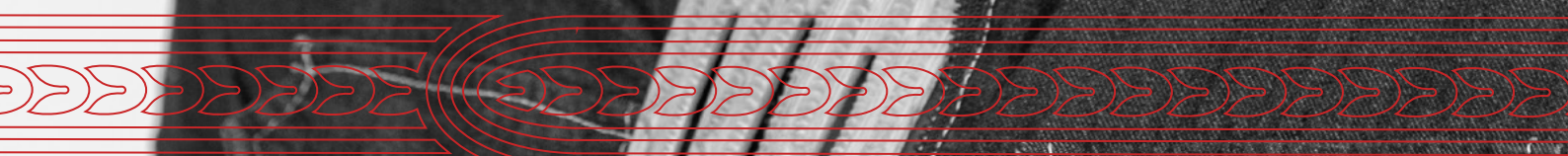


Me aro ki te hā o Hine-ahu-one Wāhine Māori in leadership

Keita Durie, Melissa Denzler,
and Hana Turner-Adams

Report for Te Wehengarua | PPTA

TE WĀHANGA
HE WHĀNAU MĀTAU HE WHĀNAU ORA
NZCER



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It is important to first acknowledge the 24 wāhine Māori leaders who took part in this study and generously shared their kōrero about their individual experiences. Ka nui te mihi ki a koutou katoa i tautoko ake i tā tātou rangahau.

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We would also like to express our gratitude to Kiri Fortune, who supported us with fieldwork and interviews, and Mengnan Li, who managed the quantitative data and analysis. E mihi kau ana ki a kōrua.

We are very appreciative to the PPTA for funding this work, allowing us to bring to the forefront the experiences and kōrero from wāhine Māori who are or aspire to be leaders in secondary settings.

He kupu mō ngā kaituhi

About the authors

Keita Durie
Project co-leader



He uri a Keita nō Ngāti Kauwhata, nō Rangitāne, nō Ngāi te rangi anō hoki. Prior to working at NZCER in Te Wāhanga as a kairangahau Māori, Keita was a kaiako reo rua/rūmaki and worked in bilingual settings at English-medium primary schools in both Tauranga Moana and Whangārei. Her main research interests include rangahau that holds a Māori focus and aims to facilitate positive transformational change for Māori. Keita sees research as an opportunity to provide a platform for Māori to have their voices heard and their whakaaro valued.

Melissa Denzler
Project co-leader



Ko Ngāti Maniapoto, ko Te Rarawa ngā iwi. Melissa is a Kaitohu Mātauranga / Education Advisor at NZCER. Prior to this, she was a secondary school teacher for over 25 years, with 12 years' experience as a deputy principal in three English-medium secondary schools. Melissa is committed to honouring the principles of Te Tiriti o Waitangi, mana ōrite mo te mātauranga Māori, and redressing educational inequities. The mentoring and encouragement of wāhine Māori who she admires and trusts has been central to Melissa's development as a school leader. This research project will give other wāhine Māori the opportunity to share their personal stories that we can learn from so we can authentically support and develop wāhine Māori in leadership—in all its forms.

Dr Hana Turner-Adams
Lead writer



Ko Ngāti Ranginui te iwi, ko Ngāi Tamarāwaho te hapū. Hana is a lecturer at the University of Auckland's Faculty of Education and Social Work. She has 20+ years of teaching experience across the primary, secondary, and tertiary sectors. Hana's research is primarily school-based and focuses on students' and teachers' perceptions and experiences in education. Her research interests include Māori student success, teacher expectations, and the disparities in educational achievement between Māori and non-Māori students.

He whakarāpopoto | Summary

Wāhine Māori ... they're warm, and they're inviting, and they're scary. They're knowledgeable about life, and they don't compartmentalise. Wāhine Māori are not scared of their own voice. They're feisty and forgiving. Angry at times. (Wahine 3)

Supporting the leadership aspirations of wāhine Māori honours their diverse perspectives and unique contributions to education. Research about the lived experiences of wāhine Māori who occupy educational leadership positions in Kaupapa Māori and English-medium secondary settings in Aotearoa is scarce. However, the existing literature suggests that wāhine Māori in educational leadership would benefit from robust mentoring programmes and networking with other wāhine Māori in education. The provision of positive role models, mentors, and networks are also key enablers to support wāhine Māori to achieve their leadership aspirations.

The New Zealand Post Primary Teachers' Association | Te Wehengarua (PPTA) has identified the provision of mentoring and support for wāhine Māori in formal leadership positions and those wāhine Māori seeking to be in formal leadership positions as a key priority. Te Wāhanga, the Māori research unit of the New Zealand Council for Educational Research (NZCER), was commissioned by the PPTA to explore the experiences of wāhine Māori who are leaders and wāhine who aspire to be in leadership.

The overarching research question for this study was: *How can wāhine Māori in Kaupapa Māori and English-medium secondary settings be supported in their leadership aspirations?*

Three associated sub-research questions also guided this study:

- How many wāhine Māori are in leadership positions, and where are they located in Aotearoa?
- How is leadership defined by wāhine Māori?
- What conditions support wāhine Māori in their leadership aspirations?

This study used a multiple case study design that utilised quantitative and qualitative methods to address the research questions. Data were collected via an online survey and interviews. The survey gathered data about the number and location of wāhine Māori in leadership positions. In total, 348 wāhine Māori completed the survey; 32 from Kaupapa Māori secondary settings and 316 from English-medium secondary settings. Interviews were conducted with 24 wāhine Māori; six were from Kaupapa Māori settings, and 18 were from English-medium settings. Wāhine Māori who completed the survey were located across 19 Kaupapa Māori secondary settings and 177 English-medium settings. The greatest number of respondents were located in Tāmaki Makaurau / Auckland, and Te Whanganui ā-Tara / Wellington.

Key findings

Diverse roles and responsibilities: Wāhine Māori hold a wide range of roles within their schools and kura. The wāhine Māori we interviewed were employed in a range of formal leadership positions, including one principal, four deputy principals, 15 middle leaders, three teachers, and one administrative staff member. In the survey results, 220 of the 348 wāhine Māori who responded held a formal leadership role.

Cultural taxation: Beyond their formal, remunerated positions, most wāhine Māori in our study undertook additional roles and responsibilities. These roles encompassed cultural and pastoral responsibilities, unpaid commitments, and additional duties essential to the culture, well-being, and success of students and communities.

Distinctive leadership qualities: Leadership through the lens of wāhine Māori emphasised their distinct attributes and strengths. Māori leadership was characterised by unique qualities, emphasising collaborative and inclusive models over hierarchical approaches. Wāhine also emphasised the importance of recognising and supporting their leadership roles and contributions within Māori and non-Māori contexts.

Importance of mentoring and support: Mentoring and support are pivotal in nurturing the leadership aspirations of wāhine Māori. Positive role models, mentors, and networks were crucial to their success. Whānau also played a key role in providing practical, emotional, and moral support to wāhine Māori who are in leadership.

Recommendations and future research directions

The study recommendations emphasise the need for robust mentoring programmes and support networks tailored to the needs of wāhine Māori. We advocate for specific support mechanisms for new and aspiring leaders along with professional learning and development opportunities crucial to fostering the growth of wāhine Māori in leadership positions. Potential research directions to deepen our understanding of effective support for wāhine Māori include examining the implications of fast-tracking initiatives and exploring the methods and strategies employed by principals in supporting the leadership aspirations of wāhine Māori.

1. He kupu whakataki

Introduction

The New Zealand Post Primary Teachers' Association | Te Wehengarua (PPTA) commissioned Te Wāhanga, the Māori research unit of the New Zealand Council for Educational Research (NZCER) to conduct a research study to support wāhine Māori with their leadership aspirations in Kaupapa Māori and English-medium secondary settings. The PPTA has identified the provision of mentoring and support for wāhine Māori in formal leadership positions, and those wāhine Māori seeking to be in leadership positions, as a key priority.

This research is intended to benefit all wāhine Māori who work in Kaupapa Māori and English-medium secondary settings, including those who are not members of the PPTA. In this study, we use the term Kaupapa Māori secondary settings to include Kura Kaupapa Māori, Wharekura, Kura ā-Iwi, Kura Motuhake, and Māori boarding schools. English-medium secondary settings include schools with Years 9–13, such as secondary and area schools, special character schools, activity centres, and special schools. Schools with rūmaki reo, reo rua classes, and whānau units are also defined as English-medium settings.

Research questions

This study aims to answer the overarching question: *How can wāhine Māori in Kaupapa Māori and English-medium secondary settings be supported in their leadership aspirations?* The three associated sub-research questions are:

- How many wāhine Māori are in leadership positions, and where are they located in Aotearoa?
- How is leadership defined by wāhine Māori?
- What conditions support wāhine Māori in their leadership aspirations?

The report structure

Following the introduction (Section 1), the next part of the report (Section 2) describes our methodology.

The study findings are organised into three sections:

- **Section 3: Leadership roles and aspirations of wāhine Māori** addresses the first sub-research question: *How many wāhine Māori are in leadership positions, and where are they located in Aotearoa?*
- **Section 4: What it means to be a Māori leader** addresses the second sub-research question: *How is leadership defined by wāhine Māori?*
- **Section 5: Supporting wāhine Māori who are leaders and aspiring leaders** addresses the third sub-research question: *What conditions support wāhine Māori in their leadership aspirations?*

The final section (Section 6) concludes the report with a summary of the study's key messages.

2. He rangahau kaupapa Māori Methodology

Me aro ki te hā o Hine-ahu-one | Wāhine Māori in Leadership is a kaupapa Māori research project. This means that the research project aims to contribute to transformational change that benefits wāhine Māori who are or who aspire to be leaders. It also means this rangahau is built on a tūāpapa Māori (Māori foundation). In this research project, we set out to learn about how wāhine Māori can be supported to take on, or remain in, formal leadership positions.

This rangahau was led by Te Wāhanga, and the team of six kairangahau were all wāhine, with five members being Māori. Mātāpono Māori guided how we acted in working with participants, gathering and analysing data, and disseminating and publishing findings. There are many mātāpono Māori to draw on; in our approach to this rangahau we were particularly mindful of the following mātāpono: Wāhine Toa, Whakapapa, Whakatika, and Manaakitanga.

Wāhine Toa

We acknowledge the interconnectedness of past, present, and future wāhine toa who have, who are, and who continue to shape and influence leadership in education. This mātāpono reminds us of the importance of honouring and celebrating wāhine toa through our retelling of the stories of the wāhine who participated in this project. This mahi is particularly important because of the underrepresentation in, and inequities faced by, wāhine Māori in leadership positions.

Whakapapa

Whakapapa influences our worldviews, perspectives, and knowledge. Our team have discussed how whakapapa affects our positioning in relation to this rangahau, and how whakapapa affects the experiences of wāhine Māori with leadership aspirations.

Whakatika

We recognise the severe and ongoing impact colonisation has had, and continues to have, for Māori. Our responsibility as kairangahau is to conduct rangahau that will contribute to redressing the inequities that colonisation has caused. In this context, we focus on identifying the inequities that wāhine Māori in schools and kura experience and explore how such inequity can be addressed.

Manaakitanga

Manaakitanga is about generosity and showing care and respect for people. It means upholding the mana of individuals, and acknowledging and valuing the mātauranga that participants choose to share with us. In this project, we showed Manaakitanga in how we cared for participants, through providing kai, koha, and useful information to participants.

Data collection

This research project involved two concurrent stages of data collection:

1. Stage 1—Quantitative data were collected using an online survey offered in Māori and English. The survey gathered numeric data about the number and location of wāhine Māori in various leadership positions.
2. Stage 2—Qualitative data were gathered through case studies, where we interviewed wāhine Māori who are or aspire to be leaders in their secondary settings.

The NZCER team worked closely with kaimahi who are wāhine from the PPTA—all but one of whom are Māori—to design research questions that would produce rich findings about how to support all wāhine Māori in their leadership aspirations. Ethical approval for this project was obtained by the NZCER Ethics Committee before data collection commenced.

Quantitative data — online survey

Me aro ki te hā o Hine-ahu-one—Wāhine Māori in Leadership was officially launched in April at the 2023 PPTA Education conference held in Auckland. At this hui, we shared the QR code and link to the English language version of the online survey. A week later, the reo Māori version of the survey was made available. The English language version of the survey was “live” for 16 weeks, and the reo Māori language version of the survey was available for 15 weeks.

The online survey consisted of scales, multiple-choice questions, and one open-ended question. It took less than 10 minutes for participants to complete (see Appendix A). The PPTA and NZCER promoted and disseminated the survey links to potential participants via emails to PPTA branch representatives, flyers, newsletters, websites, and social media.

In total, **348 wāhine Māori completed the survey**. Of these, 32 were in Kaupapa Māori secondary settings, and 316 were working in English-medium secondary settings.

We have reported the quantitative survey data in three sets: (1) data from Kaupapa Māori settings; (2) data from English-medium settings; and (3) total responses combined. Looking at the first two data sets separately allows us to explore whether wāhine are having similar or different experiences in Kaupapa Māori and English-medium secondary settings.

Qualitative data — case studies

Design and approach

This study used a multiple case study design (Creswell, 2014; Punch & Oancea, 2014) that utilised quantitative and qualitative methods to address the research questions. Multiple case study design focuses on exploring one issue or phenomenon, by capturing evidence from multiple sites or settings to gain a fuller picture. This design enables researchers to undertake in-depth analysis within and among cases, and to examine how an issue or phenomenon manifests in different settings.

A multiple case study design was selected for this rangahau because we were investigating the phenomenon of wāhine Māori in leadership across multiple cases and sites. In this project, the cases are the individual participants (24 wāhine Māori), and the sites are the nine secondary settings (two Kaupapa Māori and seven English-medium).

Sites

Wāhine Māori who participated in this project were located in one of nine co-educational secondary sites. Two sites are classed as Kaupapa Māori secondary settings (one Kura ā-lwi and one Kura Kaupapa Māori), and seven are classed as English-medium secondary schools.

In this project, Kaupapa Māori secondary settings can include Kura Kaupapa Māori, Wharekura, Kura ā-lwi, Kura Motuhake, and Māori boarding schools. English-medium secondary settings can include schools that teach Years 9–13, such as secondary and area schools, special character schools, activity centres, and special schools.

Participants/cases (24 wāhine Māori)

To recruit participants, we used two approaches:

1. Survey—participants could self-identify their interest to be interviewed via the online survey;
2. Whakawhanaungatanga—kairangahau drew on existing relationships with wāhine Māori who are leaders in secondary settings.

In this project, each case represents an individual participant. In total, we interviewed 24 wāhine Māori from a range of positions: one was a principal, four were deputy principals, 15 were middle leaders (e.g., HOD, HOF, subject leaders), three were teachers, and one was an administrative staff member. Of the 24 wāhine Māori interviewed, six were from Kaupapa Māori settings, and 18 were from English-medium settings. They came from diverse backgrounds and their leadership experience ranged from minimal to extensive.

The wāhine Māori and the educational settings they were located in are displayed in Table 1.



TABLE 1: Wāhine Māori who participated in the study and demographic information about their settings

Participant/ case identifiers used in the report	Site designation	Type of setting	Location	Proportion of ākonga Māori	Equity Index (EQI)
Wahine 1	1	English-medium secondary	Waiariki–Bay of Plenty, urban	1,813 total 20.7% Māori	448
Wahine 2	2	English-medium secondary	Wellington, urban	1,033 total 16.5% Māori	413
Wahine 3	3	English-medium secondary	Wellington, urban	1,277 total 20.5% Māori	434
Wāhine 4–7 (interviewed together)	4	Kura ā-lwi secondary	Waiariki–Bay of Plenty, urban	261 total, 99% Māori	519
Wahine 8	5	Kura Kaupapa Māori Aho Matua	Taranaki	129 total, 98% Māori	517
Wahine 9					
Wahine 10	6	English-medium secondary	Ōtautahi–Southland, urban	858 total, 36% Māori	518
Wahine 11					
Wahine 12					
Wāhine 13/14 (interviewed together)					
Wahine 15					
Wahine 16	7	English-medium secondary	Wellington, urban	1,311 total, 9.9% Māori	391
Wahine 17					
Wahine 18					
Wahine 19	8	English-medium secondary	Waiariki, rural	312 total, 90% Māori	536
Wahine 20					
Wahine 21					
Wahine 22	9	English-medium secondary	Ōtautahi–Southland, urban	1,588 total, 15% Māori	448
Wahine 23					
Wahine 24					

Semi-structured interviews

The interview schedule was developed in consultation with the PPTA. The full list of interview questions is provided in Appendix B.

The interview schedule was flexible to allow for group interviews if participants preferred to be interviewed in pairs or groups. Four wāhine Māori were interviewed in a group, and two wāhine opted to be interviewed as a pair. Eighteen wāhine Māori were interviewed individually; six interviews were conducted kanohi ki te kanohi, and 14 were via Zoom. Each interview took less than an hour, and, with the permission of participants, all interviews were audio recorded and then transcribed.

Data analysis

The team used a reflexive thematic analysis approach (Braun & Clarke, 2021) to analyse data within and across a selection of the transcripts to develop a coding framework. The framework included the main codes and themes against each area of interest aligned with the key research question and sub-questions.

We also used a pattern-spotting tool to assist us in defining codes and themes and making meaning from the data (Capper & Williams, 2004) across cases. NVivo was used to collect and organise qualitative data and SurveyMonkey was used to collect and organise quantitative data for analysis.

A quick guide to reading descriptive data

This report draws on quantitative and qualitative data from surveys and interviews to gain an in-depth understanding of the leadership experiences and aspirations of wāhine Māori. It highlights specific findings or insights across the cases that represent the kōrero from the 24 wāhine Māori who participated in this research.

Where perspectives or practices are shared by most of the wāhine, we use terms such as “nearly all”, “most”, or “many” interviewees or survey respondents. We use “around half” when approximately 50% of respondents shared a perspective or practice. When referring to a smaller group of respondents (around one-quarter to less than one-half), we use the term “some”. If a perspective or suggestion is unique to a small number of respondents, we use the terms “a few” or “a couple”.

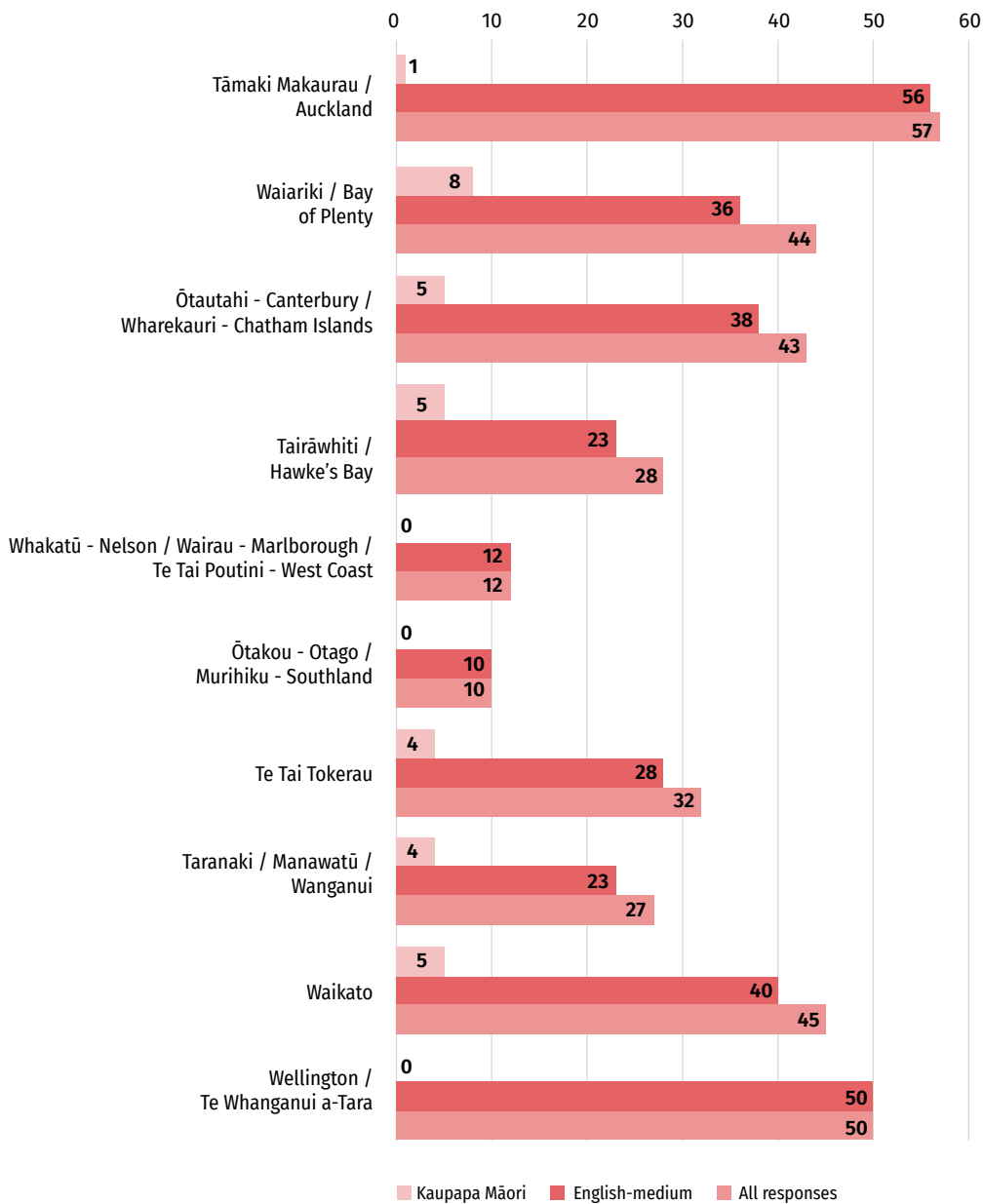
3. Leadership roles and aspirations of wāhine Māori

This section focuses on the first sub-research question: *How many wāhine Māori are in leadership positions and where are they located in Aotearoa?* To answer this research question, we present demographic data about the 348 wāhine Māori who responded to the survey, including their location, current leadership position, years of experience in formal leadership, reo Māori proficiency, experience teaching in Māori immersion levels 1 and 2, and total years of teaching experience. We have also included a section about the roles undertaken by wāhine Māori that are not recognised through additional pay or time allocation, which includes data from wāhine we interviewed as well as survey respondents.

Where are wāhine Māori located?

Wāhine Māori who responded to our survey were located in different regions across Aotearoa (see Figure 1). Survey respondents from Kaupapa Māori settings were located in most regions except for Te Whanganui ā-Tara, Whakatū / Wairau / Te Tai Poutini, and Ōtakau / Murihiku. The greatest number of English-medium survey respondents were located in Tāmaki Makaurau and Te Whanganui ā-Tara, and the fewest were in Whakatū / Wairau / Te Tai Poutini and Ōtakau / Murihiku. For more details about the location and secondary settings of the wāhine Māori we interviewed, please refer to Table 1.

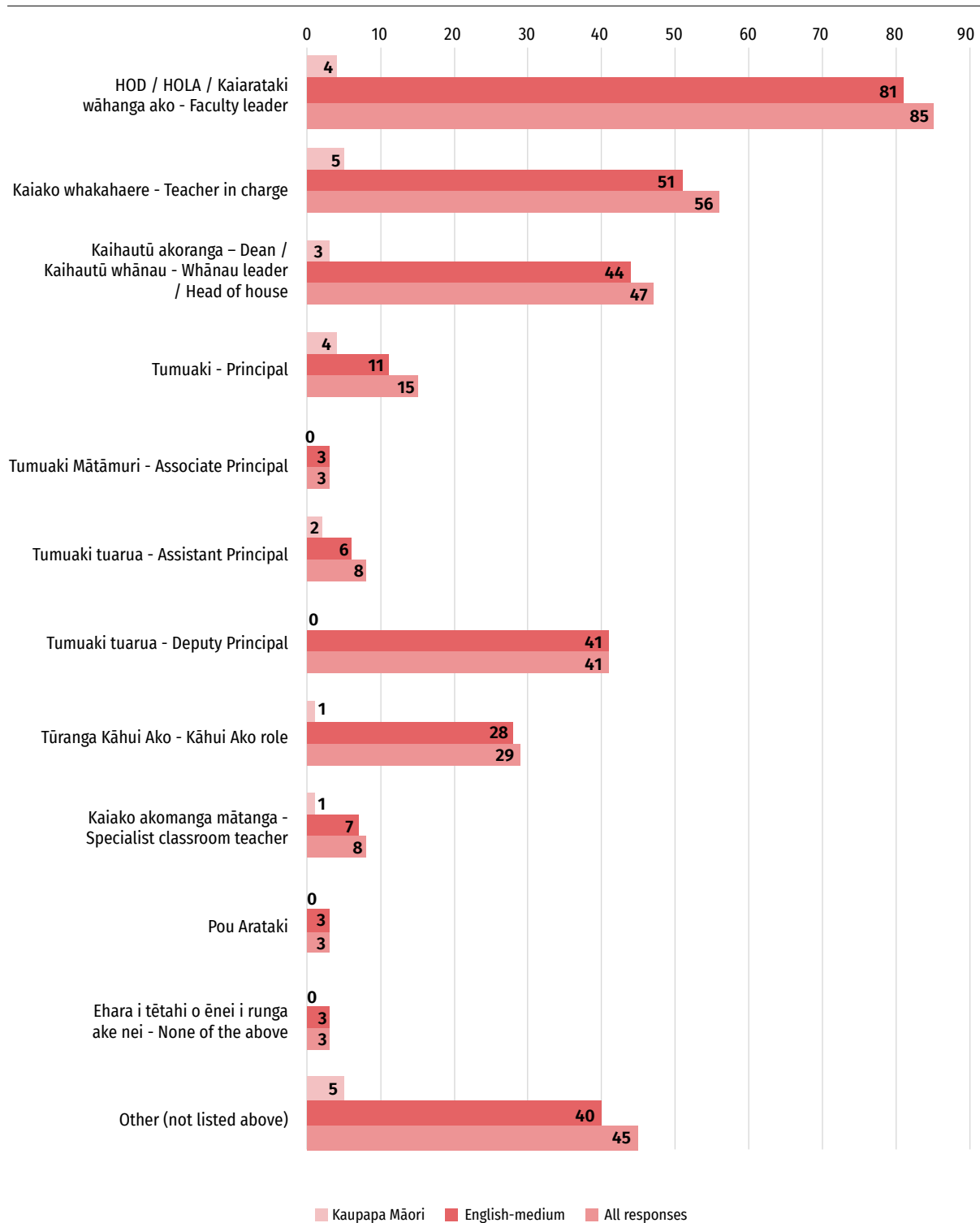
FIGURE 1: The secondary setting locations of survey participants. Kaupapa Māori settings (n = 32); English-medium settings (n = 316); and total respondents (N = 348)



Current leadership positions

Figure 2 presents the formal leadership positions held by wāhine Māori who responded to the survey. In Kaupapa Māori settings, wāhine Māori were employed in roles across the spectrum of leadership, from teacher in charge to tumuaki. We did not receive responses from wāhine Māori who held associate principal, deputy principal, or pou arataki positions. Wāhine Māori in English-medium settings also had a range of different roles, but most were employed as head of department/learning area, dean/whānau leader, or teacher in charge of a course.

FIGURE 2: **Formal leadership position(s). Kaupapa Māori (n = 15); English-medium (n = 205); and all respondents (N = 220)**



Note: Teachers could give multiple responses.

Years of formal leadership experience and total teaching experience

Figure 3 displays the number of years that wāhine Māori who had responded to the survey had held a formal leadership role, and Figure 4 displays participants total years of teaching experience. In our survey, 220 of the 348 wāhine Māori who responded held a formal leadership role. Their years of experience in teaching ranged from 1 year or less to more than 15 years. Most respondents had been teaching for more than 15 years.

FIGURE 3: Years of formal leadership experience. Kaupapa Māori (n = 15); English-medium (n = 205); total respondents (N = 220)

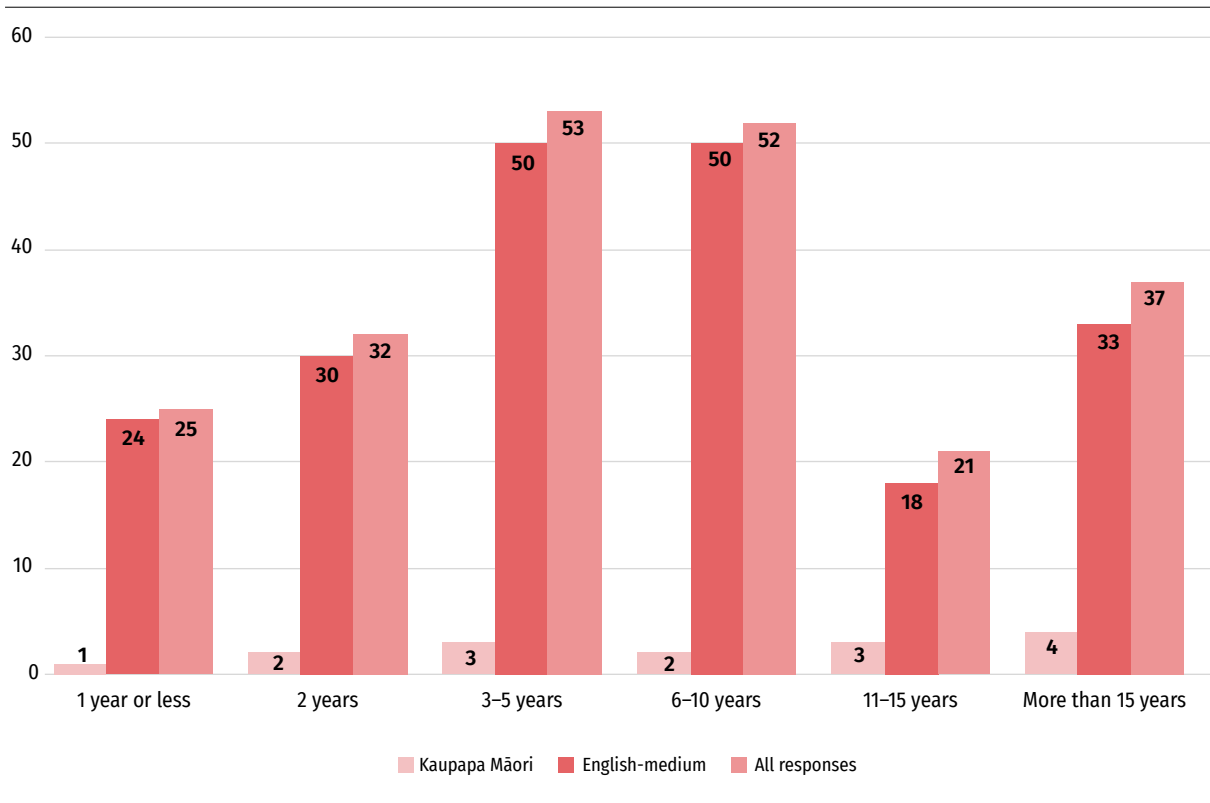
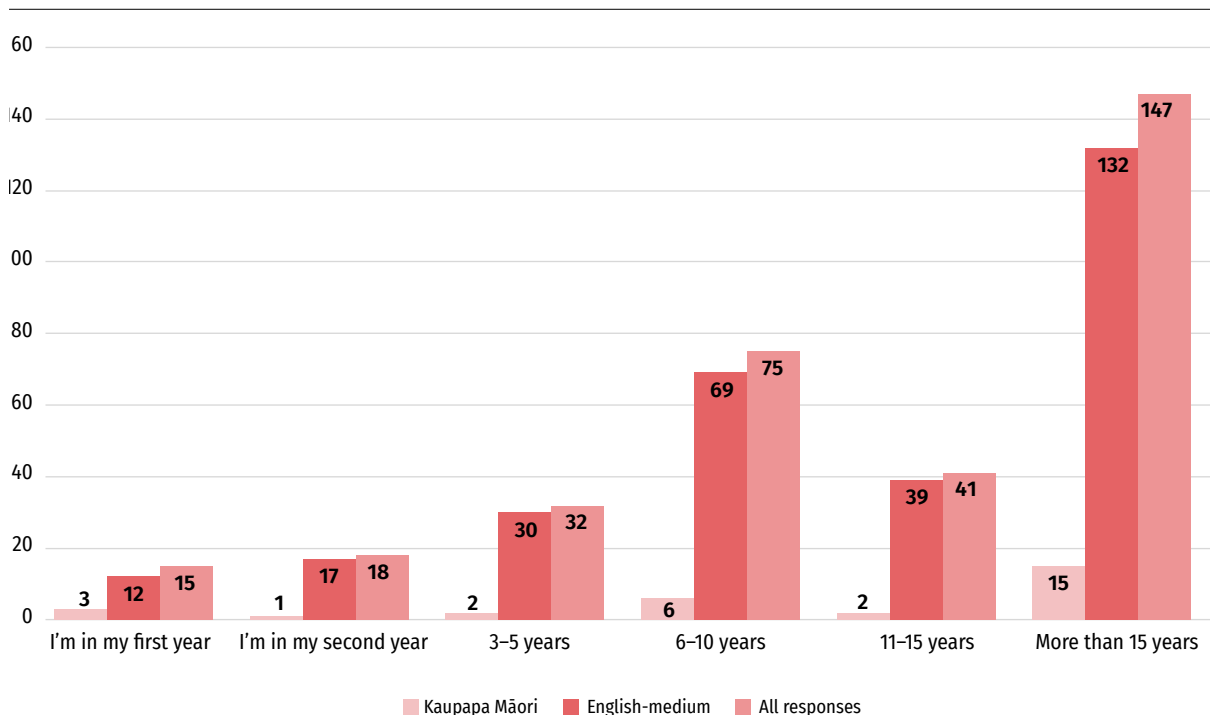


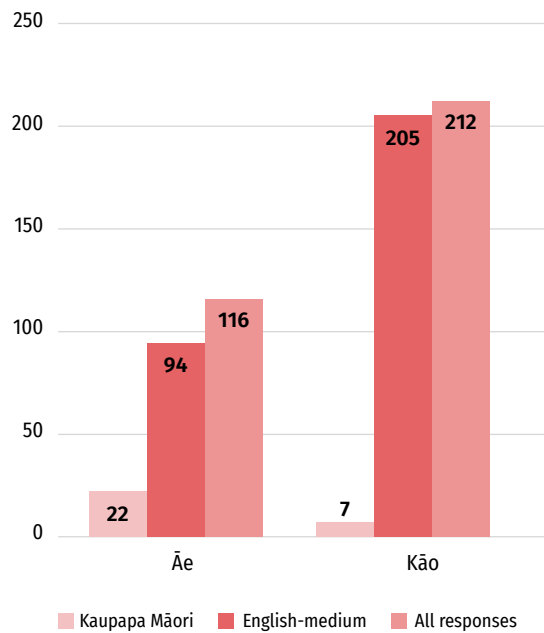
FIGURE 4: Total teaching experience. Kaupapa Māori (n = 29); English-medium (n = 299); and total respondents (N = 328)



Teaching experience in the medium of Māori—at Māori language immersion level 1 or level 2

We asked survey respondents about their teaching experience at Māori language immersion levels 1 or 2. At Māori language immersion level 1, 81–100% of the curriculum is taught in Māori for more than 20 and up to 25 hours a week. At level 2, 51–80% of the curriculum is taught in Māori for more than 12.5 and up to 20 hours a week (Ministry of Education, 2023). Our findings show (see Figure 5) that more wāhine in Kaupapa Māori settings had experience teaching at Māori language immersion levels 1 and 2 than wāhine in English-medium settings, which is not unexpected. The relatively high number of teachers in English-medium (n = 94) who have experience teaching at Māori language immersion levels 1 or 2 might include teachers in rūmaki reo classes in English-medium settings or those with previous experience in Kaupapa Māori settings.

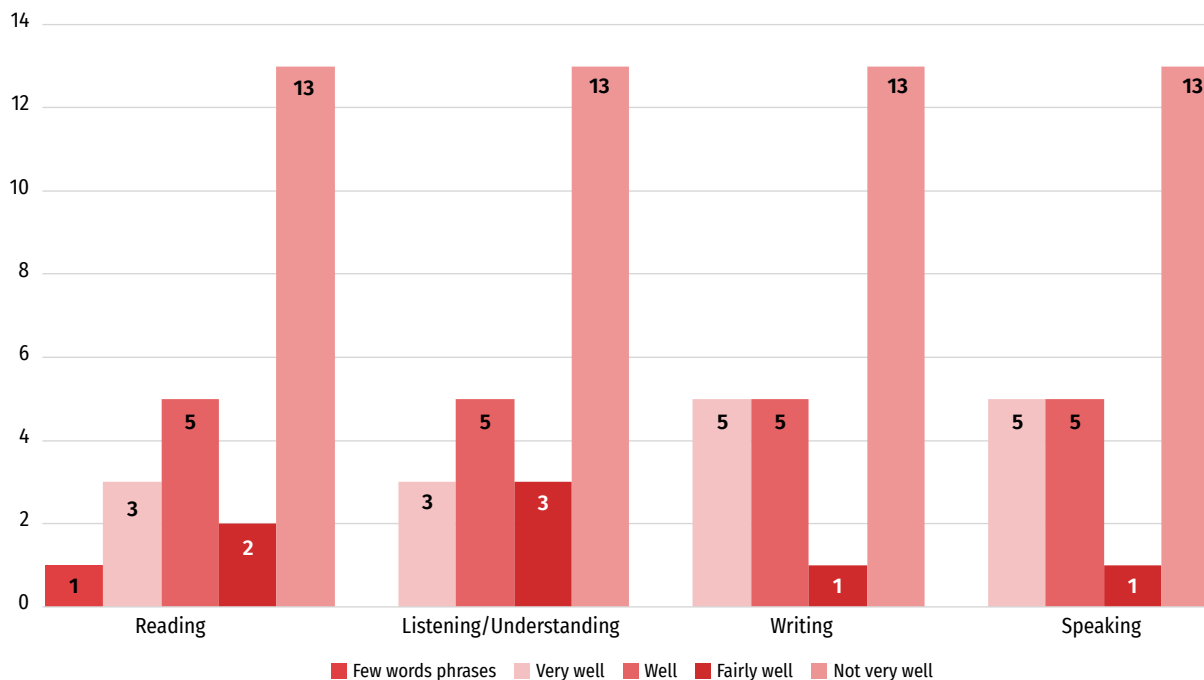
FIGURE 5: Teaching through the medium of Māori — at Māori language immersion level 1 or level 2. Kaupapa Māori (n = 29); English-medium (n = 299); and total respondents (N = 328)



Reo Māori proficiency

We asked all the wāhine Māori we interviewed (n = 24) to self-report their proficiency in reading, writing, understanding, and speaking te reo Māori. In each category, wāhine rated themselves on a scale from 1–5; where 1 = no more than a few phrases and 5 = very well (I can talk/read/understand/write almost anything in Māori). Our findings in Figure 6 show that 13 of 24 wāhine (54%) rated themselves at 5 (very well) for all four categories, indicating that overall te reo proficiency was relatively high among the wāhine we interviewed. The category where wāhine were most proficient was understanding te reo Māori, where 21/24 (88%) rated themselves at a 3 (fairly well) or higher. Although writing and speaking te reo Māori were the two categories where wāhine rated themselves as least proficient, 19/24 (79%) rated themselves at a 3 or higher, which still indicates a relatively high level of proficiency in these categories.

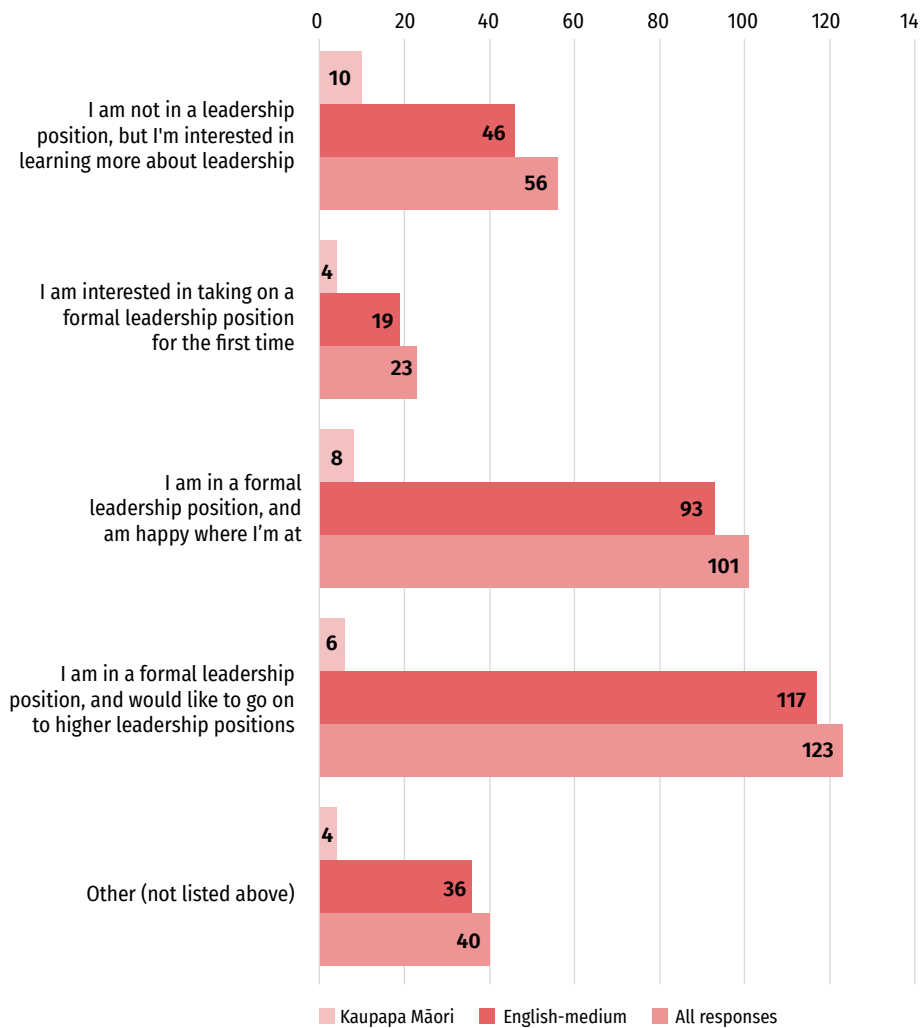
FIGURE 6: Reo Māori proficiency



Leadership aspirations

Most of the wāhine Māori we surveyed were already in leadership positions (see Figure 7). Of those, there was a relatively even split between those wāhine who were happy in their current role and those who were interested in a higher leadership position. For the two categories of respondents who were not yet in leadership positions, a greater number of wāhine indicated a desire to learn more about leadership—fewer wāhine were ready to take on a leadership position. These results suggest that support for wāhine Māori is needed in professional learning about leadership roles and expectations for emerging leaders, and promotion opportunities for those wāhine already in leadership.

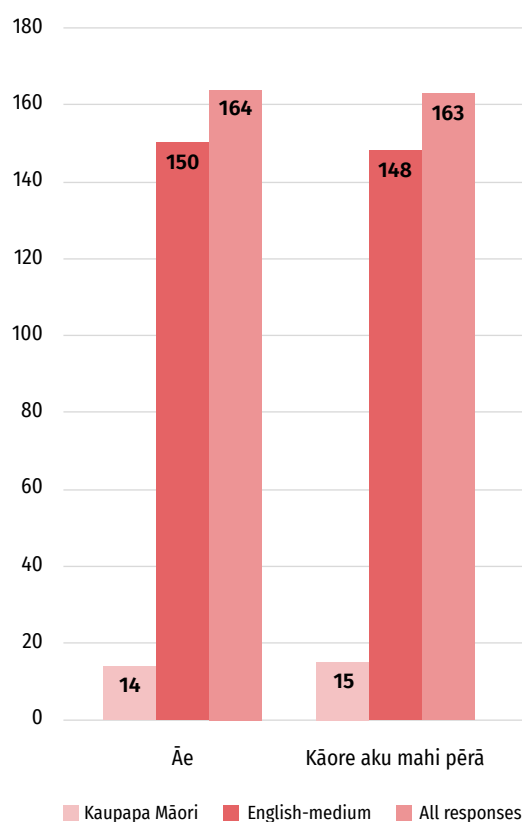
FIGURE 7: Survey participants' description of their leadership role. Kaupapa Māori (n = 32); English-medium (n = 311); and all respondents (N = 343)



Roles and responsibilities not recognised through additional pay or time allocation

In this section, we present findings from survey respondents and the wāhine we interviewed about the additional roles they undertook that were beyond their remunerated teaching and leadership positions. The survey results showed (see Figure 8), that half the wāhine undertook additional unpaid roles and half did not.

**FIGURE 8: Roles that are not recognised through additional pay or time allocation.
Kaupapa Māori (n = 29); English-medium (n = 298); all respondents (N = 327)**



In contrast, we found that most of the wāhine Māori we interviewed had additional, unpaid, roles, many without time allocation or support from other kaiako. Only a few were not doing any unpaid work. One of the wāhine commented that she had learnt from mistakes she had made earlier in her career and was now reticent to take on any additional responsibilities.

When I was in Dunedin, it was a U1 school, so it was just me and the kids. I was the nurse, the caretaker, the janitor, the cleaner, the tumuaki; I was 'the everything'. I remember going down to the school on a Sunday and getting on a ride-on mower to mow the lawns. It was like, 'How many principals get to do this?' So, I learned quickly to not take on excess mahi beyond my scope. (Wahine 21)

The unpaid roles and responsibilities wāhine Māori undertook included Māori language and culture-focused responsibilities; supporting non-Māori staff to learn about Māori language and culture; pastoral and extracurricular support for students; and other school responsibilities.

Māori language and culture-focused responsibilities included organising kapa haka, Manu Kōrero, pōwhiri, and being the kaikaranga.

We started a Hinekura club on a Friday night. We had all our girls come in and they learnt how to make poi so they could practise at home. (Wahine 24)

When we need to do a karakia or a waiata or a pōwhiri or anything like that, they usually approach one of the kaiako Māori, including myself. (Wahine 17)

Supporting non-Māori staff with Māori language and culture included delivering formal and informal professional learning and development (PLD) about te reo Māori and tikanga Māori for staff in their own or other schools.

Last term, I taught them karakia, and then we went off into workshops and I did some workshops on pepeha, and that's not paid; that's just our passion to pass on the knowledge, especially to staff who need to tick it off for their professional growth cycle. (Wahine 2)

... an unofficial tikanga Māori expert. I would field a lot of questions ... like translating things for people even though I was learning te reo Māori myself. We put a lot of time into kapa haka ... That was definitely non-paid, all in the spare time. (Wahine 10)

Pastoral and extracurricular support for students included taking on responsibilities usually covered by a dean, or managing/coaching sports and other activities. Wāhine told us that these roles often developed from their connections and relationships with their Māori learners.

Pastoral workload would be the biggest hidden thing ... I'm not the dean. I do end up being in a 'dean-ing' type of role. I think students self-select their mentors, to be honest ... Some staff will push students your way. Some, I would intervene ... (Wahine 3)

A few participants also took on "other school responsibilities", such as project management oversight and course/subject leadership. These roles involved a considerable time commitment but were unpaid. The wāhine were also aware that kaiako in other schools received management units or a time allocation for these types of leadership roles.

The teacher in charge of numeracy doesn't have a time allowance ... It didn't really bother me that I didn't have time or the money; I just wanted that role. I wanted to make sure these kids got across because next year, we're doing the new standards. (Wahine 20)

In English-medium settings, where there are fewer kaiako Māori, the responsibility for Māori students, te reo Māori, kapa haka, and tikanga-a-iwi often fell to a small number of kaiako. For many wāhine Māori, this was a heavy burden they carried alone. In Kaupapa Māori settings, kaiako undertook similar roles to their English-medium colleagues. However, wāhine in Kaupapa Māori settings generally felt more supported by their colleagues, responsibilities were more fairly distributed, and they shared a commitment to ākongā Māori and Kaupapa Māori education.

In a Māori environment ... ki tōku nei whakaaro; you play numerous roles ... Whether you have a leadership role or you don't have a leadership role. So, the pātai is not a straightforward pātai, because most of us [here] ... take parts where it's part of the tumu role but not paid. But it's just what we do as Māori kaiako in a kura environment ... We're just here for the kaupapa, because of the kids. It could be your peers around you who tautoko you, no matter what ... I could say, '[Colleague], I need you to stay with me. Can you stay with me tonight at school?' 'Āe.' We just do it ... (Wāhine 4-7)

He whānau mātou. Ka noho au i te pō, kāore e pīrangī hoki ki te kāinga, hoki mai. Nā reira, ehara i te mea ... he nui ngā mea tāpiri, you know, provide a wānanga, noho hei māngai mō te kāhui māngai whānui, ērā momo mahi ... He mahi hei painga mō te iwi, mō te iwi whānui, me ngā iwi o ā tātou tamariki. (Wahine 8)

Although wāhine Māori in English-medium settings were equally committed to serving their ākongā, whānau, and hāpori, a Kaupapa Māori focus was not shared by their colleagues.

Commentary

Wāhine Māori hold a wide range of roles and responsibilities within their secondary setting. The wāhine Māori we interviewed employed in formal leadership positions included one principal, four deputy principals, 15 middle leaders, three teachers, and one administrative staff member. In our survey results, 220 of the 348 wāhine Māori who responded held a formal leadership role.

For the wāhine we surveyed who were already in leadership, there was an equal split between those content in their current positions and those aspiring to more senior roles. Among those not currently in leadership positions, a higher number expressed interest in learning more about leadership, while fewer were ready to take on leadership roles.

Additionally, we highlighted the significant and often unrecognised contributions of wāhine Māori, who undertake additional roles and responsibilities alongside their paid teaching and leadership positions. These unpaid roles include Māori language and culture-focused responsibilities, supporting non-Māori staff, providing pastoral and extracurricular support for students, and other school-related duties.

Our findings reflect the existing research literature (Torepe, 2016; Torepe & Manning, 2017), where additional roles and responsibilities undertaken by kaiako Māori are described as cultural taxation. Padilla (1994) defines cultural taxation as:

The obligation to show good citizenship toward the institution by serving its need for ethnic representation on committees or to demonstrate knowledge and commitment to a cultural group, which may bring accolades to the institution, but which is not usually rewarded by the institution on whose behalf the service was performed. (p. 26)

Research studies that draw on the notion of cultural taxation show that this is a common challenge faced by kaiako Māori in education. The additional expectations and responsibilities placed on kaiako Māori to be the cultural expert in all things Māori (Torepe et al., 2018; Torepe & Manning, 2017; Turner-Adams & Rubie-Davies, 2023) are often unrecognised and unpaid.

The literature also reveals an expectation for kaiako Māori to take on pastoral responsibilities for ākonga Māori, particularly those perceived as 'difficult' or 'challenging' (Taukamo, 2011; Torepe et al., 2018.), or when the existing organisational systems and processes have been exhausted (Tomlins-Jahnke, 1996). Similarly, cultural taxation can extend to kaiako Māori being asked to fulfil roles and responsibilities that they may not have the skills or expertise to perform. For example, the assumption that being Māori means you can lead pōwhiri or teach te reo Māori (Torepe, 2016).

A further challenge related to cultural taxation is the obligation for Māori to fill knowledge and skills gaps. The Springboard Trust's research into the PLD experiences of Māori leaders showed that some kaiako Māori felt compelled to lead and introduce Māori content during formal leadership programmes despite being there as participants (Turner-Adams et al., 2022).

Ultimately, the paid and unpaid roles undertaken by wāhine Māori reflect their deep dedication to the well-being and success of their ākonga and the wider community. Despite the challenges and sometimes overwhelming workload, they continue to invest their time and energy in these roles, driven by their commitment to their learners and their communities.

4. What does it mean to be a Māori leader?

This section addresses the second sub-research question: *How is leadership defined by wāhine Māori?* To answer this question, we present findings from the interviews with 24 wāhine Māori. The first section explores definitions and types of leadership. We also look at how wāhine characterise Māori and non-Māori leadership and the distinctive and complementary leadership attributes of wāhine and tāne. The second part of this section highlights the leadership qualities of wāhine Māori, including personal characteristics and strengths.

Definitions and types of leadership

The wāhine we interviewed agreed that there were multiple ways to lead. While a hierarchical leadership model was in place in some secondary settings, where leading was about “moving up”, most participants preferred a more holistic leadership model with multiple leadership types. Some participants told us that being a leader is not a one-person endeavour because leaders only exist in connection to others who support or follow their leadership.

I suppose the name ‘leadership’ comes from those who follow the person, or what qualities do you see in that person to be able to call them a leader? (Wāhine 4–7)

Also, the concept of ‘follow-ship’ ... what makes somebody want to follow somebody else? I think that just as important as leadership, is ‘follow-ship’. You’re not much of a leader if people aren’t following your lead. (Wahine 1)

Māori and non-Māori leadership

Some participants identified differences between Māori and Western (Pākehā) leadership styles. Māori leadership was described as inclusive and consultative, whereas participants used terms like “male-dominated”, “hierarchical”, and “dictatorial” to describe Western leadership.

[Māori leadership] looks for a way to ensure that everybody has a role to play in whatever it is that’s going on. (Wahine 3)

The way that tāne who are Pākehā lead is so Eurocentric in their approach. It’s so Pākehā, it’s very hierarchical, it’s very dictatorial ... Like to you rather than with us ... a lot of about us without us. (Wāhine 13/14)

The wāhine we interviewed from English-medium settings noted that their school’s senior leadership team were most often non-Māori and male, even when the student population was predominantly Māori or Pacific. This contrasted with the situation in Kaupapa Māori settings where almost all leaders and kaiako were Māori.

The top four people were white. They were all white and two of them were male ... it’s so obvious but people can’t see that. They’re like, ‘I’m the best man for the job.’ I’m like, ‘whatever’. (Wahine 2)

Other types of leadership identified by wāhine we interviewed included leading from the back, within, or collaboratively, which involved leadership behind the scenes and supporting those in front-facing or more public roles. None of these leadership types were positioned higher or lower than the others.

Leadership through a Māori lens for me is a lot different ... when you think about leadership for Māori, it's like leadership within. You get down and you actually do the mahi. It's not like you're up here and everybody is down there. (Wahine 1)

We can be the leaders at the front, but we are powerful as leaders at the back as well. One of my whanaunga down here, I call her the Queen of Te Whānau-ā-Apanui because what she says goes. She'll just get up and say, 'Well, we make the call because I don't remember you holding a tea towel'. (Wahine 18)

Leading from behind [means] putting in the hard yards with everybody else. I say to the kids, "I'm not asking you to do anything I wouldn't do myself" ... You've got to be in there, in amongst it, in order for people to see that you are the worker as well as the leader. (Wahine 12)

Leadership qualities

The qualities of wāhine Māori leaders, as identified by interview participants, included personal qualities and strengths as well as their leadership qualities. We have categorised leadership qualities according to the roles depicted in Tū Rangatira: Māori Medium Educational Leadership (Ministry of Education, 2010). The roles from Tū Rangatira that we saw exemplified by the wāhine Māori we interviewed were: He Kanohi Matara (The Visionary), He Kaiako (Teacher and Learner), He Kaiarataki (The Advocate), and He Kaimahi (The Worker). These roles serve as a framework for understanding the multifaceted strengths exhibited by wāhine Māori.

Personal qualities of wāhine Māori

The personal leadership qualities participants identified were terms and phrases that described positive characteristics. Examples included confidence, listening and understanding, relatability and approachability, an open-door policy, compassion, empathy, and humility. These qualities are not exclusive to leadership roles but enhance leader effectiveness, foster a supportive environment, and develop leadership potential in others.

Some participants included examples of Māori leaders who epitomised those positive qualities and who they wanted to emulate in their leadership. Wāhine acknowledged the valuable knowledge they had obtained from those who had come before them and intended to pass on what they had learnt to the next generation of wāhine Māori leaders.

I think wāhine Māori, for me, they're warm, and they're inviting, and they're scary. They're knowledgeable about life, and they don't compartmentalise. Wāhine Māori are not scared of their own voice. They're feisty and forgiving. Angry at times. Eva Rickard—oh my god, so staunch. There's a mixture of all of those qualities that you want to see. (Wahine 3)

... my nanny had that mana and that status and could stand on the marae, could whaikōrero, could shut men down, could lead ... She was a worker amongst her people, ... learning about what her capability was and her mana; that's been a big driver for me ... You know what's right and what's wrong; to stand up for what's right, even if it's by yourself. (Wahine 21)

My te reo teacher ... he tried really, really hard to be the kaiako that we all needed. I often think to myself, what would [they] do? ... It's so inspiring and they've got so much wisdom and so much knowledge ... an understanding of the world that I would really like to have. I want to contribute like they did. (Wahine 16)

He Kanohi Matara (Visionary) and He Kaiako (Teacher and Learner)

The qualities of He Kanohi Matara relate to visionary leadership. In this study, wāhine referred to capacity building or succession planning, which involved implementing practices that support and encourage others into leadership. Wāhine also talked about identifying the strengths in others and “creating opportunities” for people to lead.

My goal would be to raise more leaders, not to be just fixed on a position, but to ensure that there’s someone always coming through in succession. (Wāhine 4-7)

When I was HOLA [head of learning area], we were a team of leaders. Every single person had a leadership responsibility. They were leading curriculum; they were also leading externally as well. Whether they were a dean or a House Leader ... was creating that. (Wahine 10)

The role of He Kaiako aligned with He Kanohi Matara as it involved mentoring and guiding others, imparting knowledge, and providing pathways for the next generation of leaders. Several wāhine told us they were stuck in their current position and unable to progress into leadership because no one else could do their role. Putting in place a succession plan ensured wāhine were simultaneously supporting others into leadership while also ensuring they pursued and progressed their own leadership aspirations.

I have an ex-student; actually, he is my kaiāwhina/kaiārahi te reo Māori who is currently going through training, and I’ve been mentoring him in the haka space for the last six years. I know I can walk away from that space, and it’ll run how I want it to run ... I’m actually capacity building within my own, and it’s not something new; kura kaupapa have done it for years ... The only way they could get qualified teachers was to build from within their whānau. So, I’m like, ‘I’m going to have to do it myself’. (Wahine 12)

He Kaiarataki (Advocate)

The qualities of He Kaiarataki involved advocating for the empowerment of others and encouraging them to take on leadership roles. Inspiring kōtiro and other wāhine Māori to pursue leadership was a specific priority for some wāhine who wanted to show others that a pathway to leadership was possible.

When you see any minority group in leadership, it shows both teachers and students that there is a pathway and that it is valued, and it’s massive; absolutely massive. (Wahine 23)

If our girls can see themselves, they’ll strive for that too ... If they can see themselves in leadership positions, then maybe it gives them a little bit more grit to get through their day. (Wahine 2)

It’s just really awesome that wāhine have these opportunities now and that they are becoming more empowered to take on those roles and not just think, ‘Oh, that’s a man’s job’. In our kura, we’ve always had at least three wāhine at the helm ... There’s always been a majority of wāhine ... So that’s really inspiring for our staff. (Wahine 16)

He Kaimahi (Worker)

The qualities of He Kaimahi identified by our participants highlight the importance of hard work and commitment, and being a positive role model and leader for others. A positive role model involves “leading by example” and “walking the talk”, which leaders demonstrated through care for others and themselves, hard work, and commitment.

I want to be able to see wāhine Māori in a leadership position that I want to follow [and] I want to be the kind of leader that people want to follow because they’re good at something; they want to follow

them because they want to learn from them. I want to be able to set an example of what I expect from others ... doing the hard mahi and people watching that and learning from that. (Wahine 2)

He noho hei, āe, he kaihautū, engari, he noho hei kaitiaki. Koirā te momo me e rongō nei au i au e whakahaere ana, e ārahi ana, i ngā kaupapa maha mai i te kura tae noa ki te marae. He noho hei kaitiaki. E kite hoki ai ngā uri whakatipu, he aha te āhua o te tiaki i a koe mā te tiaki i tō whānau, i tō hapū, i tō iwi, i tō ahu reo. Koirā pea te mea nui he aha hoki ngā pūkenga, he taringa whakarongo, he ringa raupā, he whai whakaaro ki tua atu i te pouaka e kite nei te tangata mō te huarahi mātauranga Māori. (Wahine 8)

Leadership by wāhine and tāne

In this section, we report how wāhine Māori in this study viewed wāhine and tāne leaders. We highlight the distinct contributions of wāhine and tāne, along with the collective strength that emerges when tāne and wāhine work together. However, many wāhine had faced challenges in their secondary setting, including inequitable recognition, a lack of respect from colleagues, and leaders, and cultural misunderstandings.

Wāhine acknowledged the complementary strengths of tāne and wāhine working together.

I just think there's that complementary wairua or spirit ... For me, it feels settled; it feels good ... (Wāhine 10).

... he has the amazing qualities that tāne Māori have, and he and I complement each other in a really beautiful, amazing way. He's taking charge of our little boys in a lovely tāne Māori masculine way while I'm being the mum. I'm the mum of the school to our Māori kids, and he's the dad. (Wahine 16)

Referring to marae kawa, and Māori culture more broadly, some participants reflected that tāne and wāhine had different but equally important contributions to make, individually and collectively.

He rerekē tērā taha o te marae ki [Rohe]. We have the kīhini, which is the women's domain, and then the kāuta out back; that's where the men run it ... In terms of tāne/wāhine dynamics, it's very situational, but it's also complementary because we know our tāne can't do what they do without us there backing them up, but we also know that we can't do what we do either without our tāne backing us up. (Wahine 12)

All of our stories ... our waiata ... our oral traditions, particularly prior to the 1830s or so, all of them have women and men, and everybody in between ... working cooperatively ... Tari Māori ought to have men and women in there ... A pōwhiri, for example, it's impossible to run a pōwhiri without everybody involved. (Wahine 3)

Participants identified differences in the working styles of wāhine compared with tāne. Wāhine were perceived to be more detail-orientated than tāne, and often worked behind the scenes to ensure tāne were well supported.

... our Māori men, they are A-E-I, whereas wāhine Māori are more A-E-I-O-U. You know? They are all about the finer because they want to make sure anything that's connected to their decision that it's looked after. (Wāhine 4-7)

[Wāhine] consider things from so many different angles. Not just from a leadership brain. It's usually like a mum brain, a kaiako brain and a parent brain. They have so many different considerations to pull from when it comes to making the best decisions. (Wahine 24)

Gender bias and cultural confusion

Gender bias and cultural misunderstandings were identified as barriers to equitable recognition of the strengths and skills of wāhine Māori. Using the marae context as an example, several wāhine we interviewed said that tāne may be perceived as leaders because they were front-facing on the paepae as kaikōrero. However, the wāhine saw this as a misunderstanding by non-Māori, about Māori leadership, as it often wāhine who have total oversight of the marae proceedings and are guiding tāne in their roles.

... when you see the tāne on the pae; kōrero e tū ana ki te whaikōrero. There's a misconception that, 'Ko ia te rangatira'. He is literally 'the voice' but he's not the leader; he is the voice. There is a misperception that you go to that fella first because he's the voice, but nine times out of ten there's a wāhine behind him telling him, 'Say thank you for this and tell them that'. (Wahine 21)

Pērā ki te marae, you know, you have your speakers out the front but really in the back, it's the nannies that know everything and will tell you to sit down. (Wāhine 4-7)

Some participants noted that in English-medium schools, non-Māori staff and leadership often misunderstood the kawa of the marae. This misunderstanding led to a skewed perception of the roles of tāne and wāhine, which resulted in tāne being given higher status and greater respect in their schools than wāhine. Furthermore, some wāhine felt overlooked when non-Māori looked for guidance or approval from tāne ahead of wāhine.

I'm tired of it, to be honest, of going into pōwhiri, and the white leadership of whatever school you're at goes towards the men and says, 'What would you like us to do?' [Expletive] They're not doing anything until the woman says so! (Wahine 3)

They will get him [the tāne Māori deputy principal] to do anything that is more formal ... even if it's not necessary for tikanga instead of approaching wāhine Māori. (Wahine 17)

... at times men come in and they already have that level of respect ... whereas we have to really work hard to gain that respect of colleagues and students. (Wahine 12)

The disparity in the respect and recognition non-Māori gave to tāne and wāhine Māori appeared to impact the confidence and leadership aspirations of wāhine. Wāhine Māori often felt they had to be extraordinary to prove their worth, whereas they perceived tāne as being more likely to step into leadership positions with less hesitation.

Oh, I think there's a distinct difference. I know that women will apply for a job that they know 90 percent of ... if they're really sure that they can do the mahi, and tāne tend to be, 'Oh, I've got 30 percent of that; she'll be right' ... A lot of men will step up into leadership positions and then tend to be quite good at delegating. Whereas I think wāhine take more on their own back; [they] feel that they need to do everything and be everything for everyone. (Wahine 23)

Identity and belonging

This section discusses how interview participants' perceptions of identity and belonging have influenced their leadership journeys. Some participants' sense of value is a direct result of the legacy of colonisation and ongoing racism. We are grateful for the courage of wāhine Māori in sharing their experiences so others can learn from them.

Although we discuss identity and belonging separately, we recognise that these concepts are interconnected and influence each other. Language trauma, disconnection, and the journeys to reconnect have also shaped the sense of identity and belonging for many participants.

Belonging

Many participants cited a sense of belonging as being central to their leadership roles as wāhine Māori. For one participant, their strong sense of belonging was grounded in being in a Kaupapa Māori setting.

In a Kaupapa Māori setting model ... you get to see yourself and you can speak on behalf of the other kaiako ... The whānau totally have your back because we're all on the same waka. (Wahine 1)

For some, feeling that they did not belong challenged their sense of identity as wāhine Māori.

I have always kind of had people not know who I was, where I was from; the guessing game sort of thing ... throughout my entire life...I never really felt like I fitted in. (Wahine 15)

For others, not coming from the community where they teach meant that they had to work extra hard to form relationships and gain a sense of belonging. For a couple of participants, intentionally learning about the whakapapa of the rohe where they teach helped them establish and maintain positive connections.

I haven't spent much time on my own whenua but have done as much as I can to learn what it means to be Māori in Christchurch. (Wahine 10)

Mainstream meant it wasn't to do with where I was from or anything. Kura, definitely hau kainga versus outsider, definitely ... it's like an 'earn your spot' when it really shouldn't be that way. (Wāhine 4-7)

Another participant noted that teaching in the community you whakapapa to can also have its downsides.

I guess a lot of people watching you all the time and if you slip up or whatever, it's like, oh. We're a small community so everybody knows, you know, well they think they do. They know when you sneeze. (Wahine 19)

Identity

Many participants referenced how their identity as wāhine Māori had affected their life experiences, both positively and negatively. A few who had grown up in predominantly Pākehā communities had struggled with their identity since childhood. Others chose to wear "different hats" in different settings to fit in. Although some participants had found it difficult to navigate their identity during certain times in their lives, they had come through those times even more settled about who they were—becoming "unapologetically Māori".

A couple of participants who had experienced negative reactions to being Māori had modified their behaviour and speech to fit in.

I think that is one of the things for our voices to be valued once upon a time we really had to fit into the Pākehā world, and for a very long time growing up I focused on how I spoke and it's that code-switching so when you're around certain people you speak in a certain way, then when you're around others where you know they're not judging you, you can let that façade drop a bit. (Wahine 10)

Some participants talked about the negative impact of expectations—from their whānau and from themselves—that resulted in them feeling that they could only succeed by immersing themselves in the Pākehā world.

So, I've always felt I had to prove myself in a Pākehā world to have value. (Wahine 15)

I thought it was bad to take scholarships based on being Māori; it was the narrative in my head. (Wahine 15)

So, my father earmarked me for a university education really early on, and my younger siblings not so much. He thought I'd be more successful because I looked European. (Wāhine 13/14)

Some participants discussed feeling a lack of connection to their Māori identity.

I guess I was just trying to study and do all this stuff and still feeling not Māori enough. (Wahine 11)

I wasn't really brought up knowing my mātauranga Māoritanga. (Wāhine 4-7)

For one participant, this lack of connection motivated her to create a space to ensure ākongā Māori did not have to experience this.

Growing up as well, even though I knew I was Māori, I never engaged in it. I was quite distant. When I became a teacher and I saw there were tauira that did the same, I wanted to make sure that they had a place to engage with te ao Māori and make sure they knew who they were. (Wahine 18)

Language trauma

Many of the wāhine Māori also carried intergenerational language trauma. Some were discouraged from learning te reo Māori by whānau, who had themselves been punished for speaking it. Several participants described the whakamā or shame they felt as second language learners of te reo Māori.

I remember we had to write an essay in te reo Māori, and I did not have the skills to do that ... I felt almost really ashamed to be Māori again. (Wahine 11)

It was still something that you didn't do (at school) because it wasn't given any cultural currency or any kind of academic currency. (Wāhine 13/14)

A Pākehā learning Māori is cool. I would never take that away. But someone who's Māori that is having to learn alongside Pākehā, to learn the reo that was taken away from them and the shame and guilt and all those things that go with it. How are they being made to feel comfortable, supported or accepted for the position they find themselves in? (Wahine 3)

Motivation to reconnect with their Māori identity

Some participants, who had themselves been educated in English-medium settings, had challenging experiences of identity and belonging, and these were catalysts for reconnecting with their Māori identity. A few had made concerted efforts to reconnect with their identity through both formal and informal means.

So that was a journey for me to start to recreate those things that were lost, even though I found language acquisition very difficult ... and I didn't grow up with it. I also felt this real need to contribute and be part of that community. (Wahine 23)

It wasn't until university that it sort of clicked what we were doing and where we learnt more. For me, haka was a great vehicle to support that. (Wahine 12)

I went to the University of Canterbury; I did a Bachelor of Physical Education. I think that was maybe the start of my journey of interacting with what it means to be Māori for the first time. (Wahine 10)

Commentary

The findings in this section provide insights into how wāhine Māori define leadership, their preferred leadership styles, and the qualities that characterise their leadership. It underscores the importance of collaborative and inclusive leadership models and challenges the notion of leadership as a hierarchical or individual endeavour.

The complex relationship between identity and belonging among wāhine Māori was also explored. This highlighted the importance of recognising the diversity of experiences among wāhine Māori in leadership and shows that for those who have been disconnected, reconnection and the benefits that come with that is possible at any time.

Wāhine Māori, as leaders, confront multi-layered expectations and responsibilities within both the Pākehā and Māori worlds (Katene, 2010; Walker et al., 2006). Wāhine Māori who are leaders are frequently held to higher standards than their male counterparts, often needing to work twice as hard and excel beyond question (Taungapeau, 2022, p. 146). Despite their qualifications and competence, some wāhine Māori were overlooked in favour of less qualified Māori men for leadership roles (Taungapeau, 2022). This highlights not only gender bias but also the need to address gender disparities within Māori leadership.

Overall, this section enriches our understanding of Māori leadership from the perspective of wāhine Māori, highlighting their unique qualities, challenges, and aspirations in educational leadership roles. It also emphasises the importance of recognising and supporting their leadership roles and contributions within Māori and non-Māori contexts.



5. Supporting wāhine Māori who are leaders and aspiring leaders

This section focuses on support for wāhine Māori and addresses the third sub-research question: *What conditions support wāhine Māori in their leadership aspirations?* In the first part of this section, we describe how wāhine Māori have been supported in their leadership aspirations and what motivates them to be leaders. We also describe the barriers or challenges that have hindered the leadership journeys of wāhine Māori. The second part of this section focuses on the types of support that wāhine Māori perceive to be most beneficial to supporting their leadership aspirations.

How have wāhine Māori been supported in their leadership aspirations?

This section of the report describes the ways that wāhine Māori in the study have been supported in their leadership aspirations. The types of support received by survey respondents are displayed in Figure 9. The top two types of support that wāhine in Kaupapa Māori settings identified were support from whānau and support from iwi/hapū. Wāhine in English-medium settings also selected whānau as their top type of support, and this is reflected in the qualitative data from the wāhine we interviewed.

The other most commonly identified types of support survey respondents received were information about leadership pathways, leadership PLD, remuneration, and time.

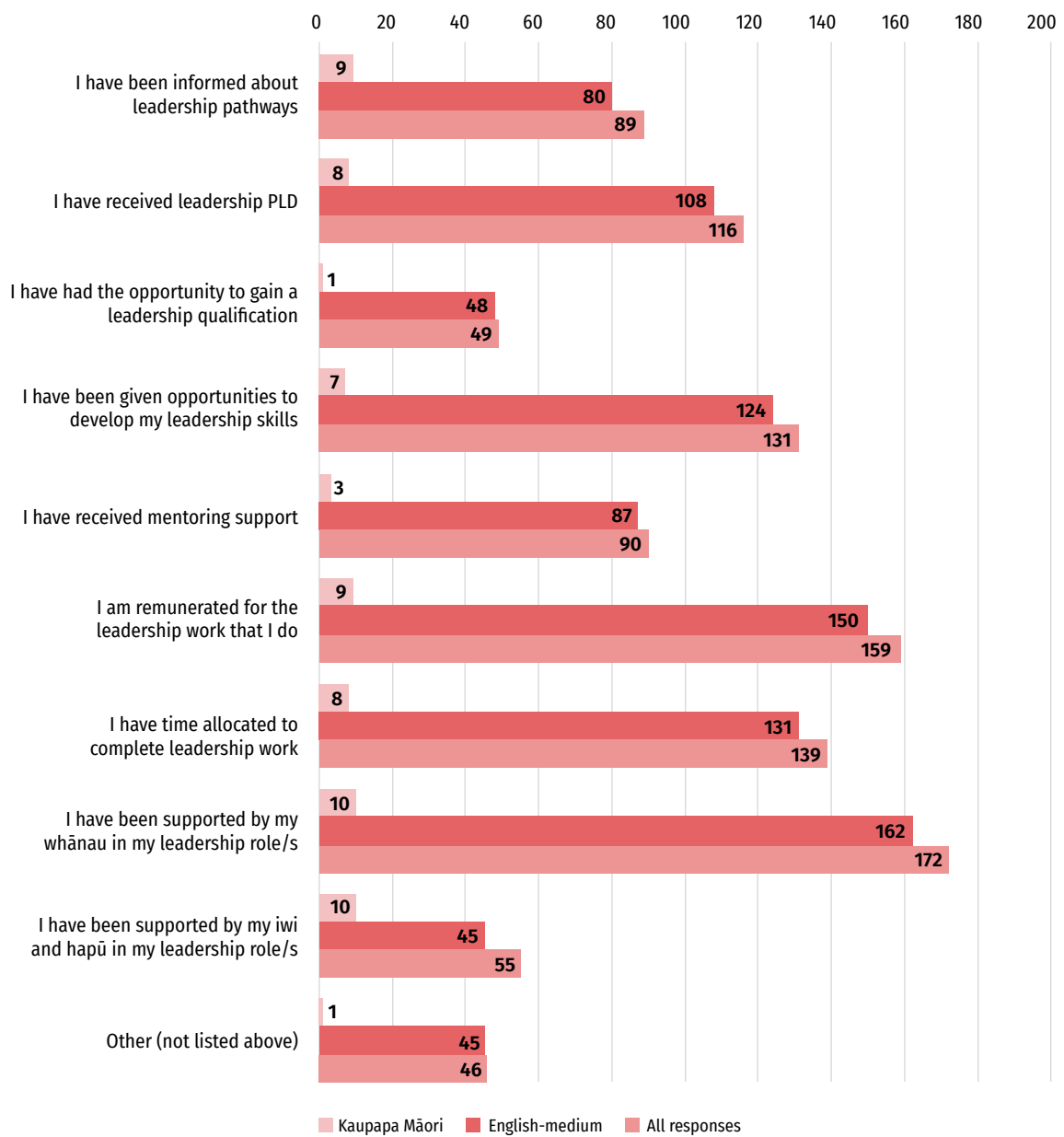
The wāhine we interviewed primarily focused on people who enabled and supported their leadership aspirations. These included participants' whānau, colleagues, leaders, and Pākehā allies.

Support from whānau

Whānau were an essential support for wāhine Māori, and some participants said they could not manage the demands of their roles without them. Participants told us that their parents, siblings, and extended whānau provided practical help at home and cared for their children.

I have been very, very fortunate to have lots of whānau support. I have five sisters and two brothers ... I have got a lot of whānau tautoko. Whatever things I put my mind to, I know that the home front is taken care of ... Without whānau support, I wouldn't even be in a leadership position. I would probably be a part-time kaiako. (Wahine 1)

FIGURE 9: Support received by wāhine Māori. Kaupapa Māori (n = 21); English-medium (n = 275); and total respondents (N = 296)



Note: Teachers could give multiple responses.

Other wāhine shared that their partner and other whānau members provided emotional and moral support through listening and helping them problem-solve. Whānau members were also participants' greatest cheerleaders; they encouraged them and celebrated their successes.

The toll that these roles take can be quite mentally draining ... My partner at home ... he supports me with that. (Wahine 11)

My mum is super good. She's always checking in ... I'm like, 'Mum, this has come up. Do you think I should?' She goes, 'Yeah, go. You've got it. It's fine. It'll be great.' (Wahine 17)

All my whānau, my husband, and my children. They said, 'Yay! About time you got recognised for what you do.' (Wahine 19)

Support from leaders and colleagues

In work environments, the main enabler for wāhine Māori to move into leadership was the support and encouragement they received from other educators. Most wāhine we interviewed talked about leaders in their secondary setting or the wider community who supported them on their leadership journeys. For many wāhine, a key support was their tumuaki/principal, and several participants shared positive stories about principals who had believed in them, identified their potential, and offered leadership opportunities, professional learning and support. These examples align with succession planning and capacity building, and the leadership qualities associated with He Kanohi Matara and He Kaiarataki (Ministry of Education, 2010), which we referred to in Section 4.

I tiaki te tumuaki i a ahau. Ko tana tautoko ki a au ko te whakawātea i au kia whai au i ngā ara PLD, i ngā ara torotoro atu ki ētahi atu kia kuhu mai ēnei mōhiotanga ... (Wahine 9)

Prior to being a DP, the principal had a group called Aspiring Leaders Group ... That's actually what got me interested in becoming a leader ... This was led by the principal, and there were all sorts of people in the group ... He gave support all the way ... he developed that space for anybody aspiring to be leaders. (Wahine 20)

In the past, there haven't been a lot of opportunities for staff in general to move up the ladder and have leadership roles ... Now we've got a new principal ... she's very supportive of allowing everybody, including us as support staff, the opportunity to have leaderships roles, which has been fantastic; seeing the potential in all of her staff ... So that's been amazing. (Wahine 19)

Other wāhine were inspired by the actions and behaviours of leaders they admired, or the advice these leaders had shared with them.

He is so comfortable in who he is ... He really inspired me to stop pretending to be somebody else and be who I am ... He really made me feel comfortable being a wāhine Māori in that English-medium setting ... He always had our back. Watching him and the way that he led ... He was tūturu to the bone ... like a koroua talking to all his mokos. (Wahine 1)

I was very fortunate to be mentored by [Principal name] ... He taught me a lot about titiro me te whakarongo. When you go into a space, just make sure that you observe, listen and get a feel of the culture ... Not always being so quick to dive in and get things done. Titiro me te whakarongo, and then start working on the good things that are already happening within a space before trying to initiate change because you need that team behind you before you can initiate any change. Respect the stuff that has gone on before you. (Wahine 1)

Our head ... she's very strong and powerful, and I'm just like, I want to be you when I properly grow up, 'cause she just has this mana and energy ... As soon as she starts talking, people shut up and they listen ... I want that. (Wahine 17)

Other participants had networks of teaching colleagues or close teacher friends who supported them.

There's a core group of people. Even during that first year of lockdowns, there were four of us, and we met online every week, just to check on each other ... They're incredible. (Wahine 3)

Having a friend to support you through. A lot of the stuff that I do I couldn't do without the support of my department, but also without the support of my mate who's on study leave this year, but she teaches at another kura. So, things we do, like Manu Kōrero, like haka, like all those little things we can do because we have each other, and we can pick up each other's slack. Yeah, you need a friend; you need a friend on your journey. (Wahine 12)

For some wāhine already in senior leadership, the support they received from their teams helped them learn and grow in their role. Wāhine told us they felt 'lucky' and 'valued'. In particular, one participant was in a leadership team with two other wāhine Māori, and another received ongoing mentoring and support from the leader who had previously had her role.

I feel really, really lucky to be in a senior leadership team with two wāhine; that's amazing! At a mainstream school in [Te Waipounamu]. That is, I think, really powerful. (Wāhine 15)

I'm really lucky that I have a DP who used to be in my role. He has a really good understanding of the mahi and the pressures. Just having him as a mentor at school and to tautoko. That's important. (Wahine 1)

... with the SLT team that I have around me, I am able to be myself, and they value that. They are very vocal in the fact that they appreciate what I bring to the table. (Wahine 10)

Pākehā allies

Several of the wāhine we interviewed referred to 'Pākehā allies', who were colleagues or leaders who advocated for Māori. Allies were committed to Te Tiriti o Waitangi and made a concerted effort to learn about Māori language and culture. They created safe spaces in their schools and worked in genuine partnership with their Māori colleagues, students, and the wider community. Pākehā allies were also aware of their white privilege and used it to support and benefit Māori.

Our principal is Pākehā, and she is the most open-minded person I've ever met. When it comes to senior leadership, she's all about Te Tiriti and honouring Te Tiriti ... If we have a Māori whānau hui she'll be there for the beginning, and then she'll exit because that's not her conversation. I really appreciate that. (Wahine 18)

Āe, he rerekētanga. Engari, ētahi wā he pai. Ka hoki aku whakaaro ki taku wā ki a [ingoa] me ana mahi ki te marae ki roto ... Ko ia tētahi ally tino pai rawa atu mō ngā Māori. Ētahi wā ka kī māua, 'Oh, use your white privilege and get us here' ... Ko ia ka kaha whakatika i ērā atu Pākehā me ā rātou whakaaro ngau kino ki te Māori. Kei te kite au i tērā. Mōhio au ka kore au e taea te pērā ki te Pākehā, oh, ka kore rātou e whakarongo ki au mena ka pērā ahau. Engari, ko [ingoa] me tana kiritea, karu kahurangi. (Wahine 9)

Having Pākehā allies has been absolutely key ... When we think around that partnership, that's what it looks like to me ... to tell others to stop colonising this school ... rather than me having to do that. (Wahine 15)

Although wāhine with Pākehā allies were positive about the support they provided, they were relatively uncommon. Some participants suggested that some non-Māori kaiako and leaders would benefit from training and support to become better allies for Māori, as this would have positive outcomes for both Māori and non-Māori leaders and teachers.

I think it's about Pākehā realising their influence, to be an ally ... You need to put them all through workshops on what it looks like to be a good ally, and then why that matters ... to help empower or support the education system. (Wahine 15)

Fast-tracking of wāhine Māori into leadership

A common finding in this study was that many wāhine Māori, especially those teaching te reo Māori, were fast-tracked into leadership roles early in their careers. We have positioned fast-tracking separately from supports and barriers because it was viewed positively by some wāhine as a way of being supported into leadership. However, more experienced wāhine identified risks with fast-tracking, especially if kaiako did not receive sufficient support.

Some wāhine Māori were provisionally registered teachers, in their first or second year of teaching when they took on subject leader or head of department roles. Although some wāhine were 'shoulder tapped' to leadership roles, as an acknowledgement of their skills and potential, *several* wāhine referred to being 'forced', 'pushed' or 'thrown into' their leadership roles. The negative connotations associated with some of the terms wāhine used to describe their path into leadership may indicate that some may not have been ready or well-prepared to become leaders when they did.

Yeah, I kind of got thrown into it quite early in my career ... I suppose being wāhine Māori and a lot of my [students] being Māori or Pasifika, they were looking for role models ... I kind of got pushed into it quite early. (Wahine 1)

I think the principal and maybe others recognised that there was potential there ... He actually shoulder-tapped me and asked me if I was interested. So maybe he saw within that role that maybe I was suitable for the position, so he just asked me one day and I said, 'Yep, I'd be very keen'. I didn't know what I was putting my hand up for. (Wahine 21)

Some of the more experienced wāhine we interviewed recognised the risks associated with fast-tracking inexperienced kaiako into leadership before they were ready. They highlighted the necessity to provide wraparound support.

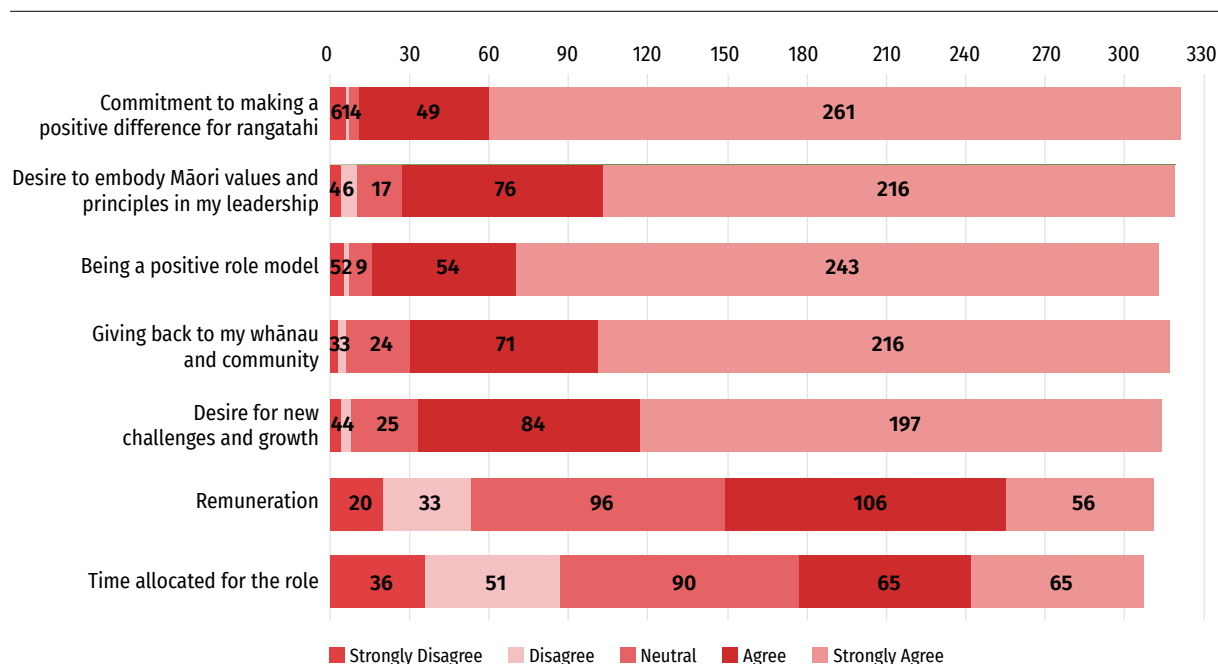
She was constantly being thrown under the bus and people were going, 'How come you didn't know about this?'. It's like, 'You gave her no support' ... she was a really young beginner teacher ... but the only person who could take over the Māori department ... No support at all ... High expectations, especially of our Māori teachers in terms of what she has to do for a school that's probably unpaid with no support. (Wāhine 13/14)

We often put people in leadership positions before they're ready ... it's really important to develop people as kaiako and get them really confident in what they're doing before putting them in a position where they're just not quite ready ... When you get the timing right, people can just flourish, and if you get it a little bit wrong then it can just be really detrimental. (Wahine 11)

What motivates wāhine Māori to be leaders?

This section of the report focuses on the motivations for wāhine Māori to be leaders or to pursue leadership roles. The primary motivators for survey respondents (see Figure 10) were making a positive difference to rangatahi, being a positive role model, giving back to whānau and community, and a desire to embody Māori values. Similarly, the interview participants referred to rangatahi, including their own tamariki and mokopuna, as a motivator. Interviewees also talked about wanting to give back to their whānau, hāpori, hapū, and iwi and be a voice for Māori.

FIGURE 10: Motivations of wāhine Māori. Kaupapa Māori (n = 26); English-medium (n = 296); all respondents (N = 321)



Making a positive difference for rangatahi

Almost all wāhine we interviewed were motivated to lead because of their learners. They told us their main motivation was to support ākongā and provide them with a high-quality education.

... the relationship that I have with my kids ... the way my kids are achieving and doing what they love and loving being Māori in these kura auraki environments is what I'm here for ... They deserve to be in a school that recognises their mana ... so that's what I'm doing. (Wahine 16)

With my own education, I didn't feel like my needs as Māori were taken care of in the English-medium setting. That definitely motivates me. I am there to make the learning experiences for our ākongā, whānau and hāpori the best that they can be. (Wahine 1)

I do what I do, so the kids benefit from it ... (Wahine 12)

Similar to the motivation wāhine Māori had for their learners, some participants were motivated to lead because of their whānau. They told us they wanted to provide a safe space for their tamariki and mokopuna to succeed in education.

I had my boys ... That was one driver to go into education, and the second was just the desire for them ... to be who they are without any hindrance. (Wahine 3)

Probably my son. To stay a leader in education right now, it's him ... I just want him to have a really safe education experience. So I feel I have to get this right. (Wahine 15)

A voice for Māori

Participants acknowledged the scarcity of Māori and wāhine in leadership. As a result, many wāhine Māori were motivated to become leaders to guarantee Māori representation “at the decision-making table” (Wahine 1) and to effect change. Some wāhine told us that they were often the sole leader speaking up for Māori, and without their voice, essential issues for Māori were at risk of being sidelined or overlooked.

I felt like a wāhine Māori voice is needed in that space, especially where there are no wāhine Māori at the leadership table ... if a Māori wāhine voice was missing, a lot of kaupapa fell over or didn't go to plan ... they weren't able to see through that lens of what is important for Māori, for wāhine Māori. (Wahine 1)

When you're not a leader you hear those comments about consultation, which is not consultation. It's just like, 'We're gonna let you say your piece and then completely ignore it.' ... To make change, it feels like you have to be in a leadership position to have your voice heard. (Wāhine 13/14)

The system is not created to cope with what we want ... I need to be in those higher roles ... to get the wheels turning. (Wahine 21)

Giving back to whānau, hapū, and iwi

Wāhine Māori were also motivated to serve, honour, and give back to their whānau, hapū, and iwi.

My tīpuna: they've done so much for me, they have fought hard, so being able to do work that honours them really helps my wairua. (Wahine 2)

Leadership for me is about serving, it's about manaakitanga, taking care of those around you. (Wahine 1)

Coming here has just been another step in that journey in making sure that I'm serving the community that I feel most passionately about. (Wāhine 10)

My parents were behind the trust board all the way ... I need to return back to the hapū ... [to] support my hapū and my iwi ... Anything to do with education or finding jobs for our people, I involve myself. These are our people, and we need to instigate [and] be part of the positive change. (Wahine 21)

Barriers to leadership

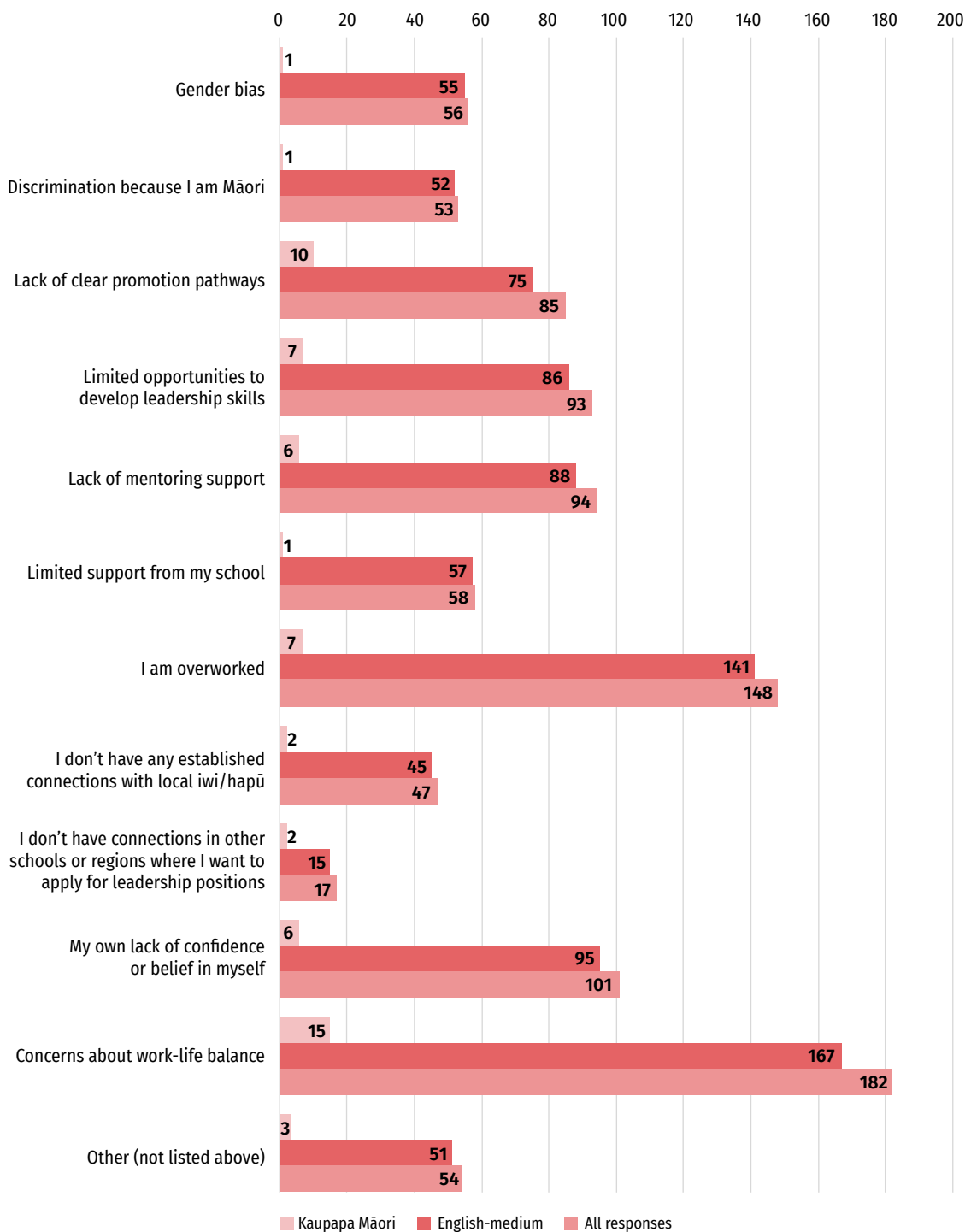
The barriers to leadership for wāhine Māori were multi-layered and extensive. Figure 11 displays the survey responses about the barriers wāhine Māori face as leaders or in their pursuit of leadership. The main barrier for both Kaupapa Māori and English-medium survey respondents was concern about their work-life balance. Feeling overworked and having a lack of confidence also featured highly. For the wāhine we interviewed, a lack of confidence was also one of their main barriers along with limited support, which also featured for survey respondents. The remaining barriers that interviewees faced included a low representation of wāhine Māori in leadership, cultural taxation, racism, and other biases.

Lacking in confidence

Almost all of the wāhine we interviewed talked about lacking confidence. Most wāhine felt self-doubt and thought they were not good enough to be leaders. Self-doubt was often combined with imposter syndrome; some wāhine feared losing their jobs if they showed weakness or asked for help.

When I applied for this job, I was like, 'I'm punching above my weight. Why have I done this? I have no idea what I'm doing, and these people are employing me. It's stupid. They're gonna fire me within three weeks.' ... I can't say, 'I'm struggling', because people won't think I'm good enough to be a leader. (Wāhine 13/14)

FIGURE 11: **Barriers perceived by wāhine Māori.**
Kaupapa Māori (n = 25); English-medium (n = 289); all respondents (N = 314)



Note: Teachers could give multiple responses.

[Women are] always questioning whether they are capable, and you need those strong women around you to go, 'Of course you are; yes, absolutely. Yeah, put in that application; put your hand up for that; you can do it.' (Wahine 23)

A further group of wāhine referred to lacking confidence 'as Māori'. They had avoided moving into leadership because they felt they did not have the level of mātauranga and reo expected of a Māori leader.

I think one of the initial things was that lack of connection I had with my whakapapa and thinking that if I wanted to enter a Māori space or be like the representative for Māori in my leadership position, I didn't really have the right to do that because I didn't have the proper understanding or knowledge. Maybe a little bit of whakamā on my part. (Wahine 17)

If I think about the wāhine Māori here, a lot of them are still on their journeys. Some are further than others, and some are right at the beginning, but it still doesn't change that you are Māori ... That's what they need to remember ... You're Māori, so your opinion is valid as Māori. Whether you have te reo or not, you're still Māori, and nobody can take that away, so get stroppy, be staunch, hold your truth ... (Wahine 12)

Low representation of wāhine Māori are in leadership

Many of the participants talked about not seeing people like themselves in leadership positions. The lack of role models was a barrier for many of the wāhine we interviewed. Some said they were often the only wāhine in their secondary setting or had never worked with a wāhine Māori leader, so did not see a clear pathway into leadership. Schools with Māori leaders were the exception, and one participant noted that Māori leadership roles were often centred around Māori students, rather than across-school positions.

There's not many wāhine Māori in leadership positions when you think about the overall makeup and numbers across the motu. So, not seeing people that look like me in that space, that's like a first barrier. (Wahine 1)

Very few Māori were employed at my last school; in fact, I know exactly how many because we had a committee of four, and I was one of them. One of them is now the DP [Deputy principal] in charge of bicultural things at [School name], the other one is in charge of the Māori department, and the other one is in charge of Māori pastoral care ... (Wāhine 13/14)

Racism and negative stereotypes

Many of the wāhine Māori we interviewed from English-medium settings identified racism and negative stereotypes as barriers to leadership. Although participants reported that explicit racism was less common, implicit and systemic racism remained. Racism did not appear to be an issue for the wāhine we interviewed from Kaupapa Māori settings as none reported racial discrimination.

Racism is in the curtains, it's in the carpet, it's in everything, and it's so inherent that it's invisible. (Wahine 16)

I don't want to have to deal with the societal racism that comes across the principal's desk ... I don't have to deal with any of that. Our principal is just so good. He really just stops that and for me, yeah, that freaks me out too much. (Wahine 15)

They're trying really hard to become biculturally aware, but you just have teachers who still say things and you're like, 'Are you actually aware of what you've just said, like what's coming out of your mouth?'

And they go, 'Oh, I mean it in the best way', and like, 'No you don't. That's your inherent biases and racism but you're masking it as something else. I'm not racist, but ...' (Wāhine 13/14)

A recurring negative stereotype wāhine experienced was the labelling of wāhine Māori as 'angry' or 'aggressive' and several wāhine reported that they had been referred to in these ways. The use of these terms appeared to be a strategy to demoralise or silence wāhine Māori in situations where they had challenged their colleagues or called out racism.

This Māori lady got up and spoke ... She got to go to government departments and pick up that things weren't cool in the office; racism ... sexism. So she'd call it out and that was her strategy ... She was labelled 'the taniwha' and any time she would go into any office they would just say, 'Here comes the taniwha' ... The repercussion to us is that we get labelled the taniwha, the bitch, the hard dog ... It's like before seeing my strengths as a leader you see me as that taniwha ... as opposed to the good that we do. (Wahine 19)

While some wāhine thought that these negative stereotypes had diminished the positive work they did, others refused to be deterred from speaking up.

I used to hold back or really temper myself to appease other people and make them feel more comfortable so that they would take on my ideas, but now I don't feel like I need to be so accommodating to other people's ideas and feelings and make them feel comfortable before I actually say something challenging because I realise that people don't do that in return. (Wahine 10)

Cultural labour or taxation

Being located in non-Māori spaces was also a barrier for wāhine Māori. Wāhine working in English-medium settings were often exhausted from battling an education system that was not set up to benefit or value Māori. Many were tasked with teaching and supporting their non-Māori colleagues or helping their school to meet their obligations to Te Tiriti o Waitangi. However, several wāhine said that their non-Māori colleagues lacked awareness and understanding of Te Tiriti o Waitangi, tikanga-ā-iwi or te reo Māori, and this was compounded by a resistance to learning or improving their knowledge.

I call it the Wakanda effect, where you're sitting in a room full of people, and people are just looking at you as though you've flown in from Wakanda. They've just got no idea what you're talking about; they don't care because they don't understand, and so a lot of energy is expended on picking things apart and helping people understand, helping people understand obligations to Te Tiriti, for example. (Wahine 16)

We have this beautiful school karakia that's been developed, and we've been using it for over a year now. We have a number of new staff in science, but also some who have been here for a long time ... I lead karakia and we do it together, but it sounds awful. So I've organised [name of staff member] to come in and help us with our pronunciation. I said, 'Look, this is really good for us. It will help us,' and I get comments like, 'But we're doing it, that should be enough.' ... their unwillingness to engage in, improve, and recognise the importance. (Wāhine 13/14)

Some wāhine Māori highlighted an assumption that they needed to possess expertise in all aspects of Māori culture in their educational settings. For one participant, these expectations added stress and pressure to her role. In another case, the school assumed the participant had the necessary skills to fulfil several responsibilities solely because she was Māori, despite her lack of proficiency in those areas.

They expected me to know all these things and be able to do all these things, I was like, I don't know, pick on me just because I'm Māori. (Wāhine 4-7)

When you're a wahine Māori, and you're at a pōwhiri, they're like, 'Oh, can you karanga?' And it's like, 'Well ... no.' (Wahine 18)

There's not many wāhine Māori in leadership positions when you think about the overall makeup and numbers across the motu. So, not seeing people that look like me in that space, that's like a first barrier. (Wahine 1)

Lack of support

Overall, we found that wāhine Māori had not been well-supported or encouraged into leadership. Some had been actively discouraged from applying for leadership roles and, as a result, did not feel valued by other leaders in their school. Other wāhine were isolated and did not have the support of other kaiako Māori.

I don't think the DP believes that I can do the job ... There's a leader of each house that cares for the pastoral and academic progress of the students that are under them ... There was an opportunity for me to take on that role. I don't know, maybe the other person was the better person [but] I don't think she believed in me. (Wahine 20)

There isn't really anybody to look after you if you're Māori in a mainstream school. You're on your own. If you're okay with that, cool, but it's really hard. (Wahine 16)

The wāhine already in leadership positions also had limited support. Most had learned on the job and had not received mentoring or training. Support that wāhine did receive was often limited to administrative oversight, and those tasked with supporting wāhine Māori were also overloaded.

Have I been supported? Oh, we technically have support; I meet with my line manager once a fortnight, but how is a middle-aged white man going to help me with problems that I'm having with managing te ao haka? He's only going to look at it from his perspective of 'Why aren't the grades on Kamar?' It's management, it's not leadership mentoring ... As far as being helped in leadership, I would say, no. Zero; I get more from outside. (Wahine 23)

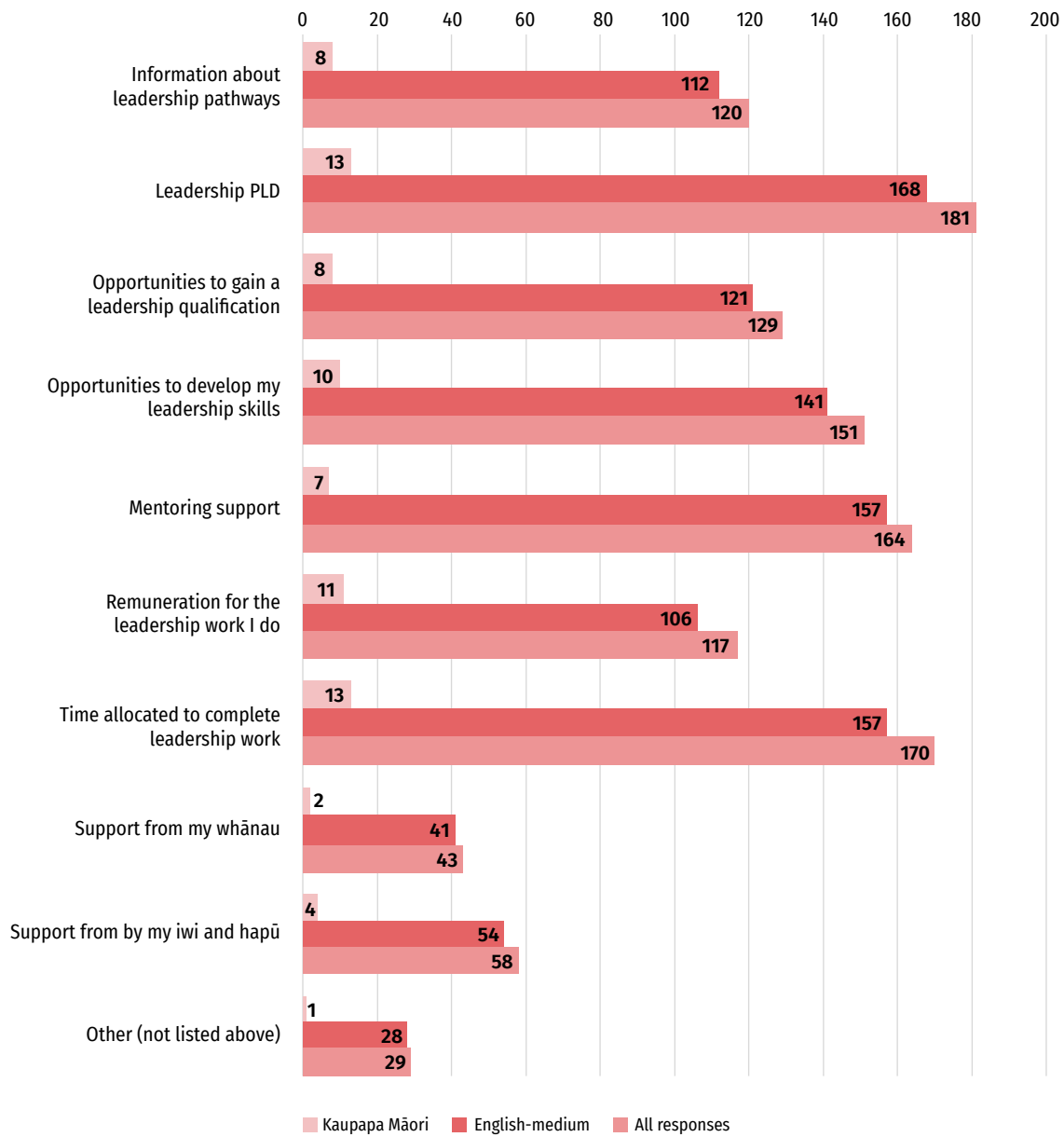
I've got a faculty head who would be that person who would mentor you and make sure that everything's looked after and taken care of. But she's not remunerated well. She gets one hour a week to look after music, drama, art, kapa haka, and now, media studies. So she doesn't have time to mentor us ... She can only do what she can do. (Wahine 22)

What types of support are needed by wāhine Māori?

This section presents the types of support sought by the wāhine Māori we interviewed. Figure 12 displays the types of support that survey respondents perceived as useful. Across Kaupapa Māori and English-medium settings, the top two support types were leadership PLD and time allocated to complete leadership work. Where the two settings differed was in relation to remuneration and mentoring support; For Kaupapa Māori teachers, remuneration was more highly valued than mentoring support, and the reverse was true for teachers in English-medium settings.

Wāhine who were interviewed prioritised individual mentoring and specific support for new or emerging leaders. Wāhine also told us about possible formats to deliver leadership support, and the type of content and topics they thought would be most helpful.

FIGURE 12: Potential support perceived as useful by wāhine Māori: Kaupapa Māori (n = 23); English-medium (n = 280); all respondents (N = 303)



Note: Teachers could give multiple responses.

Individual mentoring

All participants said they would like a mentor to support them in their current leadership roles or help them realise their leadership aspirations. Most participants indicated a preference for a mentor who was wahine and Māori. They felt that wāhine Māori were more likely to have had similar experiences and would understand them better than a non-Māori mentor. A few wāhine also sought mentors who could provide cultural mentoring alongside leadership mentoring.

That would be great if that was a formal thing ... I whakapapa Māori but I didn't really grow up Māori with many Māori values, so if I had a wāhine Māori mentor I'd be able to more clearly articulate my feelings and understand what is important to my culture ... and how I can utilise my leadership within the kura to meet those like aspirations. (Wahine 17)

Only wāhine Māori know what it feels like to be wāhine Māori ... I just think it'd be so awesome to have other people to talk to because they get it, and you don't have to explain it to them. They just get it. (Wahine 11).

Someone who whakapapa's Māori. No matter how lovely you are as a Pākehā person or a European or whatever you want to be, there's just a lack of real understanding of what it's like ... (Wāhine 13/14)

The few participants who did not think the mentor needed to be Māori wanted a mentor best suited to their needs. They thought their mentor could potentially be tāne or someone who was non-Māori.

It's the qualities that those people have that make the difference, not their ethnicity. (Wahine 19)

... even better if they are Māori and wāhine for wāhine. But you know, it may even be that they are Māori tāne. (Wāhine 13/14)

Participants had differing expectations for a mentor. Some wāhine wanted a mentor who worked in the same secondary setting, who could provide mentoring support "on-demand" or "as needed".

Being available all the time rather than the one hour on a Thursday from one 'til two type of thing. (Wāhine 4-7)

In contrast, other wāhine wanted regular, off-site meetings with a mentor who did not work at their school.

... once a month, once a fortnight, a coffee somewhere away from this space to sit down and go, 'These are my problems; what do I need to do?' ... A lot of times, they don't have to have all the answers, but they can point you in the right direction to the right person. (Wahine 23)

The differing expectations of wāhine for their mentors indicate that bespoke or individualised mentoring programmes might be required to ensure they meet the needs of wāhine Māori.

One person's not gonna fit everybody ... In education, particularly, we have that one expert and they're expected to work with whoever needs the support ... we don't actually recognise that that person's not gonna be a good fit for everybody. (Wāhine 13/14)

I don't know if either of you have been to a Principals Association hui-ā-tau, or any hui-ā-tau: PPTA, NZEI, te mea, te mea. They're so huge. I always feel like a little fish in the big ocean ... I'm there for a purpose, I want to find some relevance in what I'm doing there ... For us, I think actually it has to be bespoke and small. (Wahine 21)

Support for new and aspiring leaders

Wāhine who we interviewed also identified the need to support new and aspiring leaders. Some thought a job-sharing or apprenticeship model would allow wāhine time to learn the job with support before taking on full responsibilities.

I guess in those first few years it would have been awesome to have someone to walk beside me ... to have someone to help you navigate that. (Wahine 18)

I think something that would be really positive is opportunities for a person to have a reduced load ... and work alongside a person to experience their role ... Wouldn't it be great if we could work alongside a DP or a dean for a term or half a year to experience the role before, we then have to jump in and do it all by ourselves? (Wāhine 13/14)

Other wāhine suggested that schools create leadership groups led by the principal or senior leaders to support teachers interested in leadership. These groups could serve multiple purposes, such as providing a safe space for teachers to learn about leadership before applying for a role, a collegial support system, and a capacity-building culture in the school.

If you said you wanted to have a position of leadership, [it] creates a fear that people think you're either gunning for their job or you're going to leave ... So, they're not going to give you the opportunities ... Within schools, it would be nice if you had a group of aspiring leaders or PLD for aspiring leaders ... I know there's aspiring principal stuff, but that's things you've got to get involved in outside of [school]. (Wāhine 13/14)

Ko tētahi āhuatanga e hiahia ana kia whakatipu ko te tautoko, ko te hāpai i ētahi atu hei kaiārahi ... He akiaki hoki i te hunga ko te whai ake mena e noho mai ki te kura, kāore rānei, ko ērā pūkenga ka taea te kawae i roto i ngā kawenga katoa o tō rātou oranga. (Wāhine 8)

How could support be provided?

The different formats for providing support for wāhine Māori included wānanga, conferences, and courses. Several wāhine suggested holding wānanga for all Māori leaders, but some preferred wāhine-only wānanga.

It could be a two-day wānanga when you're out doing activities and doing scenarios and you're actually in the experiences and then in group settings ... where we reflect on all of those different little things ... Or how they could be transferred into leadership. (Wāhine 4-7)

Other wāhine recommended conferences or courses focused on different aspects of leadership where they could learn from experienced Māori leaders.

There was a conference with Te Kotahitanga, but a lot of those were people from overseas, so maybe looking at our own? Who are the people who are our current leaders? We could create an opportunity for them to tell everybody what they're doing: maybe something like that. (Wahine 20)

Courses, workshops, papers, whatever, to start working on your leadership qualities until you get into it ... I don't know how to have challenging conversations; I need to upskill in that. (Wāhine 13/14)

Finally, a few participants proposed that individual mentoring could be combined with a mentoring programme or wānanga.

Some kind of mentorship programme where you have someone you work with for a couple of years, being your go-to. Maybe you connect with other wāhine Māori on similar journeys and have wānanga. (Wahine 11)

Time to engage with leadership support

For all of the support initiatives suggested, wāhine said that their schools needed to allocate time to allow them to fully engage with and get the most benefit from the support.

It would have to fit around the busyness of teaching. It would have to be a wāhine mentoring programme that was given time allocation. (Wahine 2)

I think being able to access Māori leadership programmes but in a way that doesn't overly compromise your own time; that the school honours it by scheduling it somehow ... I think that's critical. (Wahine 3)

Commentary

This section explored support for wāhine Māori in their leadership aspirations and shared the motivations, supports and barriers they encounter on their leadership journeys. We found many positive examples of next-generation leadership development, capacity building, and succession planning among the wāhine we interviewed. Some wāhine had been supported into leadership and wanted to do the same for aspiring leaders, but even those who had experienced less support on their leadership journey were determined to forge an easier path for new and aspiring leaders.

The findings in this section emphasise the crucial role of support in nurturing the leadership aspirations of wāhine Māori in education. Individual mentoring, particularly by wāhine Māori who can relate to their experiences, holds significant value. Existing literature suggests that wāhine Māori in educational leadership benefit from robust mentoring programmes and effective networking with other wāhine Māori in education (Taukamo, 2011). Positive role models, mentors, sponsors, and networks are key enablers to success for wāhine Māori (Ndaba, 2013).

However, few formal programmes are available, and informal mentoring supports have been established, for and by kaiako Māori (Torepe & Manning, 2018) to fill that space. One example of mentoring support includes informal regional networks that Māori teachers have developed by, and for, themselves. Another example is kaiako Māori explicitly maintaining relationships with other kaiako Māori colleagues after formal programmes have been completed to continue to support and collaborate with each other.

The diversity in expectations for mentoring relationships suggests the need for flexible and tailored mentoring programmes to cater to different needs. Moreover, support for new and aspiring leaders is essential, with innovative approaches like job-sharing and leadership groups within schools offering promising solutions. The delivery of support through formats like wānanga, conferences, and courses reflects the importance of diverse learning opportunities. However, the allocation of time within schools to engage with these support initiatives is a critical factor for their success, highlighting the need for schools to recognise the importance of leadership development among wāhine Māori educators.

6. He kupu whakakapi

Conclusion

This research study examined the positions, challenges, and leadership aspirations of wāhine Māori working in English-medium and Kaupapa Māori secondary settings. In total, 348 wāhine Māori completed an anonymous online survey. Of those, 32 worked in Kaupapa Māori secondary settings, and 316 worked in English-medium secondary settings. We also interviewed 24 wāhine Māori: six in Kaupapa Māori and 18 in English-medium secondary settings.

The purpose of this report was to explore how wāhine Māori in Kaupapa Māori and English-medium secondary settings could be supported in their leadership aspirations. This section summarises the key findings from the study and associated recommendations.

Key findings

Section 3 presented findings in relation to the first sub-research question: *How many wāhine Māori are in leadership positions, and where are they located in Aotearoa?* Of the 348 wāhine who answered our survey or participated in interviews, 227 were in leadership positions, and 81 aspired to be. These wāhine were located across 19 Kaupapa Māori secondary settings, and 177 English-medium settings. The greatest number of respondents were located in Tāmaki Makaurau / Auckland and Te Whanganui ā-Tara / Wellington. We found that wāhine Māori held many roles and responsibilities in their secondary setting. These roles often extended beyond their formal and paid teaching and leadership positions. We also found that wāhine made extensive and often underappreciated contributions to support their students and communities. This phenomenon, described as cultural taxation, reveals the heavy burden placed on wāhine Māori to serve as cultural and te reo Māori experts. Despite these challenges, the unwavering commitment and dedication of wāhine Māori to their students and communities is evident.

In Section 4, we addressed the second sub-research question: *How is leadership defined by wāhine Māori?* The findings revealed the defining qualities of Māori leadership through the lens of wāhine Māori, emphasising their distinctive attributes and strengths. Māori leadership was characterised by unique qualities, with collaborative and inclusive models over hierarchical approaches. Wāhine also highlighted the importance of recognising and supporting their leadership roles and contributions within Māori and non-Māori contexts.

Finally, in Section 5, we presented findings related to the third sub-research question: *What conditions support wāhine Māori in their leadership aspirations?* We found that whānau were an essential support for wāhine Māori and helped them to manage the demands of their role. The findings also highlighted the critical role of mentorship and support in nurturing the leadership aspirations of wāhine Māori, and there were numerous examples of next-generation leadership development, capacity building, and succession planning among the wāhine we interviewed. While formal mentoring

and leadership programmes for Māori were limited, informal mentoring networks, in-school support from leaders, and the ongoing relationships among colleagues exemplify the resourcefulness and determination of wāhine Māori to support one another.

Recommendations and future research directions for supporting the leadership aspirations of wāhine Māori

Our findings show that wāhine Māori are unlikely to have access to external support to help them achieve their leadership aspirations at different career stages. This has implications for all institutions and organisations responsible for supporting wāhine Māori, including the PPTA, the Ministry of Education, the Teaching Council, and their own secondary setting. The recommendations in this section aim to identify actions that will support the leadership aspirations of wāhine Māori, so they continue flourishing and further enriching the educational experiences of their students and communities.

Mentoring and support

We recommend establishing robust mentoring programmes and support networks for wāhine Māori in educational leadership. Flexible and bespoke mentoring needs to cater to the diverse needs of wāhine Māori, acknowledging the variety of expectations placed upon them. Mentoring programmes would ensure wāhine Māori received guidance around leadership, while support networks would help to address the feelings of isolation that many wāhine Māori in leadership experience.

Support for new and aspiring leaders

Our second recommendation is to provide specific support for new and aspiring leaders, including innovative approaches like an apprenticeship model to orient and transition new leaders into their roles, job-sharing, and leadership groups within schools. Wāhine Māori stressed the importance of practical support to help them address the immediate needs and concerns of a beginning leader.

Diverse professional learning and development opportunities

To foster the growth of wāhine Māori in leadership positions, a wide range of learning opportunities and resources that cater to their diverse needs and aspirations is essential. Professional learning and development opportunities could include wānanga, conferences, and courses that provide spaces for wāhine Māori to connect with other leaders while developing their leadership capabilities.

Future research directions

While this report has provided insights into supporting wāhine Māori with their leadership aspirations, it also opens up several avenues for future research.

Fast-tracking wāhine Māori into leadership

The interviews with wāhine Māori about being fast-tracked into leadership positions raise important questions about the effects of such initiatives. Future research could explore the broader implications of fast-tracking, assessing how this practice impacts overall career satisfaction, professional growth and personal fulfilment. Furthermore, it is essential to investigate the current support structures to identify effective strategies that ensure the well-being and success of wāhine Māori in leadership roles.

Leadership support from principals

Some wāhine Māori participants in this study acknowledged the help and encouragement provided by their principals. Future research could explore the methods principals employ to support the leadership aspirations of wāhine Māori and identify the specific factors, strategies, and behaviours that facilitate such assistance. Examining the outcomes and long-term effects of principal support for wāhine Māori could enhance our understanding of effective educational leadership practices.

This section has highlighted key areas where future research could extend our understanding of effective support for wāhine Māori in their leadership aspirations. Notably, more than 100 wāhine Māori were interested in being interviewed for this research. While this was outside of the study's scope, the high response rate suggests that wāhine Māori have much to contribute to the discussion on leadership.



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He āpitahanga | Appendices

APPENDIX A

Survey questions

Te reo Māori version

Kei te kawe rangahau a Te Wāhanga - NZCER hei tautoko i ngā wāhine kua tū hei kaihautū, kei te hiahia rānei kia pērā, i roto i ngā kura tuarua, i ngā horop aki Kaupapa Māori, arareo Ingarihi hoki. Kua whakarewaina ēnei rangahau e Te Wehenga Rua (PPTA) kia mōhiohia ai me pēwhea tā rātou tautoko i ngā wāhine Māori katoa ki te eke ki ō rātou taumata tūmanako hautū.

Tēnei mātou te tuku pōwhiri atu nei ki ngā wāhine Māori katoa kia whakakāia tēnei uiuinga poto mō te hautūtanga.

Mehemea e kī ana koe he wahine Māori / Māori woman koe, tēnā pāwhiritia 'Panuku' ka tīmata ai i te uiuinga.

PANUKU

Me aro koe ki te hā o Hine-ahu-one

Pay heed to the dignity and power of women.

Ngā mea me mātua mōhio koe:

- Ka oti pea tēnei tirohanga i roto i te 3-5 meneti.
- kei a koe anake te tikanga o te whakauru mai, kāhore rānei, ā, he ingoa-muna hoki
- heoi anō nei te mea e inoitia ai e mātou tō ingoa me tō wāhitau īmēra, ki te whakaatu mai koe i tō hiahia kia uru ki tētahi uiuinga, ki te hiahia rānei koe kia uru ki tētahi kōwhiringa whiwhinga hei te mutunga o te uiuinga. Ka rokirokitia tō ingoa me tō wāhitau īmēra i tētahi wāhi kē noa atu, kua i te taha o ō whakahokinga kōrero ki te uiuinga.
- ka inoi mātou kia homai te ingoa o tō kura kia mōhio ai mātou kei whea ngā tāngata whakauru mai. Ka āta whakahiatotia ēnei mōhioanga kia kua ai tētehi kura e taitohutia, ina tiria e mātou ā mātou kitenga mai i te rangahau.

Kei te mihi mātou ki a koe, mōu i āwhina i tēnei rangahau!

Mehemea he pātai āu mō te uiuinga, whakapā mai ki te rōpū o Rangahau Mātauranga o Aotearoa mā te tuku īmēra mai ki mengnan.li@nzcer.org.nz

PANUKU

Ētahi kōrero mōu

1. Tēnā tīpakona te ingoa o tō kura mai i tētahi o ngā rārangi taka iho i raro nei. Tēnā patohia te ingoa i roto i te pouaka ki te kore e kitea tō kura i roto i te rārangi taka iho i raro nei.

- o Ingoa kura A-I
- o Ngā ingoa kura J-Q
- o Ngā ingoa kura R-Z

2. Tēnā tohua te rohe kei reira tō kura e tū ana:

- Tai Tokerau
- Tāmakimakaurau
- Waikato
- Waiariki / Mataatua
- Tūranga-nui-a-Kiwa
- Te Matau-a-Māui
- Taranaki
- Manawatū / Whanganui
- Te Whanganui a-Tara
- Mōhua
- Whakatū
- Wairau
- Te Tai Poutini
- Waitaha/Ōtautahi
- Otākou
- Murihiku
- Wharekauri/Rēkohu

3. Tēnā whakaaturia mai tō iwi ki a mātou (mehemea e mōhiotia ana):

4. Tēnā kōwhiria te whakapuaki hei tino whakamārama i tō tūranga:

- o Kāore ahau i tētahi tūranga hautū, engari kei te hiahia au ki te ako i ētahi atu mea mō te hautūtanga
- o Kei te hiahia au kia eke au ki tētahi tūranga hautū ōkawa, kātahi anō ka pērā
- o Kei tētahi tūranga hautū ōkawa ahau, ā, kei te hari au mō taku noho i reira
- o Kei tētahi tūranga hautū ōkawa ahau, ā, kei te hiahia au ki te piki ki runga kē atu

* Ki a mātou, ko tēnei mea te hautūtanga ōkawa, ka whakanuia, mā te utu tāpiri, mā te tohanga wā tika hoki/ rānei.

5. I tēnei tau, he aha t(ō) tūranga hautū ōkawa i roto i tō kura? (Tohua ngā mea katoa e hāngai ana)

- HOD/ HOLA/ kaiarataki wāhanga ako/ kaiako whakahaere
- Kaihautū akoranga
- Tumuaki / Principal
- Tumuaki Mātāmuri
- Tumuaki Tuarua
- Tūranga Kāhui Ako
- Kaiako pono mō ngā kaiako tīmata
- Pou Arataki
- Kaiako akomanga mātanga
- Kaihautū whānau
- Tētahi atu (tēnā whakarārangitia)
- Ehara i tētahi o ēnei i runga ake nei

6. E hia ngā tau (huia katoatia) kua nohoia ētahi tūranga hautū ōkawa e koe i roto i ngā kura? ka whakanuia ēnei tūranga mā te utu tāpiri, mā te tohanga wā tika hoki/ rānei. (Tēnā tohua tētahi)

- 1 tau, iti iho rānei
- 2 tau
- 3-5 tau
- 6-10 tau
- 11-15 tau
- Neke atu i te 15 tau

7. E hautū ana koe i ētahi wāhanga kāore i te whakanuia mā te utu tāpiri, mā te tohanga wā rānei? (hei tauira, kaiako kapa haka)

- Kāore aku mahi pērā
- Tētahi atu (tēnā, whakamāramatia)

8. E hia ngā tau kua noho koe i ētahi tūranga hautū kāore i te whakanuia mā te utu tāpiri, mā te tohanga wā tika rānei? (Tēnā tohua tētahi)

- 1 tau, iti iho rānei
- 2 tau
- 3-5 tau
- 6-10 tau
- 11-15 tau
- Neke atu i te 15 tau

9. Kei te whakaako koe i (t)ēhea wāhanga marautanga i tēnei wā? (Tohua ngā mea katoa e hāngai ana)

New Zealand Curriculum

- English
- Physical education /health
- Mathematics
- The Arts
- Social science
- Te reo Māori
- Technology
- Languages
- Science
- Not applicable
- Tētahi atu (tēnā, whakamāramatia)

Te Marautanga o Aotearoa:

- Te Reo Rangatira
- Te Reo Pākehā
- Pūtaiao
- Tikanga ā -Iwi
- Hangarau
- Hauora
- Ngā Toi
- Pāngarau
- Kāore e hāngai ana
- Tētahi atu (tēnā, whakamāramatia)

10. E hia ō tau e mahi ana hei kaiwhakaako i roto i tētahi kura? (Tēnā tohua tētahi)

- Kei taku tau tuatahi ahau
- Kei taku tau tuarua ahau
- 3-5 tau
- 6-10 tau
- 11-15 tau
- Neke atu i te 15 tau

11. I te tau ka mahue ake nei, kua noho koe mō tētahi wā, ahakoa iti, ki te whakaako mā te arareo Māori - i te taumata rumakī reo Māori Taumata 1, Taumata 2 rānei?

- Āe
- Kāo

Whakahihikotanga

12. He aha ngā āhuatanga whakakorikori i a koe kia tū hei kaihautū?

Tauine Likert - taumata whakaaetanga (1 kei te kaha whakahē – 5 kei te kaha whakaae)

E tino kaingākau ana ki te mahi me ngā ākonga Māori

E piripono ana au ki te tārei i ētahi mea papai mō ngā ākonga Māori

Ko te hiahia ki te whakatinana i ngā uara me ngā mātāpono Māori i roto i aku mahi hautū

Te noho hei tauira pai mō taku hapori

Te whakahoki painga ki taku whānau me taku hapori

Te ngākaunui ki ētahi wero hou, te whakapakari pūkenga

Te whiwhinga pūtea

Te wā ka homai i te taha o te tūranga

Tētahi atu (kāore i whakahuatia i runga ake nei):

Ngā wero

13. He aha i uaua ai tō noho hei kaihautū, tō huarahi rānei kia noho koe hei kaihautū?

(Tohua ngā mea katoa e hāngai ana)

- o Rītaha ira
- o Te makihuhunu nā te mea he Māori au
- o Te kore ara whakapiki tūranga mārama
- o He whāinga wāhi ruarua hei whakawhanake pūkenga hautū
- o Te korenga tautoko kaiakopono
- o Te iti o te tautoko mai a te taku kura
- o He nui rawa āku mahi
- o Kāore ōku nei hononga pūmau ki ētahi iwi/hapū o te takiwā
- o Kāore ōku nei hononga ki ētahi atu kura, takiwā rānei e hiahia ai au ki te tono mō ētahi tūranga hautū
- o Tōku ake kore e māia, e whakapono rānei ki ahau anō
- o Ngā āwangawanga mō te tūtika o te mahi me te noho i te ao
- o Tētahi atu (tēnā whakarārangitia)

Ngā tautoko me ngā tikanga whakakaha

14. He pehea te tautoko i a koe i roto i ō wawata hautūtanga? (Tohua ngā mea katoa e hāngai ana)

- Kua whakamāramatia mai ngā ara hautūtanga ki ahau
- Kua whiwhi au i ngā mahi whakapakari (PDL) Hautūtanga
- Kua tukua mai he whāinga wāhi ki ahau kia whiwhi tohu hautūtanga
- Kua whiwhi whāinga wāhi ahau kia whakawhanake au i aku pūkenga hautūtanga
- Kua whiwhi tautoko kaiakopono ahau
- Kua utua au mō ngā mahi hautū ka mahia e ahau
- Kua tohaina mai he wā ki ahau hei whakaoti i aku mahi hautū
- Kua tautokona ahau e taku whānau i roto i t(aku) tūranga hautū
- Kua tautokona ahau e taku iwi me taku hapū i roto i t(aku) tūranga hautū
- Tētahi atu (tēnā tuhia mai)

15. He aha ētahi atu tautoko tino whai take pea ki a koe, hei āwhina i tō ekenga ki ngā taumata hautūtanga e wawatatia ana e koe? (Tohua ngā mea katoa e hāngai ana)

- He mōhiotanga mō ngā ara hautūtanga
- Ngā mahi whakapakari (PDL) hautūtanga
- He whāinga wāhi kia whiwhi tohu hautūtanga
- He whāinga wāhi hei whakawhanake i aku pūkenga hautūtanga
- Te tautoko kaiakopono
- Kua utua au mō ngā mahi hautū ka mahia e ahau
- Kua tohaina mai he wā ki ahau hei whakaoti i aku mahi hautū
- He tautoko nā taku whānau
- He tautoko nā taku iwi me taku hapū
- Tētahi atu (tēnā tuhia mai)

He mea atu anō e hiahia ana koe ki te kōrero mai ki a mātou?

Ka nui te mihi ki a koe - tēnei te whakamoemiti o te ngākau ki a koe mōu i whai wāhi mai ki tēnei rangahau, mō ngā Wāhine Māori i roto i te Hautūtanga.

English Language version

Te Wāhanga - NZCER is conducting research to support Māori women who are, or who aspire to be leaders in Kaupapa Māori and English-medium secondary settings. This research has been commissioned by the PPTA to find out how they can support **all wāhine Māori** to achieve their leadership aspirations.

We invite all wāhine Māori to answer this short survey about leadership.

If you identify as a wāhine Māori / Māori woman, please click 'next' and begin the survey.

NEXT

Me aro koe ki te hā o Hine-ahu-one
Pay heed to the dignity and power of women.

Here's what you need to know:

- The survey will take 3-5 minutes to complete
- Participation is voluntary and anonymous
- We only ask for your name and email address if you would like to express your interest in participating in an interview, or if you'd like to enter the prize draw at the end of the survey. Your name and email will be kept separate from your survey responses.
- We ask for your school's name so that we know where people are located. This information will be collated in a way so that no individual school will be identified when we share our findings from the research.

Thank you for helping us with this research!

If you have any questions about the survey, please contact the NZCER team by emailing [Email of Researcher]

NEXT

A bit about you

1. Please select the name of your kura or school from one of the three drop-down lists below. Please type the name in the box if you can't find your school in the list.

- School names A-I
- School names J-Q
- School names R-Z

2. Please indicate which region your school is located in:

- Tāmaki Makaurau / Auckland
- Waikato
- Waiariki / Bay of Plenty
- Tairāwhiti / Hawke's Bay
- Taranaki / Manawatu / Wanganui
- Wellington / Te Whanganui a-Tara
- Whakatū - Nelson / Wairau - Marlborough / Te Tai Poutini West Coast
- Ōtautahi - Canterbury / Wharekauri - Chatham Islands
- Ōtakou - Otago / Murihiku - Southland

3. Please tell us which iwi you belong to (if known):

4. Please choose the statement that best describes your situation:

I am not in a leadership position, but I'm interested in learning more about leadership

I am interested in taking on a *formal leadership position for the first time

I am in a formal leadership position, and am happy where I'm at

I am in a formal leadership position, and would like to go on to higher leadership positions

Other (please describe)

* We describe 'formal leadership' as being *recognised through additional pay and/ or time allocation*

- Kāhui Ako role
- Specialist classroom teacher
- Pou Arataki
- 6. Other (please list)
- None of the above

5. This year, what are your formal leadership position(s) in your school? (Please tick all that apply)

- HOD/ HOLA/ faculty leader
- Teacher in charge
- Dean/Whānau leader/Head of house
- Tumuaki / Principal
- Associate Principal
- Assistant Principal
- Deputy Principal

6. How many years (all together) have you held formal leadership positions in schools?

Note: these are roles recognised through additional pay and/ or time allocation.

(Please tick one)

- 1 year or less
- 2 years
- 3–5 years
- 6–10 years
- 11–15 years
- More than 15 years

7. Do you lead in any areas that are NOT recognised through additional pay or time allocation (e.g. kapa haka tutor, leader of karakia at assembly).

- Yes (please describe):
- No

8. Which curriculum learning area(s) do you currently teach in? (Please tick all that apply)

New Zealand Curriculum:

- English
- Te Reo Rangatira
- Te Reo Pākehā
- Pūtaiao
- Tikanga ā –lwi
- Hangarau
- Hauora
- Ngā Toi
- Pāngarau
- Not applicable
- Other (please describe)

9. How many years have you been working as an educator in a school? (Please tick one)

- I'm in my first year
- I'm in my second year
- 3–5 years
- 6–10 years
- 11–15 years
- More than 15 years

10. In the past year, have you spent at least some of your time teaching through the medium of Māori - at Māori language immersion Level 1 or Level 2?

- Yes
- No

Motivation

11. What motivates you to be a leader?

Likert scale - level of agreement (1 strongly disagree – 5 strongly agree)

Commitment to making a positive difference for rangatahi

Desire to embody Māori values and principles in my leadership

Being a positive role model

Giving back to my whānau and community

Desire for new challenges and growth

Remuneration

Time allocated for the role

Other (something not mentioned above):

Challenges

12. What makes it hard for you to be, or become a leader?

(Please tick all that apply)

- Gender bias
 - Discrimination because I am Māori
 - Lack of clear promotion pathways
 - Limited opportunities to develop leadership skills
 - Lack of mentoring support
 - Limited support from my school
 - I am overworked
 - I don't have any established connections with local iwi/hapū
 - I don't have connections in other schools or regions where I want to apply for leadership positions
 - My own lack of confidence or belief in myself
 - Concerns about work-life balance
 - Other (please list)
-

Supports and enablers

13. How have you been supported in your leadership aspirations? (Please tick all that apply)

- I have been informed about leadership pathways
 - I have received leadership PLD
 - I have had the opportunity to gain a leadership qualification
 - I have been given opportunities to develop my leadership skills
 - I have received mentoring support
 - I am remunerated for the leadership work that I do
 - I have time allocated to complete leadership work
 - I have been supported by my whānau in my leadership role/s
 - I have been supported by my iwi and hapū in my leadership role/s
 - Other (please specify)
-

14. What kind of support would you find most useful in helping you achieve your leadership aspirations? (Please tick all that apply)

- Information about leadership pathways
- Leadership PLD
- Opportunities to gain a leadership qualification
- Opportunities to develop my leadership skills
- Mentoring support
- Remuneration for the leadership work I do
- Time allocated to complete leadership work
- Support from my whānau
- Support from by my iwi and hapū
- Other (please specify)

Is there anything else you'd like to tell us?

Ka nui te mihi ki a koe - thank you very much for taking part in this research, Wāhine Māori in Leadership.

APPENDIX B

Interview questions

Me aro ki te hā o Hine-ahu-one | Wāhine Māori in Leadership

Interview Schedule

Ingoa kura - School name:

Interviewee names and roles:

Interviewers:

Time and date:

- **Karakia (if appropriate), mihi & whakawhanaungatanga, overview, and purpose**

Thank you for agreeing to be interviewed today. This interview will take approximately 45 minutes to complete and will be recorded. Is that okay? Please let us know if you need to finish by a certain time. The questions I/we will be asking you today are about leadership and how we can support wāhine Māori in their leadership aspirations. Do you have any questions for me/us before we get started?

Te Reo Māori	English
He kōrero mōu...	About you...
He aha tō tūranga i roto i tō kura?	What is your position at your school?
E hia te roa kua noho koe i tēnei kura?	How long have you been at your current school?
E hia ngā tau e whakaako ana koe?	What years do you teach?
Kei te whakaako koe i (t)ēhea wāhanga matauranga i tēnei wā?	Which curriculum learning area(s) do you currently teach in?

Te reo proficiency questions

Ingoa:

Pātai 1

He pēhea tō kaha ki te kōrero Māori i ngā kōrero o ia rā?

- a. He pai rawa atu (Ka taea e au te kōrero ki te reo Māori mō te tino nuinga o ngā kaupapa)
- e. He pai (Ka taea e au te kōrero mō ngā mea maha ki te reo Māori)
- i. He āhua pai (Ka taea e au te kōrero mō ētahi mea ki te reo Māori)
- o. Kāore i te tino pai (Ka taea e au te kōrero mō ngā mea māmā anake ki te reo Māori)
- u. kāore i tua atu i ētahi kupu noa iho ētahi kīanga rānei

Question 1

How well are you able to speak Māori in day-to-day conversation?

- 1. Very well (I can talk about almost anything in Māori)
- 2. Well (I can talk about many things in Māori)
- 3. Fairly well (I can talk about some things in Māori)
- 4. Not very well (I can only talk about simple/basic things in Māori)
- 5. No more than a few words or phrases.

Pātai 2

He pēhea tō kaha ki te mārama i te reo Māori e kōrerotia ana?

- a. He pai rawa atu (Ka mārama au ki te tino nuinga o ngā kōrero Māori a ētahi atu)
- e. He pai (Ka mārama au ki te maha tonu o ngā kōrero Māori a ētahi atu)
- i. He āhua pai (Ka mārama au ki ētahi o ngā kōrero ina kōrero Māori ētahi atu)
- o. Kāore i te tino pai (Ka mārama au ki ngā kōrero māmā anake ina kōrero Māori ētahi atu)
- u. kāore i tua atu i ētahi kupu noa iho ētahi kīanga rānei

Question 2

How well are you able to understand spoken Māori?

- 1. Very well (I can understand almost anything said in Māori)
- 2. Well (I can understand many things said in Māori)
- 3. Fairly well (I can understand some things said in Māori)
- 4. Not very well (I can only understand simple/basic things said in Māori)
- 5. No more than a few words or phrases.

Pātai 3

He pēhea tō kaha ki te pānui i te reo Māori me te mōhio?

- a. He pai rawa atu (Ka taea e au te pānui te tino nuinga o ngā kōrero reo Māori)
- e. He pai (Ka taea e au te pānui te maha tonu o ngā kōrero reo Māori)
- i. He āhua pai (Ka taea e au te pānui ētahi kōrero reo Māori)
- o. Kāore i te tino pai (Ka taea e au te pānui ngā kōrero māmā anake ki te reo Māori)
- u. kāore i tua atu i ētahi kupu noa iho ētahi kīanga rānei

Question 3

How well are you able to read Māori, with understanding?

- 1. Very well (I can read almost anything in Māori)
- 2. Well (I can read many things in Māori)
- 3. Fairly well (I can read some things in Māori)
- 4. Not very well (I can only read simple/basic things in Māori)
- 5. No more than a few words or phrases.

Pātai 4

He pēhea tō kaha ki te tuhituhi i te reo Māori me te mōhio?

- a. He pai rawa atu (Ka taea e au te tuhi te tino nuinga o aku whakaaro ki te reo Māori)
- e. He pai (Ka taea e au te tuhi te maha tonu o aku whakaaro ki te reo Māori)
- i. He āhua pai (Ka taea e au te tuhi ētahi whakaaro ki te reo Māori)
- o. Kāore i te tino pai (Ka taea e au te tuhi ngā whakaaro māmā anake ki te reo Māori)
- u. kāore i tua atu i ētahi kupu noa iho ētahi kīanga rānei

Question 4

How well are you able to write in Māori, with understanding?

- 1. Very well (I can write almost anything in Māori)
- 2. Well (I can write many things in Māori)
- 3. Fairly well (I can write some things in Māori)
- 4. Not very well (I can write simple/basic things in Māori)
- 5. No more than a few words or phrases.

<p>Ko ngā pātai e whai ake nei he kāpuinga pātai mō te mahi hautū ...</p>	<p>The next set of questions are about leadership...</p>
<p>Kua mōhio kē koe, he kaupapa rangahau tēnei mō ngā wāhine Māori me te hautū. Ka uru ki roto ko ngā wāhine ehara pea i te kaihautū i ō rātou tūranga o nāianeī, engari kei te wawata rātou kia pērā.</p>	<p>As you know, this is a research project about wāhine Māori and leadership. This includes wāhine who may not be in leadership positions right now but aspire to be.</p>
<p>Tēnā kōwhiria te whakapuaki hei tino whakamārama i tō tūranga</p> <ul style="list-style-type: none"> • Kei te hiahia au kia eke au ki tētahi tūranga hautū ōkawa, kātahi anō ka pērā • Kei te hiahia au kia eke au ki tētahi tūranga hautū ōkawa, kātahi anō ka pērā • Kei tētahi tūranga hautū ōkawa ahau, ā, kei te hari au mō taku noho i reira • Kei tētahi tūranga hautū ōkawa ahau, ā, kei te hiahia au ki te piki ki runga kē atu 	<p>Please choose the statement below that best describes your situation.</p> <ul style="list-style-type: none"> • I am not in a leadership position, but I’m interested in learning more about leadership • I am interested in taking on a formal leadership position for the first time • I am in a formal leadership position, and am happy where I’m at • I am in a formal leadership position, and would like to go on to higher leadership positions
<p>E hia ngā tau (huia katoatia) kua nohoia ētahi tūranga hautū ōkawa e koe i roto i ngā kura?</p>	<p>How many years (all together) have you held formal leadership positions in schools?</p>
<p>E hautū ana koe i ētahi wāhanga kāore i te whakanuia mā te utu tāpiri, mā te tohanga wā rānei? (hei tauira, kaiako kapa haka). Whakamāramatia (t)ēnei tūranga?</p>	<p>Do you hold any leadership roles that are NOT recognised through additional pay or time allocation (e.g. kapa haka tutor, leader of karakia at assembly). Can you please describe those roles?</p>
<p>Hei wahine Māori, he aha tēnei mea te hautūtanga ki a koe? He aha ngā pūkenga arataki, ngā painga me ngā whanonga pono ka noho hei mea hira mō ngā kaihautū wāhine Māori?</p>	<p>As a Māori woman, what does leadership mean to you? What leadership skills, qualities or values are important for wāhine Māori leaders to have?</p>
<p>He rerekētanga tō ngā painga hautū, pūkenga me ngā whanonga pono ka kawea e te tāne, e te wāhine hoki i ō rātou tūranga?</p>	<p>Are there any differences between the leadership qualities, skills and values that tāne and wāhine bring to their roles?</p>
<p>Pēhea te wahine Māori, te wahine ehara i te Maori, he rerekētanga i reira, ki ō whakaaro?</p>	<p>How about Māori/non-Māori and wāhine Māori, do you see any differences there?</p>
<p>He aha ngā āhuatanga whakakorikori i a koe kia tū hei kaihautū?</p>	<p>What motivates you to be a leader?</p>

<p>Ka taea e koe te kōrero mai ki ahau mō tō ara ki te hautūtanga?</p>	<p>Can you tell me about your pathway to leadership?</p>
<p>He pehea te tautoko i a koe i roto i ō wawata hautūtanga?</p>	<p>How have you been supported in your leadership aspirations?</p>
<p>He aha ētahi atu tautoko tino whai take pea ki a koe, hei āwhina i tō ekenga ki ngā taumata hautūtanga e wawatatia ana e koe?</p>	<p>What kind of support would you find most useful in helping you achieve your leadership aspirations? <i>Prompt, in an 'ideal world', what support would you find more useful?</i></p>
<p>He pēhea te hira o te tautoko kaiako pono mā ngā wāhine Māori? Ki a koe ka pēhea pea te āhua o te tautoko kaiako pono pai mā te wāhine Māori?</p>	<p>How important is it for wāhine Māori to have mentoring support? What could good mentoring support for wāhine Māori look like?</p>
<p>Ki a koe, me pēhea mātou e whakatenatena ai i ngā wāhine Māori kia piki ki ngā tūranga hautū?</p>	<p>How do you think we can encourage aspiring wāhine Māori into leadership positions?</p>
<p>He aha i uaua ai tō noho hei kaihautū, tō huarahi rānei kia noho koe hei kaihautū?</p>	<p>What gets in the way of you taking on leadership positions?</p>
<p>He mea atu anō e hiahia ana koe ki te kōrero mai ki a mātou?</p>	<p>Is there anything else you'd like to tell us?</p>

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