly reflect on their last performance and then reassess future goals. This process has instilled a competitive drive and absolute commitment to their sporting codes. Hard work and sacrifice feature here as with previous case studies. Both young women have managed demanding sporting careers and tertiary study. External reinforcers that have motivated both women have come from an array of support systems. These supports have contributed to Kayla and Jodi reaching their sporting potential and achieving their goals. Financial burdens, social sacrifices and challenges with time management have been factors shared by both young women. Their humble upbringings and the sacrifices made within each of their family networks are evident in supporting them financially and personally.

CONCLUSIONS

This chapter has presented the participants dialogue as six case studies. Motivation, achievement and success have been the themes linking each case study. These six young Māori women have achieved success across various facets within their lives. They are young women who represent whānau, hapū, iwi, communities, nations, sports teams, schools and universities. They are highly motivated, hard working, humble, strong, assertive, focussed, goal orientated and confident young women who are positive role models for other Māori women and girls.

These young women have discussed a range of motivating factors which have influenced them in different ways and on different levels. Whānau were identified as clear extrinsic motivating factors and included family, teachers, mentors, role models, peers, coaches, organisations and communities. An internal driving force was featured in all of the case studies and is recognised in the young women's need to accomplish things because they want to rather than because they need to. Certain internalised values were evident which encouraged motivated behaviour and have been reinforced and modelled within their respective social environments. A high work ethic

was discussed by each of the young women as either something they believe in or, something demonstrated through their actions. A feature shared by two of the six young women was the value placed upon their Māori culture as a motivating factor. Te Kaihou and Hinurewa explicitly discussed their Māori culture as a strong motivating factor in their decision making and goal setting. Both were raised within a Māori cultural environment where te reo and tikanga were familiar aspects of everyday life. Another motivating theme identified in the case studies has been the strong mindedness of each of the young women. Their self belief in their own competence is firm and they work through challenges in order to meet their goals. Each has managed stress and disappointment. Each has persevered by focussing on their goals and drawing on their internal attributes and supportive networks. Christall, Te Kaihou, Hinurewa, Amanda, Kayla and Jodi are outstanding achievers. Their past successes have proven them as role models and future leaders. Their future aspirations will be eagerly awaited.

The overall research question in this study asks, what motivates young Māori women to achieve success? The literature review has presented studies closely related to this research question. The case studies have provided dialogue from six young Māori women who are high achievers about what motivates them. The following chapter presents an analysis of the key themes that exist in the data.

CHAPTER FIVE: DISCUSSION

This chapter examines the data presented in this thesis, an analysis of the case study dialogue and its relevance to the literature reviewed. The aim of this research was to investigate what motivates young Māori women to achieve success which included identifying the participant's definitions of motivation, achievement and success. As with the previous chapter, all dialogue is indicated in italics. The chapter is presented in four sections:

Section one:	Defining the concepts.
Section two:	Whānau as a motivating factor.
Section three:	Internal motivating factors.
Section four:	Conclusions.

DEFINING THE CONCEPTS

This section examines the main research concepts in relation to what was found within the literature and also within the young women's narratives. Motivation, achievement and success are analysed and discussed.

Motivation

Defining motivation occurred through a review of the literature and through the young women's interviews, where they provided their own understandings of motivation. The literature revealed motivation as being an initiative, direction and determination with a focus on goal directed behaviour (Brophy 1998). Motivation can be linked to an individual's level of self efficacy (Bennett, 2001) and motivation depends on both internal and external factors (Durie, 2001). Internal factors relate to the intrinsic, cognitive and internalised values that a person develops which are influenced by their life experiences and makeup. External factors reflect the extrinsic reinforcements that create motivated behaviour. Environmental factors and observable behaviours are prominent in identifying external motivating factors. Motivation can therefore be influenced by cultural factors, as discovered by Katene (2004) who suggests that Māori culture can enhance motivation.

The young women within this research viewed motivation as an active construct which reflected focussed behaviour and is comparable with what the literature provided. In particular, their descriptions of motivating factors concur with Durie's (2001) suggestion that motivation is dependent on both internal and external factors. External motivating factors were easily identified by the young women and have been labelled as whānau within this chapter. Whānau were identified as the chief external motivating factor for each of the young women and included all types of support people such as parents, family, teachers, mentors, role models and friends. However, while external motivating factors were easily identified by the young women, internal motivating factors were not always easily explained because they were not so consciously obvious and require further in depth questioning and analysis.

The young women also discussed their level of personal motivation; in particular, all were highly motivated which was identified either through their comments, their mothers' comments or their actions displayed a high work ethic and being self determined. Christall, Hinurewa, Amanda and Kayla all admitted to being highly motivated. Te Kaihou's mother stated that her daughter was highly motivated and Te Kaihou acknowledged this. Jodi talked about being ultra competitive and not settling for second place, yet she struggled to motivate herself when isolated and relied on other motivating mechanisms like her support systems. All of the young women attributed a certain amount of motivation to their external motivating factors which can also be linked to developing and strengthening their internal mechanisms motivating them to accomplish tasks and be high achievers. Thus, positive external supports and experiences reinforced positive internalised values and cognitions. For instance, all of the young women's parents had displayed hard work and being goal orientated which eventually became values instilled in the mindset of the young women and evident in their actions. Again this reaffirmed Durie's (2002) research and highlights the connection between internal and external motivating factors.

Another connection between internal and external motivating factors is evident in the combination between external supports and the young women's internal mechanism called self efficacy. All of the young women in this research can be accredited with self efficacy which relates to their level of confidence in their ability to cope with stressful situations (Bennett, 2001). All have experienced stressful situations that put pressure on their coping resources yet they remained optimistic about completing the task or goal. However, all of the young women except

Jodi admitted to being highly motivated, yet Jodi's actions proved she had a moderate level of self efficacy. This was evident in her ability to deal with situations that were stressful and challenging even when she felt isolated and unmotivated; for instance, an international netball game or a gruelling training regime. Also, for many years Jodi experienced being overlooked for selection into the New Zealand Silver Ferns Netball Team which was a barrier she overcame by applying a strong work ethic and realising that her natural sporting ability had limitations. Her self efficacy may have been connected to her perception that she was naturally gifted in netball, but she realised that applying hard work was a necessity in achieving her highest sporting goal; which was representing her country. Hinurewa also provided examples of challenging situations that she had overcome and tried to remain positive throughout whilst focussing on the end result. For both Jodi and Hinurewa, family members provided encouragement which was a factor that strengthened their belief in their ability to accomplish hard tasks.

Finally, Hinurewa and Te Kaihou can be described as identifying strongly with their Māori culture through their understanding of te reo Māori (as fluent speakers) me ōna tikanga Māori. They were both explicit about being motivated by their Māori culture while the others, who were conscious of their Māori culture and willing to learn more about it, did not express that their Māori culture was a direct motivating influence on them achieving success. This has direct similarities with Katene's (2004) research. His research and this study had participants that identified as being Māori; however they all had different understandings and experiences of being Māori which determined how Māori culture enhanced motivation. Those with greater exposure to Te Ao Māori in formalised ways (i.e. formal education) tended to refer to Māori culture as a motivating factor without hesitation.

Achievement and Success

The literature related to Māori women, achievement and success establishes that achieving success in Māori terms is predominantly viewed as being cooperative and whānau based and in turn beneficial to the whānau or collective group (Hirsh, 1990; Mackintosh, 2004). Research on Māori achievement reflected emotional, physical, intellectual and spiritual growth (Hirsh, 1990) which emphasises the importance Māori place on the need for a holistic balance to ensure well-being and corresponds to Mason Durie's (1998) notion of Te Whare Tapa Whā. There was also an expectation that Māori should be competent within both Māori and Pākehā societies highlighting

a Māori model of excellence (Hirsh, 1990; Selby, 1996). Tomlins-Jahnke's (1996) research presented characteristics of mana wāhine Māori describing specific internal attributes displayed by Māori women achievers. Selby (1996) and Mackintosh (2004) also provided examples of internal motivating factors influencing Māori women to achieve which included certain personal characteristics such as being determined, goal orientated, confident and having a secure identity. They also described external motivating factors such as whānau support, parental influence and having positive role models. Thus, achieving and being a success is directly linked to internal and external motivating factors.

For the young women in this research, achieving was based on measurable outcomes which reflected a process of setting and completing goals. The practice of goal setting was best described by Hinurewa when asked what achievement meant for her she exclaimed, *'to get to the top of that mountain and look at the next one.'* Jodi described being a success in a similar way, *'my being successful means that I've got something that I want to reach. I've put a plan in place, I've followed that plan and I have completed it.'* Success meant different things for different people and reflected the things they valued, like being happy; achieving what you want versus what you need; reaching your potential and giving your best effort through hard work. A common theme that emerged was that a standard framework for achieving success could not be set because everyone has different goals and measures of success. For instance, Amanda stated, *'I don't think there is a recipe for success. If everyone was the same, then I could say yes.'* Jodi shared similar thoughts, *'there is your own recipe, there is not one standard recipe.'* Finally Kayla summed up this argument by stating, *'there are probably common themes to being a success, but everyone's will be quite different. Totally different things trigger off different people.'*

There were some distinct connections between how the young women described their view of achieving success and what previous research has found. The proposal that Māori view success as being a result of input from whānau and in return beneficial to whānau (Hirsh, 1990; Mackintosh, 2004) was echoed in the young women's experiences. All of the young women reported their whānau supports as integral to their achievements and perceived achievement to reflect a collective effort. However, Hinurewa and Te Kaihou were explicit in explaining the role their whānau have played in their lives and in their achievements. For them, achieving success was not defined by the individual but by whānau. Te Kaihou perceived success as something determined

by others, specifically, being successful for her was determined partly by praise from whānau. Her mother stated that, *'for her it's when everyone compliments her steam pudding...making a steam pudding and no one liking it are things that really stress her out.'* Hinurewa believed that whānau owned the right to decide whether you were successful or not, *'it is for other people to determine whether you have been successful or not. At a tangi it depends upon what they say, whether or not I was successful.'* Because of this she was *'still discovering'* the meaning of success and believed that *'culturally success is different'* which aligns with Mackintosh's (2004) view that achievement and success have different cultural interpretations.

Hinurewa and Te Kaihou were also more explicit about describing experiences and goals which reflect Te Whare Tapa Whā (Durie, 1998). Both commented about whānau relationships and whakapapa stories that had spiritual meaning for them. Hinurewa talked about being aware of *'ancestral stories, like my great grandmother losing the language.'* Hinurewa values her reo Māori as a tāonga and can identify how it has contributed to her life experiences and her identity. Similarly, Te Kaihou stated that, *'my reo it's a strong side of me'* and something gained from her Nanny. These examples identify the important aspect of te reo Māori for Hinurewa and Te Kaihou. Being fluent speakers of te reo Māori meant that Hinurewa and Te Kaihou had a deeper understanding of their Māori culture in comparison to the other young women who were not fluent speakers. The other young women had expressed an interest in learning more about their Māori culture and their discussion signalled values and beliefs that reflect a Māori element. For instance, Amanda discussed the value associated to giving back within her profession which can be linked to utu or tātou tātou. Jodi and Kayla's involvement in team sports requires engaging in whānaungātanga and Christall's work with her Hāpene creations draws on a strong Māori component.

Hinurewa and Te Kaihou also shared a passion for positive Māori development and were clear about their involvement in shaping a future for Māori. Te Kaihou stated, *'I have dreams of things where Māori live positively. I want my land back and I want a future that is smoke free.'* A huge part of Hinurewa's life has been about revitalising the Māori language and the majority of her achievements and rewards can be linked to this area. Te Kaihou and Hinurewa share a strong Māori identity, are motivated by their Māori culture and have achieved in both Māori and Pākehā societies. This could be attributed to their whānau environment which has encouraged and

immersed them in Māori language and culture. Both young women reflect previous research assumptions describing a Māori model of excellence (Hirsh, 1990) which may be explained as someone being competent within both Māori and Pākehā societies and in particular that identity and Māoritanga are linked and necessary for achieving success (Selby, 1996). This highlights the debate about whether Māori need to be able to function well in both Māori and Pākehā worlds to deserve the label 'successful Māori achiever.' There is research which examines aspects of this argument (Hirsh, 1990; Selby, 1996; Katene, 2004) and further the main debate lies in how we define 'being Māori.' It can be argued that if all of the young women chosen to participate in this research had been educated in the ways of te reo me onā tikanga Māori, then the findings would have indicated identity and Māoritanga to be significant motivators. That is not the case here because the participants for this research were chosen primarily for their level of achievement, versus their level of 'being Māori.' Identifying as Māori was also a prerequisite but an unpacking of what that meant and how it influenced them to achieve was not. Hinurewa and Te Kaihou displayed competence in te reo me onā tikanga Māori which provides them with the avenues to communicate their knowledge and understanding of what being Māori means for them and how it influences them. In comparison, due to their lack of Māori language competence, the other four young women within this study did not always express clear connections between their Māori culture, motivation and achieving success. However, as discussed previously they did reveal values reflecting Te Ao Māori and were keen to learn more about their Māori culture. Therefore having a 'strong Māori identity' has diverse interpretations and is a progressive process. In researching the determinants promoting Māori girls' achievement in education, Mackintosh (2004) discovered one of the determinants included, having a secure identity, which could be linked to a strong Māori identity but also focussed on self esteem and confidence. All of the young women in this research displayed a 'secure identity' which was obvious in their supports and environment, confidence and level of self esteem. These attributes are discussed later in the chapter as internal motivating factors.

Other attributes presented in previous research also provide a framework for measuring Māori women achievers. Tomlins – Jahnke's (1996) characteristics of mana wahine Māori are discussed later within this chapter but links can be made here with regards to exploring her description of 'women as humble.' The young women were modest about their successes and while they celebrated their achievements none of them felt greatly successful. Instead, they viewed success

as something they constantly reassessed and a normal feature achievable by everyone. For instance, Kayla noted that improvement was always possible but conceded she recognised she has been successful in her sporting career. Jodi felt that anyone who set out to achieve success can do so and Amanda did not perceive that she had achieved anything more than many other people. She distinguished between achieving success and being successful, the latter she perceived as being an extraordinary feature and represented doing more than the average. This type of modesty was an attribute which was evident in all of the interviews. Humility is valued in Māori society which discourages individuals promoting their own achievements and 'is highly regarded by Māori generally as an important strength' (ibid. p.111). Humility is also a quality valued by Pākehā New Zealanders as represented in teachings such as 'eat humble pie' or 'don't blow your own horn/trumpet.' Other than the young women's comments, their actions often reflected a quiet strength. Boasting was never displayed during the research process.

A summary of the concepts

Motivation is about action and being highly motivated is reflected in an individual's achievements. The findings in this study concur with Durie's (2001) comments about motivation being dependent on both internal and external factors. The young women's perspectives about motivation prove that external factors influence and develop internal factors of motivation. Motivation is a key characteristic of successful people in business, education and sports.

A Māori model of excellence has been discussed in this section and presents some difficulties, in particular in defining what it means to be a 'Māori achiever'. All of the young women in this research identified as being Māori through their whakapapa and all have achieved a high level of success, yet only two currently express competence and confidence across both Māori and Pākehā domains. All six young women within this research are Māori achievers in a variety of domains, with a variety of skills and attributes.

For the young women in this research achieving was not just about setting and completing goals. Achieving success had individual meaning, where they could accomplish a goal, feel satisfied/happy and then explore more opportunities for growth and development. Achieving success was also connected to their whānau. Success reflected a collective achievement and associated to this; the collective determined when success has been achieved. The young women

were motivated by whānau and also felt responsible to whānau. Whānau had helped to shape these young women into individuals who have a secure identity which for some included having a strong Māori identity. Whānau as an external motivating factor is explored further within the following section.

WHĀNAU AS A MOTIVATING FACTOR

The chief external motivating factor identified within the research and the interviews with the young women was family and other support systems. The term whānau has been taken from Durie's (1998) description within Te Whare Tapa Whā and used here to describe all support systems. The following section discusses the influence of parents, wider social systems and role models/mentors. The primary themes stemming from the overall discussion about whānau are presented at the end of this section and include the main correlations between the young women's perspectives and the literature review.

The power of parental influence

All of the young women identified their parents as strong motivators through their positive attitudes and active support. Parents' attitudes reflected a positive influence advocating self belief where their daughters could achieve whatever they desired. Also, parents had high expectations. Christall recalls, *'my parents have always had quite high expectations of me.'* Giving your best effort was associated with the expectation to do well which balanced out the pressures linked to achieving. Christall provides insight to this, *'they told me when I was really young, try your absolute best in everything, but not to be better than others. If it doesn't work then try something else. I have always strived to do my absolute best, to the best of my ability.'* Other studies too have found that parental attitudes and expectations can be a key factor in motivating Māori girls and women to achieve (Selby, 1996; Mackintosh, 2004).

Parental actions also took a positive form. Providing time and being actively involved in their daughters' interests featured in the case studies. Jodi summed up the importance of parents providing quality time and involvement, *'Mum and Dad are key, just growing up, they were there as the coach, support person, first aid person, taxi driver, tissue giver, they were there to pick up*

the pieces if something went wrong, just to keep my feet on the ground too. The support and guidance they have given me is huge.'

All of the young women reflected on how actively supportive their parents were. Parents were viewed as motivators and role models. All of the parents worked hard, made sacrifices, set and achieved goals, which are now modelled by the young women. Kayla talked about her father having a goal to go to the Athens Olympics and through working three jobs he achieved that goal and was able to support his daughter. Jodi remembered both her parent's working different jobs and sending her an allowance when she was living away from home so that she could focus on school and netball. Amanda recollected her parent's example of hard work, determination and sacrifice as her father finished tertiary study as an adult student, *'Mum had to work part time and be there for us kids at the same time. We used to see Dad every third weekend, whether that be him travel five hours up to us or us travel five hours down to him. Dad is now a pharmacist.'* Hinurewa had many examples of her parent's being hard working and passionate, *'they have shown me that if you are so passionate about something, then you can achieve it. They have always been that example to me. They have faced a lot of adversity and they have shown me that if you believe in something, you can do it; you can achieve it, no matter what.'*

Other studies have found that parental involvement needs to reflect positive parenting (Ministry of Youth Affairs, 2002; Mackintosh, 2004). Although Mackintosh's (2004) results were based on the relationship between the school and home environment, she established that active parental involvement was a key factor in achieving educational success. The Ministry of Youth Affairs (2002) promoted 'positive parenting' but extended it to incorporate a need for 'optimum parenting.' This term reflects several key aspects which are; an authoritative but nurturing parenting style; encourage participation and contribution to the family, school and community; having adequate finances; develop positive relationships. This study has found that the parents' examples have left a lasting impression on their daughters. The young women in this study talked about their parents with great respect. Their parent–child relationships were positive and nurturing. Time, effort, hard work, guidance, sacrifice and other practical supports were all key ingredients provided by the parents. They created a platform for their daughters to become achievers by actively being involved in the aspirations of their children and by achieving their own

goals which has instilled certain values, attitudes and behaviours in the young women. These values and attitudes are discussed further within the section, internal motivating factors.

Wider social systems

Durie (1998) describes whānau as inclusive of the extended family to which someone belongs and feels a part of, and includes their wider social systems. All of the young women felt connected to whānau, and as an external motivating factor, positive whānau input was integral to achieving success for the young women. Christall stated, *'I wouldn't be here today, right in this house with this business, and feeling pretty happy, without support from my family.'* Hinurewa felt that everything about her achievements has been because of whānau, *'It's not just Hinurewa, its Hinurewa and everyone else who contributed to me.'* The young women all felt that they did not own their successes as it was shared by the whānau network as explained by Jodi, *'It's just so important. Without those people I probably wouldn't have got there. All of that motivates me to be successful. I want to succeed for my friends and family. They can enjoy my success; they are a part of my success.'*

For four of the young women, grandparents featured as core members of their whānau network providing knowledge, love and assistance where necessary. Christall, Te Kaihou, Hinurewa and Jodi each experienced having a grandparent/s actively support them in growing up and in achieving their goals. Often grandparents were viewed as nurturers who gave their time to the young women. Te Kaihou's mother recalls the grandparent's influence, *'all her grandparents have been key for her because they did a lot of moulding in her life when she was very young. If she had something on everyone would come and see her.'* Hinurewa's maternal grandmother, who is of Pākehā descent played an important part in Hinurewa's upbringing through taking on a carer role for the grandchildren to assist Hinurewa's parents to work and fulfil their goals in developing a Kura Kaupapa Māori. Hinurewa describes her grandmother's influence within the family, *'Nana is the pillar (and) the source of knowledge in our family...our whole family revolves around her.'*

Other whānau also featured as support persons. Hinurewa identified family friends who she was able to confide in. Kayla identified her extended family attending sports events and providing financial support. She also commented on the friendships she made within her hockey and school environments, in particular, she felt that they supported her through *'tough times...and they are*

like true friends.' Amanda discussed her *'medicine whānau and friends'* who provided a home away from home environment and who could relate to the pressures of studying.

Christall, Amanda and Kayla identified individual teachers as supportive. All of the teachers were female who encouraged the young women to achieve and reach their potential. Christall recalls, *'I had a really encouraging Māori teacher (who) said, whatever you want to do you'll be able to do it and don't let anything stop you, just go for it; so I just did.'* Christall also identified a tutor at University who encouraged her to be true to herself and to develop her creative talent. Amanda identified two teachers who extended her and related to her as, *'a person and not just a student.'* Kayla received support from teachers and staff members as she juggled a sporting career as well as finishing school.

Another supportive whānau network was community groups. Amanda had the Māori student centre in Dunedin; Kayla identified the Manawatu hockey community and the Academy of Sport; and after completing her studies in Wellington, Christall moved back to her hometown of Feilding because of the good community support which came in the form of local artists, businesses and the local council.

Role models and mentors

During the course of each interview all of the young women were reluctant to be identified as role models to others. Amanda's statement summed up the feeling of each of them. When asked if she considered herself a role model, Amanda stated, *'automatically, I would say no, in the end, I guess I am.'* This diffidence could be perceived as modesty and can be linked to the previous discussion about 'women as humble' (Tomlins-Jahnke, 1996) where from a Māori perspective it is whānau (or other people) that decide who is a role model or mentor, not the individual.

All of the young women identified a role model or mentor as someone who had been a key influence and/or someone who has positive attributes. Christall identified her mother as a mentor and role model; Te Kaihou and Amanda felt that their parents were role models; Jodi identified a coach who had mentored her and senior players within netball acted as role models. Kayla and Hinurewa did not specifically identify role models or mentors in their lives, however, they did comment on descriptions of role models. Kayla's description included, *'someone who is dedicated,*

committed, a positive leader, approachable and humble. A desire to win is a big one for me. Being able to communicate well to people is important.' Hinurewa described attributes of people that she admires; this included her parents, Nanny and a close family friend. Other studies have highlighted the need for quality relationships and people who provide a positive influence to young people (Ministry of Youth Affairs, 2002; Mackintosh, 2004). In particular, Selby's (1996) research found that role models within whānau who had also achieved (in tertiary education) played an influential part in the pathway of her participants. Similarly, this study showed parents and whānau members as role models, mentors and achievers.

Making the connections – the key themes

There are four themes associated with whānau as an external motivating factor, which is inclusive of parents, and which corresponds to other research. The first theme is the power of 'quality relationships.' Selby's (1996) research discovered that the involvement of support people was valued by her participants. These people included parents and extended whānau who expected good results, and a mentor who challenged and encouraged a standard of best effort. Other studies have also advocated for quality relationships as a powerful motivating factor for individuals (Durie, 2001; Ministry of Youth Affairs, 2002). The young women within this study identified people within their social systems that provided quality relationships. These individuals acted as external motivators and enabling factors assisting the young women to achieve their aspirations.

The second theme is 'positive encouragement and helpfulness'. Research about Māori achievement has established that whānau support has to reflect positive encouragement, where whānau are actively assisting and showing love and support (Selby, 1996; Mackintosh, 2004; Katene, 2004). These acts may be interpreted as reward systems which reinforce motivated behaviour and is linked to extrinsic motivation (Ryan & Deci, 2000). The young women indicated that their whānau were active in assisting and supporting them, showing love through their actions and some forms of praise. Whether or not whānau would continue to provide reinforcement even if the young women had not achieved as highly is unknown. What is clear from the interviews is that the reinforcement shown by whānau was often viewed as rewarding enough for the young women and directly influenced their motivation.

Whānau also acted as 'role models in achieving success.' All of the young women discussed examples where parents and other whānau had achieved success in their own aspirations through applying hard work and making sacrifices (which is discussed further in the following section on internal motivating factors). This role modelling was a key component in motivating the young women to achieve their own goals and aspirations. Selby's (1996) research also found that role models within whānau who had achieved played an influential part in the pathway of her participants. She labelled this factor as an intergenerational influence reiterating the importance of having positive examples within whānau.

The fourth theme which arose from within the topic of whānau was 'opportunities and resources.' In researching the factors that build strength for young people, The Ministry of Youth Affairs (2002) discovered that supporting young people with resources that promote opportunity can assist young people with reaching their full potential. Resources were inclusive of people and other sources, such as financial support. The young women provided examples of people and other resources within their communities that have had a positive influence in their lives, and that have enabled them to achieve their goals. This also included the opportunity for education. The young women had either completed tertiary level education or had goals to complete University studies. Supporting education is viewed as necessary in building young people's strengths and enabling them to reach their full potential (ibid.).

A summary of whānau as an external motivating factor

Whānau, as described within this research, are another key foundation in motivating young Māori women to achieve success. In particular, parental influence must be positive and is most influential when optimum parenting techniques and resources are employed. Wider social systems are necessary to assist in providing quality relationships where mentors and roles models can have a positive impact in the lives of young women. As a network, parents and wider social systems can provide quality relationships, positive encouragement and help, and a wealth of opportunities and resources for young Māori women to achieve their potential.

The following section explores the internal motivating factors identified within this research.

INTERNAL MOTIVATING FACTORS

While external or extrinsic motivating factors (Ryan & Deci, 2000) are observable through behaviour and can be identified through environmental factors, internal motivating factors are less identifiable and are explained as intrinsic, internalised and cognitive. Intrinsic refers to the internal drive within an individual and is influenced by needs versus wants tendencies (Brophy, 1998). These tendencies are based on an individual's need to be curious, to develop competencies and the need to be autonomous; or having a perceived sense of freedom and control (Stipek, 1998). For the young women in this research being self determined and finding interest and enjoyment were the core themes related to intrinsic motivation.

Internalised motivating factors are the internal values embedded within an individual that have been modelled and reinforced within their social environment (Ryan & Deci, 2000). Internalised motivation is similar to intrinsic motivation because it reflects behaviour that is likely to involve self regulation and a sense of personal control. The learned set of values and associated behaviour generally leads to someone feeling more self determining (ibid.).

Cognitive theories of motivation maintain that thought processes are motivators of behaviour. In particular, Bandura's (1995) theory of self efficacy was a core theory within the case studies. All of the young women displayed aspects of these three internal motivating factors and each is discussed further within this section.

Self determination, interest and enjoyment

Intrinsic motivation is driven by a 'wants' versus 'needs' mentality (Brophy, 1998). For instance, doing something because you want to rather than because you need to (ibid.) which can be viewed as being self determining. Intrinsically motivated people are inclined to want to feel autonomous, curious and competent (Stipek, 1998). This includes seeking out challenging tasks and completing them which was an attribute displayed by each of the young women in this study. Also, unlike extrinsic motivation this type of behaviour does not require rewards mechanisms to reinforce motivated behaviour because the internal reward (or feeling associated with the action) is satisfaction enough, but not always the determinant of an action (ibid.). All of the young women discussed what they wanted which reflects intrinsic motivation and implies a sense of

autonomy and self determination. In particular, Christall's experience in developing her business was a prime example of someone being intrinsically motivated. While Christall had several supports providing encouragement and practical help, she had a strong belief and determination in what she wanted. She purposefully sought after opportunities that were knowingly challenging yet her satisfaction came from knowing that she made her own decisions and that she gave her best effort. The fact that she received national recognition was an added bonus in her endeavours, but not the primary source of her motivation.

Being self determined was a definite theme that emerged from the interviews. A determination and firmness was evident either in the young women's actions or comments. For instance, Christall desired a balance between work and family time. She explains, *'(I) do things at my own pace... it's important to me. That's why I work from home and can be my own boss.'* Hinurewa showed firmness by, *'having no fear, to just say what I think or do.'* Jodi stated that, *'I don't mind asking for help, but I don't like people telling me what to do. I know what I want.'* Te Kaihou's thoughts were, *'when it's my idea I don't want anyone else to tell me what to do.'* These comments reflect the young women's determination and desire to be in control of their choices. There are similarities here between intrinsic motivation and Tomlins-Jahnke's (1996) research where she describes 'women as assertive' which provides a model of women who challenge, are firm in decision making and articulate. The young women within this research showed through their actions and words that they were very self determined and assertive in achieving the things that they wanted.

Another theme that arose within the interviews involved the young women's desire to be interested or passionate in their area of achievement. Kayla, Christall, Te Kaihou and Hinurewa all commented on how they were interested in their area of achievement. Being interested meant they were able to enjoy themselves, have fun and therefore be more committed. For instance, Kayla commented several times about the enjoyment factor associated to what she does, *'if I enjoy something, I really get in and do it.'* Hinurewa sums this up, *'it has to be something that interests me, because if you're not interested in anything then you won't give as much passion or drive.'* Katene's (2004) research also indicated that when something is interesting for the individual then they are more likely to initiate self motivation. From an intrinsic motivation

perspective, the joy or happiness associated with achieving may have been enough gratification for the young women which then acts as an internal reward mechanism.

Work ethic and being goal orientated

While there was some dialogue about humility (which has been discussed previously), two core values featured as predominant internalised values motivating the young women. Hard work and being goal oriented were values modelled and reinforced within the young women's social environments, in particular by their parents and other significant adult role models within their whānau. These two value sets were then internalised by the young women and are now reflected in their own behaviour. For instance, all of the young women had internalised a work ethic which was evident in their actions. Hinurewa advised that everyone should, *'be prepared to work... nothing comes without a little bit of sweat.'* Jodi in particular often reflected on the necessity of hard work and exclaimed, *'I am hard working. Having natural talent only gets you to a certain point. The key is always doing a bit more work.'* Giving your absolute best effort was also an element of hard work and a practice employed by Kayla, Amanda and Christall. In particular, Amanda and Christall both discussed the satisfaction gained by giving one's best effort, not because they wanted to be better than others but because it was important to them. In this respect, the internal reward gained from working hard is linked to having a sense of personal control which provides personal satisfaction.

Hard work also reflected making sacrifices which had been modelled by parents. There were several examples of parents displaying hard work through sacrifice and overcoming challenges. Amanda recalls her father returning to study as an adult student and the financial challenges faced by the family during that time, coupled with adjusting to living at home without a husband and father. Both Jodi and Kayla remembered their parents doing extra employment to assist them financially so that they could focus on developing in their sport. Te Kaihou and her mother provided examples of the family overcoming challenges associated to starting a new business, dealing with the media frenzy, stress and illness. Christall and her family have also had to work through the issues associated with running a small business and her juggling being a mother and businesswomen. Hinurewa discussed her parents as role models of hard work, sacrifice and facing challenges because they were passionate about something. She too has experienced challenging situations, for instance, being home schooled with only six other children, a lack of resources and

sometimes feeling lonely. She reflects on her learning from these experiences, *'acceptance and appreciation was needed...you have to be able to stand on your own a lot. You have just got to be strong and know your gonna be alright and that your parents made the right choice.'* Finally, Kayla made a point about making sacrifices and having unique rewards. For instance, *'it is hard because all your friends go away (and) experience life whereas for me it's a different situation. The sacrifice you make (to) travel the world and play for your country...being proud to represent New Zealand and for my family.'* Her comments indicate that the rewards of hard work and sacrifice are worthwhile and can be shared by her family as well.

Linked to hard work was the ability to be goal orientated. This incorporated planning, preparation and completing tasks. All of the young women showed signs of being organised and proved that they could finish tasks. Te Kaihou's mother stated that, *'She's never started anything and hasn't finished ever...she just doesn't stop until she actually gets there and even when she gets there she's never complacent.'* Amanda too was not complacent, *'I hate if I can't understand something, so I will just keep at it. I keep going till I get it and always finish what I have started.'* For Jodi achieving goals *'is like a tick in the box'*. Finishing things and following through with goals was important to each of them, so important in fact that Te Kaihou presented it as her advice to other young Māori women, *'If you start something, make sure you finish it.'* Applying a strong work ethic has also been challenging for some of the young women and was something that developed over time and through external encouragement. Hinurewa voiced that she was prone to procrastinate and often relied on her whānau who acted as encouragers and role models. Also, after some psychology sessions Jodi came to a realisation that she had to employ a strong work ethic to achieve her sporting goals and not rely purely on her natural talent. This indicates that working hard and being goal orientated has variables and is not always a permanent motivating factor. It also indicates that motivating factors work in conjunction with one another and are interconnected.

Other studies about Māori women achievement have found that hard work and being goal orientated are personal characteristics promoting achievement (Tomlins-Jahnke, 1996; Mackintosh, 2004). Hard work and being goal orientated were values internalised by the young women in this study. The behaviour resulting from these values involved being disciplined and acted as another motivating factor in achieving success.

Self efficacy

Social cognitive theories of motivation imply that thoughts drive behaviour. The young women showed aspects of self efficacy, reflecting the level of confidence in their personal ability to cope with difficult situations (Bandura, 1995). All the young women had to cope with stressful circumstances and trust in their abilities to perform or complete a task. Kayla even commented on how she has worked on her self awareness to strengthen her ability to cope in different situations. However, while five of the young women admitted to being highly motivated, only three revealed a high level of confidence in their abilities. Also, some of the young women made comments indicating that their self confidence has developed over time. For example, Kayla stated, *'as a youngster everyone used to say try and just believe in yourself. They don't need to say that anymore... I automatically think I want to do well'* and Hinurewa commented that in the past she needed a lot of encouragement from her parents which helped her realise her potential and made her stop questioning her ability. Christall at times also lacked confidence in her performance abilities, *'sometimes I don't have much confidence in my work, and I sometimes need an extra opinion and confirmation.'* Jodi explained that when isolated she struggled to motivate herself and Te Kaihou did not comment specifically on her self belief but focussed more on whānau aspects which motivate her. These examples do not indicate a low level of self efficacy but do show the different levels of self efficacy among the young women which have matured over time, through experiential learning and through encouragement from whānau. It also highlights that while the young women shared common factors motivating them, these factors influence them in different ways and at different levels. This also reaffirms the relationship between internal and external motivating factors, in particular, how one factor can be compensated for by another. For example, though Christall, Jodi and Te Kaihou may at times struggle to be self motivated, whānau act as a motivator either through their actions or by providing encouragement. And although Hinurewa and Kayla experienced moments of low self efficacy this was never insurmountable and they eventually strengthened their self efficacy through external supports offering encouragement and expertise. Overall, all of the young women in this research displayed aspects of self efficacy indicating that building self esteem and confidence is essential in having a secure sense of oneself which assists in dealing with challenges and stress. Self efficacy is therefore a necessity when an individual is isolated from their external motivating factors.

A summary of internal motivating factors

Katene (2004) applied social learning theories to his research to understand the motivational behaviour of his participants. Similarly, intrinsic, internalised and cognitive social learning theories have been applied to this research to understand the internal factors motivating young Māori women to achieve. The young women within this research were intrinsically motivated by their want to feel self determining in their actions and also to have interest and enjoyment in the things they accomplished. Values role modelled and reinforced within their social environments, namely by their parents, were internalised and acted as motivating factors. These values included being goal orientated and having a strong work ethic. Finally, building self esteem and having confidence was reflected in the young women's level of self efficacy and were features of having a secure identity as reinforced by Mackintosh (2004).

CONCLUSIONS

The young Māori women in this study defined motivation in the way it has been constructed within society. It is a drive, a push and is usually perceived as focussed behaviour. This research showed that motivation is dependent on both internal and external factors which correspond to previous research. However, while previous research suggests that Māori should be competent across both Māori and Pākehā societies to deserve the label 'Māori achiever', this research provided examples of young Māori women achievers, two of whom showed competence within both Māori and Pākehā domains expressed through their mastery of both Māori and English languages, yet all of the young women are considered as Māori achievers and their descriptions of achievement and success can be included in a Māori model of excellence. Although some of the participants are not fluent in te reo Māori, and do not have a strong and formalised Māori upbringing, they acknowledge their Māori identity, mention Māori role models, have excelled in domains that can be considered beneficial to Māori, portray values, motives and achievements that are inclusive of Māori elements, and aspire to continue achieving to the best of their ability as Māori women. The descriptions of achievement and success that appeared within the literature and the young Māori women's interviews included; someone displaying certain characteristics which incorporated having confidence and self esteem, being determined, humble and goal orientated. Finally, achieving success is influenced by a collective effort, and in many cases is considered to be owned by the collective.

The research showed that Māori culture can enhance motivation as two of the participants identified that their Māori culture has motivated them to achieve. The other young women did not indicate that their Māori culture was a motivating factor but were willing to know more about their Māori culture. They may not have explicitly labelled their explanations as Māori but they did provide examples were elements reflected values and attributes highly regarded in Te Ao Māori such as whakaiti and whānaungātanga.

This study confirmed that a supportive environment is essential in motivating people and allowing achievement to take place. Whānau were identified as the primary external motivating factor which reflected a wide range of support systems. Positive parental influence was integral in shaping the young women within this study and a factor noted in previous research related to motivation and achievement. Providing whānau support incorporated; building quality relationships, providing positive encouragement and helpfulness, role modelling achieving success and providing opportunities and resources. These aspects were all critical in achieving ones full potential.

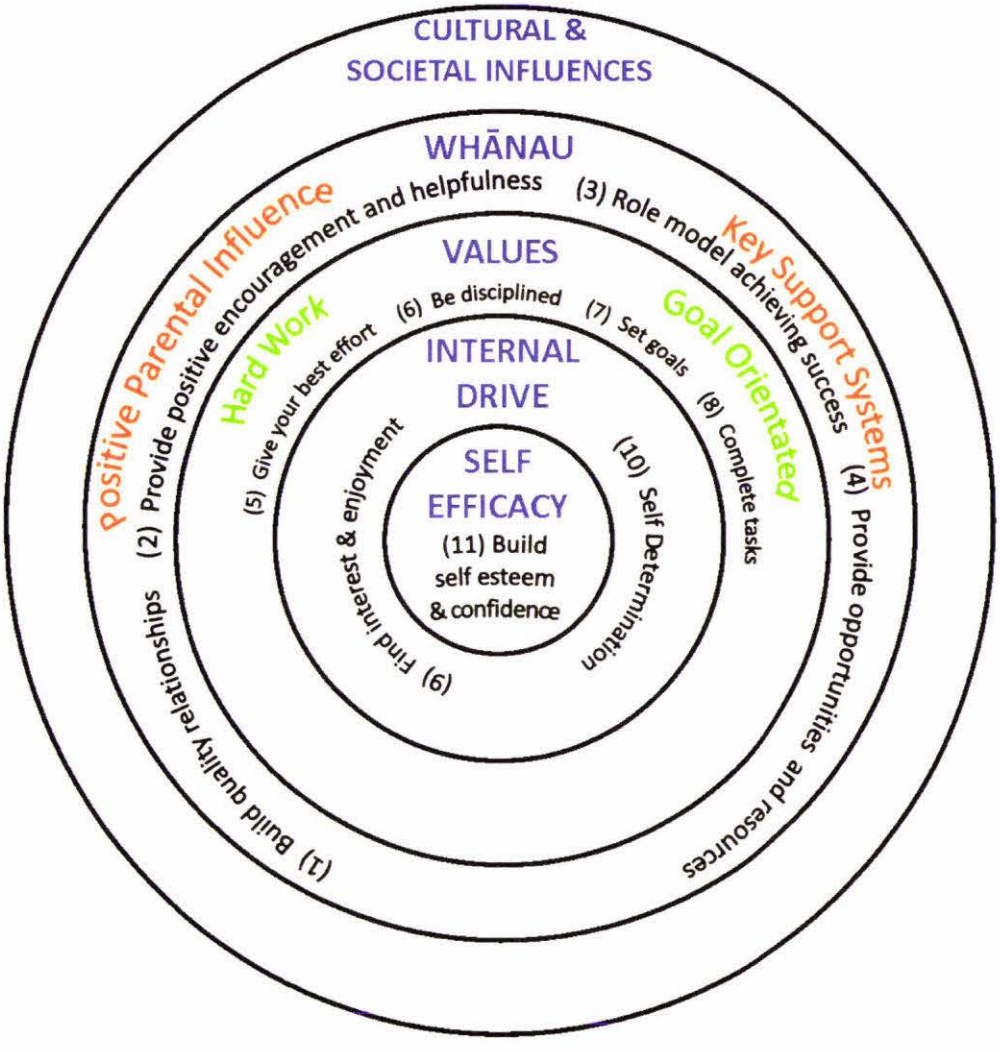
While previous research has examined the motivation of Māori as a collective, this study has focussed solely on Māori women identifying their external, intrinsic, internalised and cognitive tendencies which are based on western research and reflect such thought. Positive and active parenting, feeling autonomous, applying hard work and being goal oriented were all factors shared by the young women. However, they were influenced by these factors in different ways. The young women within this study have a collective experience that shares a similar pattern, but like all social groups there are subtle differences based on past experiences, areas of expertise, and major moments and influences on their lives.

As with Katene's (2004) research this study also showed that social learning theories can assist in understanding the motivational behaviour of Māori. In particular, values of hard work and being goal orientated have been role modelled and reinforced within the participants' environments and are demonstrated in their own actions. The participants also showed that they are intrinsically motivated by their own personal desire to be self determining and to have interest and enjoyment in the things they pursue. Self efficacy was the common cognitive theory of motivation

demonstrated by the young women within this research. Self efficacy related to their perceived ability to cope with stressful situations and highlighted that self esteem and confidence are essential elements in achieving success.

Overall, the research found key motivating factors that create a foundation for achieving success for young Māori women. Figure 2 presents these factors and has been named, 'Ngā mea whakaawenga' which refers to things that inspire. The figure incorporates the main findings from the young women's narratives coupled with the findings of previous research; which have been discussed in this chapter. The figure was purposely presented as a circular form indicating the interconnectedness between each of the areas, external and internal. Cultural and societal influences have been placed as the outer layer; acknowledging that these young Māori women do not exist in a social and cultural vacuum and are influenced by the world around them. Whānau were placed as the next layer to represent the primary external motivating factor influencing the internal motivators which were; the values of hard work and being goal orientated; the young women's intrinsic desire to feel self determining and have enjoyment/interest in their achievements; and the necessity in developing self efficacy which reflected being confident and having self esteem.

Figure. 2: Ngā mea whakaawenga – The factors motivating young Māori women to achieve success.



CHAPTER SIX: CONCLUSIONS

'Kei roto i a koe, tou ake mana, within each of us lies the seed of potential'

This was the whakatauki presented in the introduction to this research in which it makes a statement about the capability imbedded in each individual. This research has taken the idea that we each have potential but suggests that it is influenced and developed by certain factors. This development of one's potential occurs through the act of motivation and people are motivated by specific factors and in different ways. Some motives originate internally, and others are influenced by external factors and become internalised over time. Others remain external, but continue to be highly influential on what the individual strives to achieve and to what level.

The overall aim of this research was to identify the motivating factors that have assisted six young Māori women to achieve success. This included identifying their definitions of motivation, achievement and success. A blend of Māori research methodologies provided the foundation for the research process and was complimented by western approaches, in particular, Grounded theory.

Investigating what motivates the young Māori women to achieve highlighted their patterns of motivational behaviour which were then examined against previous research. Figure 2, entitled 'Ngā mea whakaawenga', provides a summary of the factors that motivated the young Māori women in this study. However, it is imperative that a review of the research questions is provided and is presented below.

How do young Māori women define motivation?

The young women in this study defined motivation in the way it has been constructed within society. It is a drive, a push and is usually perceived as focussed behaviour. Motivation is about action and being highly motivated is reflected in an individual's achievements. The young women's perspectives about motivation prove that external factors influence and develop internal factors of motivation. Motivation is a key characteristic of successful people in business, education and sports, and in many cases the young Māori women witnessed first-hand how motivation can

lead to success by observing their whānau success and achievement through being highly motivated.

How do young Māori women define success and being successful?

Achieving success had individual meaning, where they could accomplish a goal, feel satisfied and then explore more opportunities for growth and development. Achieving success was also connected to whānau. The young women within this research were motivated by whānau, supported by whānau, and also felt responsible to whānau. Whānau had helped to shape the young women into individuals who have confidence and self esteem in their abilities to achieve. None of the participants expressed doubt about their identities in their selected areas of achievement. All of the participants felt they were not the ones to decide when success had been achieved, and this was often a decision made by the collective.

What are the factors motivating young Māori women to achieve success?

As an external motivating factor, whānau are extremely important. In particular, positive parental influence and having other key support persons who can build quality relationships, provide positive encouragement, be helpful, role model achieving their own successes and provide opportunities and resources are essential motivators.

Having a strong work ethic and being goal orientated are internalised values that motivate these young Māori women to achieve and have been role modelled and reinforced within their home and other environments.

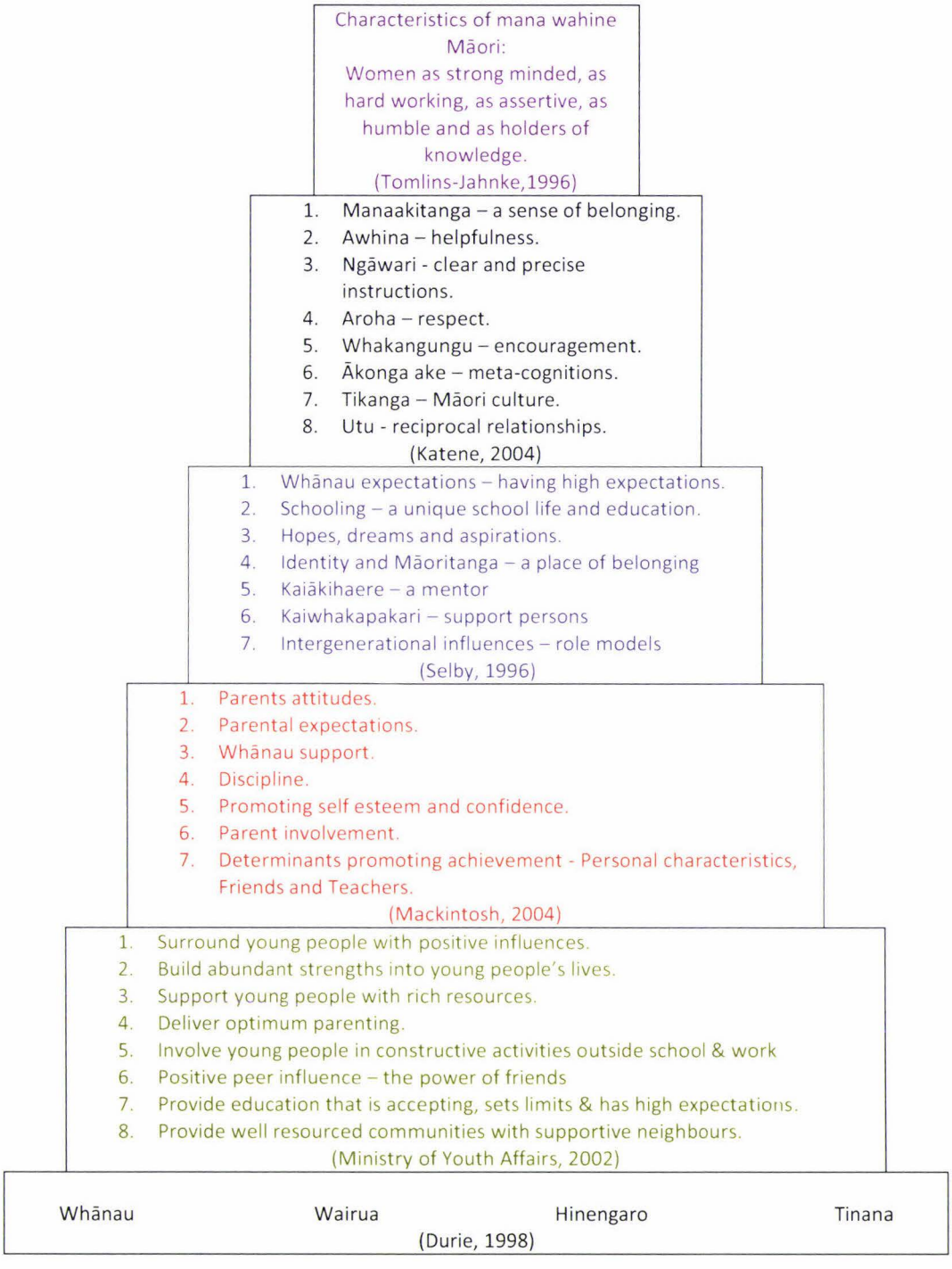
Being intrinsically driven by a desire to feel self determining is a particular trait shared by all of the young women within this research. Finding interest and enjoyment in an area/realm was also a factor that acted as an intrinsic drive.

Having a high level of self efficacy was a feature shared by all of the young women within this research. This constitutes having a healthy sense of self esteem and confidence which assists in coping with challenges and stress.

What is available in the literature related to young Māori women, motivation and achievement/success? Are there definitions of what these terms mean for Māori women?

While sparse, there is literature providing descriptions of motivation and achievement/success in relation to Māori. Motivation is about action and is influenced by internal and external factors such as self efficacy and whānau. The literature proposes a Māori model of excellence exists and highlights certain characteristics displayed by Māori women achievers. Some research on Māori achievement reflected emotional, physical, intellectual and spiritual growth which emphasised the importance Māori place on the need for a holistic balance to ensure well-being. However, there were three studies providing descriptions focussing specifically on Māori women, motivation and achievement. Selby (1996), Tomlins-Jahnke (1996) and Mackintosh's (2004) research findings reflect certain internal and external motivating factors that influence a person's level of achievement. These have been discussed in chapter two, literature review, and are listed within figure 1 'He Poutama – The building blocks to achieving success for Māori youth and women.' The figure has been presented again within this section to show that the findings for this research have come from two sources, the literature (He Poutama) and the participants (Ngā mea whakaawenga).

Figure. 1: He Poutama – The building blocks to achieving success for Māori youth and women.



As with all research, certain limitations arose throughout the course of this study. As discussed in the methodology chapter, while I had conducted a timeline and applied personal skills in time management, a Grounded theory approach warranted the necessity to be flexible in the time required to interpret the data. With limited resources and time to conduct the research this proved to be challenging. Associated to this was the scope of the research. Interviewing a larger number of participants would offer a wealth of information but requires more time and resources that were not provided for within a small scale project such as this one. Finally, it is recommended that a more concentrated analysis on the link between cognitive theories and motivational achievement of Māori women is needed. It is the presumption from this research that further investigations of this type will highlight factors that were not fully examined here. For instance, the level to which culture is or is not a factor motivating Māori women to achieve; or whether motivation is more cognitively driven than by extrinsic (such as whānau) factors.

Another recommendation is that future research within this area could include Māori achievers from other disciplines/areas that were not addressed within this research. Or, further research could focus on one area (such as sport); or alternatively, instead of having diverse disciplines/areas, further research may investigate the motivational factors of young Māori women who have achieved success within one area (such as the sciences).

A further recommendation from this research is directed to those involved in Māori youth development initiatives, whether it is at a strategic level (policy makers) or operational level (youth initiatives, whānau). The results from this study corroborate previous research that promotes positive support systems as a *necessity* in strengthening the lives of young people. If young people have positive parenting and key supports they *will* be more motivated to achieve their potential. Therefore, it is recommended that these factors must continue to be promoted as key elements of youth development.

This study recommends that as Māori and as a society we broaden out perspectives regarding what constitutes a Māori achiever. This study proves that some individuals who have not mastered te reo Māori, still make positive contributions to Māori culture and can be considered Māori role models. Also, while this study has presented the voices of mana wahine Māori, there

are several examples of Māori men achieving success on a national and global stage. Kaupapa Māori research investigating what motivates Māori men to achieve success would offer a wealth of knowledge and give voice to mana tāne.

As a final point, while the voices of the young women who participated within this study will inspire others to achieve, this research also adds to the dearth of literature related to Māori women, motivation and achievement, and provides a framework identifying the factors that assist Māori women to be motivated to achieve success based on past literature (see figure 1) and on themes and concepts grounded in the experiences of the young Māori women who have shared their stories (see figure 2). As a participant in Hirsh's (1990) research about Māori achievement in education, Arohia Durie declared that Māori people have a model of excellence. This study provides evidence that this model of excellence continues to exist. By being aware of the factors contributing to achievement, Māori are able to take action and implement strategies reflecting the core motivating factors presented in 'Ngā mea whakaawenga'.

GLOSSARY

Māori words and phrases

Ākonga ake	Meta cognitions
Aroha	Respect
Atua	Gods, depicting a divine element
Āwhina	Helpfulness
Hapū	Sub-tribe
He kanohi kitea	Meeting face to face
He Rangahau Māori	Māori research
Hinengaro	Mind/emotional aspects
Hui	Gathering of people/meeting
Iwi	Tribe
Kai	Food
Kaiākihaere	Mentor/supporter/encourager/guide
Kaiwhakapakari	A strength to others/supporter/inspirer
Kanohi ki te kanohi	Face to face
Kapa Haka	Māori cultural/performing group
Karakia	Prayer/incantation
Karanga	Call
Kaumātua	Elders
Kaupapa	Purpose/philosophy
Kohanga Reo	Māori language nest
Kuia	Female elder
Kura Kaupapa Māori	Māori language school
Mana	Power/prestige/reputation

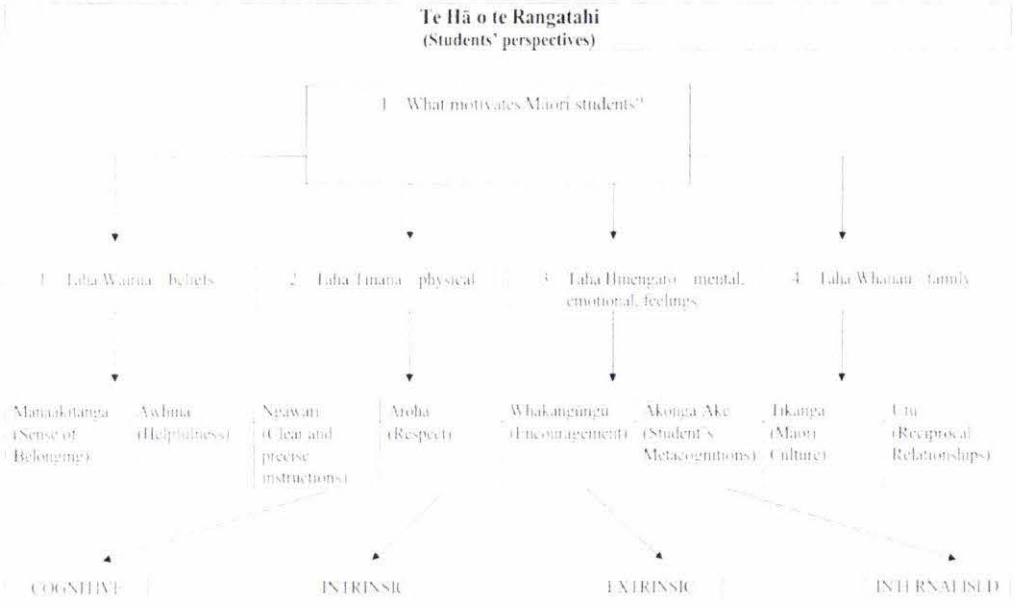
Manaakitanga	Sense of belonging
Mana Māori	Māori control
Mātauranga	Knowledge/wisdom/understanding/skill/education
Mauri	Life force/essence
Ngāwari	Clear and precise instructions
Noa	A common or natural state. Opposite of tapu.
Pākehā	European
Pūrākau	Stories/narratives/mythology
Putiputi	Flower
Rangatira	Leader
Take	Issue/matter/concerns
Tāne	Male/ man
Tangi	Funeral
Taonga	Precious gift
Tapu	Sacred/holy
Tātou Tātou	Sharing
Tauiwi	Non – Māori
Te Ao Māori	A Māori world (view/perspective)
Te reo Māori	Māori language
Te reo me onā tikanga Māori	The language and also the protocols of Māori culture
Te Tiriti o Waitangi	The Treaty of Waitangi
Te Whare Tapa Whā	The four walls of a house
Tiaki	Mentor/watch over
Tika	Correct/right
Tinana	Body/physical aspects
Tikanga Māori	Māori practices/protocols/customs/traditions
Tino rangatiratanga	Independence/self determination
Tuakana	Elder

Utu	Reciprocal relationships/reciprocity
Wahine	Female/ women
Wairua	Spiritual dimension
Waka	Canoe
Wanangātanga	Evaluation/Critique
Whakaiti	Modesty/humility
Whakangūngū	Encouragement
Whakapapa	Ancestry/heritage/genealogy
Whakapiki tangata	Enable/lift up the people
Whakatauki	Proverb
Whakaurunga	Integrate, mix
Whakawhānaungātanga	Make connections
Whānau	Family/extended family or support person/group
Whānaungātanga	Kinship/shared connection
Whenua	Land

LIST OF APPENDICES

Appendix 1

Te Hā o te Rangatahi Framework



Source: Katene (2004)

Appendix 2

Massey University Human Ethics Council – letter of research approval

Massey University

OFFICE OF THE ASSISTANT
TO THE VICE-CHANCELLOR
(ETHICS & EQUITY)
Private Bag 11 222
Palmerston North
New Zealand
T 64 6 350 5573
F 64 6 350 5622
humanethics@massey.ac.nz
www.massey.ac.nz

4 May 2005

COPY FOR YOUR INFORMATION

Ms Gail Bosmann
School of Sociology, Social Policy and Social Work
PN371

Dear Gail

Re: **HEC: PN Application – 05/21**
He Putiputi, He Taonga, He Rangatira: The factors motivating young Maori women to achieve success

Thank you for your letter dated 4 May 2005.

On behalf of the Massey University Human Ethics Committee: Palmerston North I am pleased to advise you that the ethics of your application are approved. Approval is for three years. If this project has not been completed within three years from the date of this letter, reapproval must be requested.

If the nature, content, location, procedures or personnel of your approved application change, please advise the Secretary of the Committee.

A reminder to include the following statement on all public documents: *"This project has been reviewed and approved by the Massey University Human Ethics Committee, Palmerston North Application 05/21. If you have any concerns about the ethics of this research, please contact Dr John G O'Neill, Chair, Massey University Campus Human Ethics Committee: PN telephone 06 350 5799 x 8635, email humanethicspn@massey.ac.nz".*

Yours sincerely

Dr John G O'Neill, Chair
Massey University Campus Human Ethics Committee: Palmerston North

cc Ms Rachel Selby
School of Sociology, Social Policy and Social Work
PN371

Prof Robyn Munford
HoS, School of Sociology, Social Policy and Social Work
PN371

Appendix 3

Massey University Human Ethics Council – letter confirming changes to research approval

Massey University

COPY FOR YOUR INFORMATION

OFFICE OF THE ASSISTANT TO THE VICE-CHANCELLOR (ETHICS & EQUITY)
Private Bag 11 222
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T 64 6 350 5573
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www.massey.ac.nz

1 September 2005

Ms Gail Bosmann
School of Sociology, Social Policy & Social Work
PN371

Dear Gail

Re: HEC: PN Application – 05/21
He Putiputi, He Taonga, He Rangatira: The factors motivating young Maori women to achieve success

Thank you for your letter dated 26 August 2005 outlining the change you wish to make to the above application.

The age of research participants (originally 16-24 years) has now been approved and noted on file as being 15-26 years.

If the nature, content, location, procedures or personnel of your approved application change, please advise the Secretary of the Committee. If over time, more than one request to change the application is received, the Chair may request a new application.

Yours sincerely

Sylvia Rumball

Professor Sylvia V Rumball, Acting Chair
Massey University Campus Human Ethics Committee: Palmerston North

cc Ms Rachel Selby
School of Sociology, Social Policy & Social Work
PN371

Prof Robyn Munford
School of Sociology, Social Policy & Social Work
PN371

Appendix 4

Information Sheet

'He putiputi, he taonga, he rangatira - The factors motivating young Māori women to achieve success'

INFORMATION SHEET FOR PARTICIPANTS

Ko Huiarau te Maunga
Ko Ruatahuna te Awa
Ko Otekura te Marae
Ko Kakahutapiki te Hapu
Ko Tuhoe te Iwi
Ko Mataatua te Waka
Ko Gail Bosmann – Watene taku ingoa

Who is performing this research?

Tena koe, my name is Gail Bosmann-Watene, and this research is being undertaken as part of my Masterate degree at Massey University, Palmerston North. I am being supervised by Ms. Rachael Selby and Dr. Farah Palmer. If you need to contact either of my supervisors or myself, our details are provided below for all queries.

Researcher:

Name:	Mrs Gail Maree Bosmann – Watene
Address:	School of Social Policy, Sociology and Social Work Private Bag 11222 Massey University Palmerston North
Phone:	(06) 3569099 ext 3539 - work (021) 0577341– mobile
Occupation:	Lecturer and part time extramural student at Massey University.

Supervisors:

Name:	Ms Rachael Selby (Senior Lecturer)
Address:	School of Sociology, Social Policy and Social Work Private Bag 11222 Massey University Palmerston North
Phone:	(06) 3569099 ext 2821 - work
Name:	Dr. Farrah Palmer (Lecturer)

Address: School of Management/Business Studies
Private Bag 11222
Massey University
Palmerston North
Phone: (06) 3569099 ext 7379 - work

What is the research about?

Eight young Māori women aged between sixteen and twenty-four will discuss their experiences and perceptions of the factors motivating them to achieve success.

Who can participate in this research?

Participants:

- Must be of Māori descent/whakapapa
- Must be female (gender)
- Must be aged between 15 and 26 years
- Have displayed and attained a high level of achievement in a particular area/field (covering sport, academia, business, culture and art).
- Are perceived by others (whānau, hapu, iwi, community, peers) as successful in terms of achieving goals and aspirations and as a role model for other youth.

If you are willing to participate in this research please contact the researcher (Gail Bosmann-Watene).

Please note: The research allows for eight Māori women to be interviewed. The researcher will select eight women from a variety of backgrounds to include all areas such as sport, academia, business, culture and art.

Project Procedures

Data gathered from the interviews will be used only for the purpose of this study and will be collected through a tape recorder. The material will then be transcribed (listened to and typed), then reviewed by the researcher to gather themes reflecting the research purpose and aims. Once this process is complete you will receive the transcribed material to review and make amendments/changes if necessary. All data will be stored in the researcher's personal office at Massey University in a locked and secure cabinet. Data will also be stored on the researcher's personal computer where it can only be accessed by a personal and secure pin. After examination of the report the tape recordings and a copy of the final report will be sent to you.

Participant involvement

You will be required to provide personal details (name, tribal affiliation, age and personal achievements) for the purpose of the research. You will also be involved in an interview with the researcher that will be tape recorded (please see interview schedule attached). This interview will take a maximum of 3 hours in length and discussion will be about your perceptions of the factors motivating you to achieve goals. Once the interview has been transcribed a copy will be forwarded to you for review. This review and consultation with the researcher may take a maximum of 3 hours.

Participant's Rights

You are under no obligation to accept this invitation. If you decide to participate, you have the right to:

- decline to answer any particular question;
- withdraw from the study up until the transcripts have been approved;
- ask any questions about the study at any time during participation;

- provide information on the understanding that your name will not be used unless you give permission to the researcher;
- be given a copy of the final report;
- ask for the audio tape to be turned off at any time during the interview.

If you have any further questions please contact the researcher and/or one of the supervisors. All contact details are provided at the beginning of this form.

This project has been reviewed and approved by the Massey University Human Ethics Committee, PN Application 05/21. If you have any concerns about the conduct of this research, please contact Professor Sylvia V Rumball, Chair, Massey University Campus Human Ethics Committee: Palmerston North, telephone 06 350 5249, email humanethicspn@massey.ac.nz.

Appendix 5

Consent Form

'He putiputi, he taonga, he rangatira - The factors motivating young Māori women to achieve success'

PARTICIPANT CONSENT FORM

This consent form will be held for a period of five (5) years

I have read the Information Sheet and have had the details of the study explained to me. My questions have been answered to my satisfaction, and I understand that I may ask further questions at any time.

- I agree/do not agree to the interview being audio taped.
- I wish/do not wish to have my tapes returned to me.
- I wish/do not wish to have data placed in an official archive.
- I agree to participate in this study under the conditions set out in the Information Sheet.

Signature: ..... **Date:** .....

Full Name - printed .....

Appendix 6

Interview Guide

'He putiputi, he taonga, he rangatira - The factors motivating young Māori women to achieve success'

GUIDE TO INTERVIEW SCHEDULE

Theme: Personal Details

- Please provide your name, age and tribal affiliation/s
- In your spare time what do you enjoy doing the most/the least?
- What accomplishments have you achieved in your chosen field?
- How would you describe yourself to others? Some key attributes, personality characteristics, strengths, likes/dislikes...

Theme: Perceptions of motivation and success

- What do you think motivation means? How would you define this term?
- What is your understanding of achievement? How would you define this term?
- What is your understanding of success or successful? How would you define this term?
- Think of someone who you consider highly motivated and successful in an area you are familiar with, what types of attributes does this person have?
- What are your short/medium and long term goals and aspirations? (Short – accomplish in less than 1 month; Medium – 12 to 18 months; Long – 5 years time).
- Do you consider yourself easily motivated? Why/why not?
- Do you consider yourself successful in your chosen field? Why/why not?

Theme: Tinana - Physical Attributes

- How would you describe your physical health?
- What do you think are some physical strength's you have that have contributed to your achievements?
- Is there anything about your physical appearance that you would like to change?
- Are you working towards any goals relating to your physical health at present? What are they? If not – why not?
- What do you consider to be physical wellbeing?
- What do you consider are some physical attributes that assist a person to accomplish goals and be successful?

Theme: Whānau – Support systems

- What support systems do you feel you have at present?
- How have these influenced your motivation and ability to achieve goals?
- Do you think having support person's are important?
- Do you have peers that are supportive? How are they/what role do they play?
- Do you have adults that are supportive? How are they/what role do they play?

Theme: Hinengaro – Mental and Emotional Aspect/ Ability, Life experience and Learning

- How would you describe your personality?
- What do you think are some mental strength's you have that have contributed to your achievements?
- Think of a person who you consider to be highly motivated and successful – how would you describe their mental and emotional strength/personality? What things have you learnt from this person that you have used in your own life?
- Have there been experiences in your life that you would like to change or think you could have dealt with better?
- What types of learning situations, experiences and environments have assisted/not assisted you in your achievements?
- What do you value?
- What informs you choices/decision making?
- Is there anything/s you would not do to achieve your goals? Have you been in a situation where you felt compromised? What did you do?
- What challenges have you faced in attempting to achieve your goals and aspirations?

Theme: Wairua – Acknowledging ancestors and the spiritual dimension

- Do you know any stories about your ancestors that you feel have an impact on your life? Explain
- Do you have a mentor/s or role model/s? Why do you consider them in this regard and/or what impact do they have on your life and the decisions you make?
- What do you think are the unique taonga (skills, knowledge, gifts, blessings) that you have? How have these assisted your development and achievements?
- What advice would you give to another young Māori woman who wanted to achieve success in her goals and aspirations?
- In a few keywords how would you describe factors motivating you to achieve success?

Appendix 7

Transcriber Confidentiality Form

'He putiputi, he taonga, he rangatira - The factors motivating young Māori women to achieve success'

TRANSCRIBER'S CONFIDENTIALITY AGREEMENT

I ..... (Full Name - printed) agree to transcribe the tapes provided to me.

I agree to keep confidential all the information provided to me.

I will not make any copies of the transcripts or keep any record of them, other than those required for the project.

Signature: ..... **Date:** .....

Appendix 8

Authority for the Release of Tape Transcript Form

'He putiputi, he taonga, he rangatira - The factors motivating young Māori women to achieve success'

AUTHORITY FOR THE RELEASE OF TAPE TRANSCRIPTS

This form will be held for a period of five (5) years

I confirm that I have had the opportunity to read and amend the transcript of the interview/s conducted with me.

I agree that the edited transcript and extracts from this may be used by the researcher (Gail Bosmann - Watene) in reports and publications arising from the research.

Signature: **Date:**

Full Name - printed .....

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