



TE WHARE WĀNANGA O  
AWANUIĀRANGI

TE AWA MĀROHIROHI.  
THE RESISTANCE, RECLAMATION  
AND RESURGENCE OF WĀHINE  
MĀORI LEADERSHIP.

TUI ADELE MCCAULL  
2024

*A thesis submitted in partial fulfilment of the requirements for the degree of  
Master of Indigenous Studies at Te Whare Wānanga o Awanuiārangi*



## **COPYRIGHT**

This thesis is the property of the author. You have permission to read and reference this thesis for the purposes of research and private study. This is provided you comply with the provisions of the Copyright Act 1994 (New Zealand).

Please do not reproduce this thesis without the permission of the author.

Copyright 2023, asserted by Tui Adele McCaull in Whakatāne, New Zealand.

## DECLARATION

To the best of my knowledge and belief this thesis contains no material previously published by any other person except where due acknowledgment has been made. This thesis contains no material that I have submitted towards the award of any other degree or diploma in any other university or other institution.

This thesis represents research I have undertaken. The findings and opinions in my thesis are mine and they are not necessarily those of Te Whare Wānanga o Awanuiārangi.

This thesis has been stored at Te Whare Wānanga o Awanuiārangi. It is therefore available for future students and researchers to read and reference.

Tui Adele McCaull

Signature:



Date: Friday 4<sup>th</sup> August 2023

## ACKNOWLEDGEMENTS

Me mihi ka tika! Ko te mihi tuatahi, ki tō mātau matua nui i te rangi. Nāna nei ngā mea katoa, nāna i hōmai, nāna i tango. Whakamoemititia ā Ihowa. Kororia ki tōna ingoa tapu.

When I set out to ‘do’ my Masters, it seemed like an enormous taumata. At times challenging, difficult and seemingly unending. Putting myself out there to take on post-graduate study was something that seemed like a very audacious goal. And yet here we are.

Ko te mihi tuarua, I would like to acknowledge those wāhine Māori who have participated in this research, their courage, passion and commitment to a greater future for Māori, saturates the pages of this thesis. I am inspired by their strength, fortitude and their tenacity to provide space for wāhine Māori brilliance to shine. I understand the absolute privilege it was to be able to sit alongside them, capture their kōrero for a time and to bear witness to their journey through the education system. I am humbled by you all.

Ko te mihi tuatoru, to my e hoa’s. My study buddy’s, my colleagues and my friends Thank you for being my sanity throughout this Masters thesis journey. Those late-night video calls and pleas for help when I was unsure what I was up to. I acknowledge you and thank you for your unwavering support and belief in me, and in us. We got this!

I am so very grateful for the support of those tuakana who have guided me on this Masters thesis pathway. My supervisor, Professor Alison Green, your willingness to listen and make sense of my ramblings and tangents has supported me to get to this point. The calm spot in many of my storms.

To my whānau. I want to thank you all for your tolerance of me, allowing me to lock myself away in the room to write, read and make sense of this journey. I would not have made it here without you all. I love you always and am eternally grateful for your ongoing and unwavering support.

## ABSTRACT

This thesis examines the narratives that have hindered and/or supported a group of wāhine Māori secondary school senior leaders in their journey in educational leadership. The main purpose of this thesis was to provide a platform for the telling of wāhine Māori experiences of educational leadership spaces in secondary schools in Aotearoa. It also identifies how these narratives can be changed to support additional wāhine Māori to take up these leadership roles.

Using a qualitative Kaupapa Māori and Pūrākau methodology, Te Awa Mārohirohi framework has been developed to analyse the experiences of four wāhine Māori senior leaders alongside available literature and quantitative data. Data was collected through semi-structured interviews. The wāhine were selected based on holding a current senior leadership (Principal, Deputy or Assistant Principal) position in an English-medium secondary school in the Bay of Plenty/Waiariki district.

From the findings it is suggested that wāhine Māori have had to face constant racism and sexism from the dominant Western Eurocentric systems, processes and people. These wāhine Māori have used a range of strategic skills to navigate their leadership journeys to provide learning spaces and opportunities that will continue to grow Māori students, whānau, hapū and iwi. The Te Awa Mārohirohi framework has identified four key elements that have supported wāhine Māori leadership growth and development.

This thesis is clearly a single drop into a 100L bucket of water. It is evident that additional research focused on wāhine Māori in educational leadership is needed in order to make more determined conclusions.

# TABLE OF CONTENTS

<i>COPYRIGHT</i> .....	2
<i>DECLARATION</i> .....	3
<i>ACKNOWLEDGEMENTS</i> .....	4
<i>ABSTRACT</i> .....	5
<i>LIST OF FIGURES</i> .....	8
<i>CHAPTER ONE</i> .....	9
<i>INTRODUCTION</i> .....	9
Chapter Introduction.....	9
Background to the Study.....	12
Aim and Research Questions.....	14
Significance.....	14
Overview of Thesis.....	15
Chapter summary.....	17
<i>CHAPTER TWO</i> .....	18
<i>METHODOLOGY AND METHODS</i> .....	18
Chapter Introduction.....	18
Methodology Overview.....	19
Kaupapa Māori Theory.....	19
Pūrākau Methodology.....	24
The Awa as a methodological approach.....	25
Te Awa Mārohirohi framework.....	27
Overview of Methods.....	33
Ethical considerations.....	41
Chapter Summary.....	43
<i>CHAPTER THREE</i> .....	44
<i>Te Mana o te wahine</i> .....	44
Chapter Introduction.....	44
Te Mana o te Wāhine.....	44
Wāhine Māori Leadership.....	49
Wāhine Māori as ‘Other’.....	51
Wāhine Māori and Intersectionality.....	52
Pathways to leadership in Secondary Education.....	53
Māori in Educational Leadership positions.....	55
Chapter Summary.....	57
<i>CHAPTER FOUR</i> .....	59

<b><i>PARTICIPANT INTERVIEWS.....</i></b>	<b>59</b>
Chapter Introduction .....	59
Nga Tāngata Uiui.....	60
Waiaaria .....	61
Waikorio.....	65
Waiāwhio .....	71
Waihiwawā .....	79
Quantitative data.....	85
Chapter Summary.....	87
<b><i>CHAPTER FIVE.....</i></b>	<b>90</b>
<b><i>DISCUSSION.....</i></b>	<b>90</b>
Chapter Introduction .....	90
Research questions.....	90
Whakapapa.....	91
Āwai .....	94
Hononga.....	97
Ngā taonga tuku iho.....	102
Implications .....	105
Chapter summary.....	105
<b><i>CHAPTER SIX.....</i></b>	<b>107</b>
<b><i>CONCLUSIONS.....</i></b>	<b>107</b>
Thesis Overview.....	107
Limitations.....	108
Recommendations .....	109
Thesis closing.....	110
<b><i>REFERENCES.....</i></b>	<b>112</b>
<b><i>APPENDICES .....</i></b>	<b>124</b>
Appendix One - Copy of Ethics approval letter .....	124
Appendix two - Participant Information form.....	125
Appendix three - Participant Consent form .....	128
Appendix four – Participant Interview Schedule.....	130
Glossary .....	132

## LIST OF FIGURES

<b>Figure 1</b> Comparative data of Māori and non-Māori senior leadership roles in English-medium secondary schools in Aotearoa	86
<b>Figure 2</b> Numbers of Māori and non-Māori women in Senior Leadership roles in English-medium secondary schools in Aotearoa	87

# CHAPTER ONE

## INTRODUCTION

Tōku toa, he toa Rangatira  
My bravery is inherited from my ancestors.  
(Mead & Grove, 2001).

While I am not sure of the origins of this whakataukī, it was chosen for my thesis as it calls me to consider who I am as a living entity of my ancestors' hopes, aspirations and dreams of the future. I draw strength from those who have gone before me, from my tupuna I inherit my courage and fortitude. Their triumphs and challenges inspire me. As I look to the future for my children and mokopuna, they are and will be the living breathing product of all my hopes and aspirations. Whakapapa is enduring and this whakataukī reminds me of this.

### Chapter Introduction

I te taha o tōku pāpā,  
Ko Maungapohatu raua ko Hiwarau ngā Maunga  
Ko Ohinemataroa raua ko Te Kakaho ngā Awa  
Ko Te Umu Taonoa a Tairongo te Moana  
Ko Te Poho o Kurikino me Te Poho o Tama te Rangi ngā marae  
Ko Kurikino, ko Tamakaimoana rātau ko Upokorehe ngā hapu  
Ko Ngai Tūhoe me Te Whakatōhea ngā iwi

I te taha o tōku Māmā  
No Ngati Pākehā ahau

As a child of a Māori father and a Pākehā mother, it has not always been an easy task to find my place in colonial Aotearoa. My skin, too dark to pass alongside my Pākehā whanau, and not quite dark enough to pass alongside my Māori whanau. Depending on my location and who was telling the narrative, I either had too many “Māori” or “Pākehā” ways about me to truly feel comfortable in either space.

My early years were spent in Murihiku/Southland, yet my ancestral homelands were the places that we visited every two years on summer holidays with our Dad. It was an especially exciting time to drive the length of Aotearoa. To finally arrive at our Nanny and Koro's whare in Rotorua to be enveloped in all consuming hugs and to be spoken to in a 'foreign' language. Te Reo Māori. While I did not understand Te Reo Māori at that time, what I did understand was the comfort, the sense of aroha (love) and connectedness that I felt when held by my grandparents.

To meet all our cousins, to stay on our marae, to attend tekau mā rua around te rohe pōtae o Tūhoe and to live next to Te Umu Taonoa a Tairongo. These are the places that nourished my wairua. It is here that I now find myself coming back to as an adult.

My primary school experience was of attending a small Catholic school staffed by Dominican nuns and priests, situated alongside the church which played a big influence in the everyday life of the school. The headmistress (a Nun) was ahead of her time, insisting that we all attend weekly Te Reo Māori lessons. When the Te Māori Exhibition came to the South Island, the whole school travelled by train to Dunedin to attend such an auspicious event. It was a school environment that made attempts to foster and encourage Māori students. It was also in these experiences that I felt the confusion of not being Māori enough, nor Pākehā enough.

I enjoyed learning, reading and writing - these were all skills that I picked up early. I learnt the appropriate behaviours that would support me to learn and achieve well academically. If it was a game - then I learnt the rules quickly and was an even quicker study in learning to adapt my behaviour for the given environment. Māori vs Pākehā - what was valued and what was rewarded.

The bringing together of two different cultures. To live in harmony and in respect of each other's individuality and complementarity. It is this duality that has allowed me to reflect on my own journey in the education sector, and to make conscious decisions about the leadership roles that I have taken on. These are the connections that have grounded me in my identity as a bi-cultural wāhine Māori.

In late 2014, after the birth of my second daughter I took up the sport of Waka ama - or outrigger canoeing. Initially it was an opportunity to have some time to myself. I was a senior leader at school, a mum to four children at home and three times a week I was able to just be myself on the water without any other demands on me. Since that time until now, Waka ama has become an integral part of my life and my identity. Through Waka ama, I have experienced indescribable moments of connection with Te Taiao. Visions of sunrises and sunsets while out on the water, be it an awa, moana, or roto. The sense of freedom to be myself is one that I often feel when I am on the water in my waka.

I live next to Ohinemataroa (Whakatāne) awa, our tipuna kuia. I feel her influence every day that I paddle upon her. It is here that she has supported me to internalise and contextualise my thinking and planning around this thesis. From my musing and reflections while paddling, the concept of the Awa as a methodological approach was born. This will be further explained in chapter two. But it was upon the taonga of our awa, in the darkness of early morning training sessions, that these ideas were born.

I have spent more than 40 years of my life as a student, a teacher or a leader within an education system that has continually failed to meet the needs of Māori communities and to uphold Te Tiriti o Waitangi. A place where being Māori wasn't necessary to be successful. In fact, there were very few who looked 'like me' and were successful in school.

I am proud to be Māori. But it has always been a struggle to articulate this in settings where Māori-ness is seen as a deficit. Within the education sector, it is my experience that to be Māori is to be less than. Māori are represented through deficit statistics in academic achievement, attendance, literacy, numeracy, the list is ongoing. The education system positions Māori as a 'problem' that needs support to be 'fixed'. And it is my experience as the only Māori leader in the room that it is expected that I provide the reasons and solutions for this to happen.

The extra layer of work demanded of a Māori leader. That you will 'mentor' the Māori students that misbehave. That you will lead and manage the Māori programmes at the school that will address the underperformance of Māori students. That you will teach

other non-Māori staff Te Reo Māori, tikanga, the history of Māori in the rohe of the school. That you are the one stop shop of all Māori knowledge. It is exhausting. And it is for these reasons that I am exploring the kaupapa of the role of wāhine Māori in educational leadership.

In my latest leadership role at a secondary school, not only was I challenged as being the sole Māori leader, but also as a wāhine. I had previously come from a girls' school where I had a range of strong wāhine Māori leadership role models. To now being not just the only Māori senior leader in the school, but also as the sole wāhine Māori leader. It was an isolated and lonely position to be in. When going out into neighboring schools in the community, I found that it was a similar situation across other secondary schools. Seeking support from academic journals or reports, I found an even more barren landscape. With much writing available regarding educational leadership, Māori leadership, and Māori educational leadership, what was lacking was the specific voice of wāhine Māori in educational leadership.

The research described in this thesis focuses on the impact of colonisation on the mana of wāhine Māori in the education sector in Aotearoa. It further provides evidence to show how this has translated into a lack of wāhine Māori representation in senior leadership positions in English-medium secondary schools in the Bay of Plenty.

This thesis is my response to the challenge to create and reclaim the space for wāhine Māori leadership roles in English-medium educational settings.

## **Background to the Study**

The initial education legislation of the 1867 Native schools act was responsible for establishing a two-tier education system - Native schools for Māori and another set of schools for Pākehā (Bishop 2005). The Native school's curriculum was underpinned by the philosophy that Māori were incapable of higher cognitive functioning and at best the role of the school was to prepare them for manual training. Therefore, Native schools delivered an inferior curriculum that included health, hygiene, home based skills and manual dexterity (Bishop 2005). It is important to note that from its

inception, education in New Zealand has ensured that English is the primary language of instruction, hence disadvantageous to Māori from the very beginning.

Wāhine Māori were further marginalised by an education system that treated them not just as second-class citizens, as Māori, but as third-class citizens as Māori wāhine. Curriculum was developed specifically to support these distinct colonial ideologies. TB Strong, the then Director of Education stated that Māori education should ensure that schools train “Māori girls to be farmers wives” (Jenkins & Matthews, 2006, p.94). This created the gendered and racialised curriculum that ensured assimilation of Māori into the dominant (Pākehā) ideologies. This has had long lasting effects into our current education’s leadership systems. Jenkins et al. (2006) assert that this has “led to a political socialisation of generations of Māori women” (p.85).

Over the last 155 years, the New Zealand education system has been an incredibly effective tool of colonisation. Bishop et al., (2010) discuss how the power imbalances in Education have maintained the systemic marginalisation of Māori leadership in the education sector. They also deliberate the need for educators to understand their own cultural assumptions and how they are engaging in and with systemic racism in schools.

Wāhine Māori continue to be further marginalised and under-represented in the space of educational leadership in English-medium secondary schools. Wylie et al. (2020) provide quantitative data to show that since 1991 women “continue to be under-represented in secondary principal roles in relation to their numbers in the teaching workforce” (p. 3). This is also true for wāhine Māori.

I have spent 40 years immersed within the education system in some way. Either as a student, a parent, a teacher, a middle leader and now a senior leader. I have been institutionalised into ways of thinking and being, that are a direct result of the conditioning that has happened for me in these educational spaces.

This research has been undertaken to investigate the barriers and challenges unique to Māori wāhine in the educational leadership sector and to explore the leadership

journeys of four wāhine Māori in educational leadership positions in different English-medium secondary schools in the Bay of Plenty.

Participants selected to take part in this research will be wāhine Māori who hold a senior leadership position within their mainstream secondary school. A senior leadership position is defined as an Assistant or Deputy Principal or Principal.

Therefore, the purposes of this study are:

1. To document the leadership journey of different wāhine Māori
2. To identify the unique challenges and possible supports for these and future wāhine Māori in leadership positions
3. To provide a platform for wāhine Māori experiences and perspectives to be shared

### **Aim and Research Questions**

The overall aim of the study is to explore and document the leadership journey that four wāhine Māori have taken to become educational leaders in different English-medium secondary schools in the Bay of Plenty.

In order to achieve the aim as described above, the research seeks to first answer the following questions.

1. What are the current narratives that hinder and support wāhine Māori in educational leadership roles in secondary schools
2. How can these narratives be changed to support additional wāhine Māori to take up these leadership roles?

### **Significance**

The impact of colonisation has had devastating effects on the mana and position of wāhine Māori in Aotearoa's society. Mikaere (1999) stated that Pākehā missionaries "continued determination to negotiate with Māori men while ignoring Māori women"

(p.8) was indicative of the way in which the narrative for wāhine Māori has continued to be perpetuated throughout history. Yet, it has been wāhine Māori who have been at the forefront of the battles for the “regeneration, revitalisation and resurgence of all aspects of self-determination for Māori” (Pihama, 2020, p. 361).

Within the mainstream education system, there is an abundance of literature around educational leadership and Māori leadership within a Māori medium context (Katene, 2010., Walker, 2016., Hohepa et al., 2008). While 64% of all secondary school teachers are women (Education Counts, 2022), these numbers are not reflected in the senior leadership teams across all secondary schools. There is a lack of representation especially of wāhine Māori senior leaders in secondary school settings and this is reflected in the lack of available literature around wāhine Māori educational leadership.

This thesis is an opportunity to provide culturally rich qualitative and quantitative data that will discuss the specific challenges and supports that wāhine Māori face in their educational leadership pathways. In doing so, this research project will explore and promote support structures and systems that may empower wāhine Māori in educational leadership across secondary schools in Aotearoa.

## **Overview of Thesis**

This thesis is arranged in the following chapters:

### **1. Introduction**

This chapter outlines and frames the purpose of the thesis. The topic is introduced, and background information is provided to understand the necessity of this research. It introduces the topic of wāhine Māori in educational leadership and the idea of wāhine Māori being further marginalised by the current education system. The aims and research questions are provided and a discussion of the significance of this research is discussed.

### **2. Methodology and methods**

Chapter two discusses the research frameworks, methodologies and methods within which my research is based. The theoretical foundations of these methodologies are described and linked to the reasons why it has been chosen for this research. Te Awa Mārohirohi framework is unpacked and provides a guide for the analysis of the data collected.

### 3. Literature review

Chapter three is an exploration of the literature on the leadership roles of wāhine Māori in colonial Aotearoa and examines the dearth of wāhine Māori leaders within the education context. Due to the lack of specific relevant literature, this chapter critiques the available literature as it relates to Māori leadership, Te Mana o Te Wāhine and wāhine Māori leadership.

### 4. Participant Interviews

This chapter will present the findings from the semi-structured interviews and quantitative data. The Pūrākau of each of the interview participants (tāngata uiui) will be interpreted, analysed and shared to provide the lived reality and experiences of their leadership journeys.

### 5. Discussion

In this chapter, the Awa Mārohirohi framework is used as a guide to weave together the Pūrākau of the tāngata uiui, the quantitative data and the relevant literature to provide answers to the thesis questions.

### 6. Conclusion

Finally, this chapter will summarise the findings of this research. Limitations and recommendations for future study will also be discussed in this chapter.

## Chapter summary

He taura whiri kotahi mai anō, te kopunga tai nō i te pū au

From the source to the mouth of the sea, all things are joined together as one.

Mead & Grove (2001).

This whakataukī explores the idea of connections as it relates to the environment. I have chosen this whakataukī as an expression of the inception of this thesis journey. Using this whakataukī, I am seeking the source of my river of learning in exploring the experiences of wāhine Māori and the impact that colonisation has had on them in the educational leadership sector. This whakataukī reminds me to seek the connections, explicit and implicit, that have influenced the mana of wāhine Māori. Reheko!

## CHAPTER TWO

### METHODOLOGY AND METHODS

“Tangohia mai te taura i taku kakī, kia waiata au i taku waiata.”

“Take the rope from around my neck so that I may sing my song.”

Mokomoko (1866)

In 1866, Mokomoko, a chief of the Whakatōhea tribe exclaimed these words before he was murdered by the Crown for a crime that he did not commit. Henceforth, this whakatauākī has become embedded in Whakatōhea history as a symbol of retributive justice and an expectation of the type of treatment that Māori could anticipate from the colonial settlers of the time. This Whakatauākī represents the silencing of Māori voices by successive governments. I have chosen this whakatauākī as it holds significance to me, not just as a descendant of Whakatōhea, but also as I propose to counter the silences and give a voice to those wāhine Māori who are either in leadership positions or aspiring to be.

I have grown up listening to the stories of my kaumatua and pakeke telling of the reservations that our people were moved to, of the loss of language, culture and identity. This whakatauākī was always one that was spoken of quietly amongst the Mokomoko whanau (of whom they were moved by colonial forces in the late 1860's to live next to us on Hiwarau maunga). So, it is out of respect to the whanau Mokomoko and as an attempt to change the narrative of silence, that I submit this whakatauākī as a cornerstone on which to leverage our own vision for the future. One where we can stand up and be counted, as not only Māori, but as wāhine, where we will not allow our voices to be silenced.

#### **Chapter Introduction**

This chapter presents the research methodology that will guide this study and the methods used for gathering data. The reasons for selecting the methodology and methods are also discussed. This research uses a Kaupapa Māori and Pūrākau methodology called Te Awa Mārohirohi as a framework from which to present

authentic personal perspectives and experiences of those wāhine Māori who are forging the path of educational leadership in English-Medium secondary schools in the Bay of Plenty.

### **Methodology Overview**

Kaupapa Māori and Pūrākau methodologies underpin and guide my research and allow me to present wāhine Māori ‘voice’ and challenge the trends of the dominant leadership hegemony in education. Using a Kaupapa Māori approach enables these wāhine Māori to self-determine the way in which their stories are told. In this way their experiences as Māori are legitimised and validated through their own world views.

Pūrākau methodology acknowledges the traditional form of intergenerational knowledge transmission using Māori story-telling and truth searching. It provides for a conceptual framework of representation that wāhine Māori can use to legitimise their pathways of leadership through their own truth-telling. Pūrākau methodology, a form of Kaupapa Māori methodology developed by Lee (2009) underpins and guides my research. By bringing together Kaupapa Māori and Pūrākau approaches I can provide these wāhine Māori the opportunity to locate their voices within the traditions and inherent mana of wāhine Māori.

### **Kaupapa Māori Theory**

Smith (1997) defines Kaupapa Māori Theory as the “philosophy and practice of being Māori” and in so doing creates the framework for which Māori language, culture and identity can be legitimised within Western theoretical constructions. This is not to say that Kaupapa Māori is simply Western ideas ‘dressed up’ as “Māori culturally appropriate words” (Mahuika 2008).

In order to best understand the key concepts of Kaupapa Māori Theory, it is first and foremost important to be cognisant of the context from which Kaupapa Māori Theory was launched. Throughout the 1950’s and 1960’s in Aotearoa, Māori culture, identity and language continued to be ravaged through the urban migration of Māori and the ongoing impacts of colonisation.

Legislative decisions made by the government in the late 19th century continued to cause ongoing harm to the Māori population. This was witnessed through the mass confiscations of land and the dismantling of the Māori economic base and wealth as well as their culture, language and identity. With Māori alienated from their whanau/hapū/iwi support networks and their engagement in a state schooling system that did not value Māori language, culture or identity, it was predicted that the Māori language would die out altogether (Benton 1979, cited in Bishop, 2005). Within the education system, Eurocentric educators were delivering a Eurocentric curriculum and reinforcing the power base that raised non-Māori knowledges and values above those of Māori. (Bishop, 2005).

However, the 1970's and 1980's saw Māori resistance, revitalisation and reclamation become more prominent in Aotearoa. This was happening against a backdrop of political discontent and turbulence. Groups such as Ngā Tamatoa, The Polynesian Panthers, the Socialist Action Party, the Māori Organisation on Human Rights (MOHR) and Māori membership within the Chinese Communist Party and many others were not only forming, but were also collaborating within Māori communities (Smith, G. 2021). While Māori have a long history of battling the Crown to uphold Te Tiriti, it was within this renaissance of resistance that Kaupapa Māori Theory was born.

Kaupapa Māori theory initially focused on the learnings that could be had from the Kohanga Reo and Kura Kaupapa movements and then leveraged off the high level of engagement of Māori whānau and the successes that were witnessed to be able to create the context for transformative change. Kaupapa Māori theory promotes and upholds the “existence and validity of Māori knowledge, language and culture” (L Smith, 2015 p. 49) and it does so in a way that locates key aspects that are able to be transferred to a range of settings.

Kaupapa Māori theory asked the question; how could these learnings and knowledges be transferred across other areas to create and bring about transformative change that will uplift Māori and address the institutional racism that was being experienced by Māori? A Kaupapa Māori framework outlines and defines key elements that would

support and inform a broader transforming movement (Smith, 2021) and the ability to shift these ideas across different contexts.

The key elements of Kaupapa Māori theory as defined by Graham Hingangaroa Smith (1990) are:

1. Tino Rangatiratanga (the principle of self-determination)
2. Taonga tuku iho (the principle of cultural aspiration)
3. Ako Māori (the principle of culturally preferred pedagogy)
4. Kia piki ake i ngā raruraru o te kainga (the principle of socio-economic mediation)
5. Whānau (the principle of extended whānau)
6. Kaupapa (the principle of political, social, economic and cultural well-being)
7. Āta (the principle of growing respectful relationships (Smith, 1997, p.30))

Some Kaupapa Māori researchers' use these key elements and this has provided for a Māori world view to be represented authentically in research. It has challenged the deeply rooted discourses in education that privilege the previously undisputed hegemony of Eurocentric ideologies over Māori.

Smith (2021) goes on to define further requirements for an organisation to implement Kaupapa Māori theory successfully and bring about transformative change in eradicating institutional racism.

Smith (2021) defines the 5 requirements of transformative magic as:

1. Positionality; understanding the limits and capacity for transforming. Being open about what an organisation can and cannot do. The ability to mobilise the resources that are needed to make the changes that are identified and required. This also extends to the idea of understanding what the organisation is moving away from and moving to. If an organisation does not understand accurately what is going wrong - then they will be unable to apply appropriate interventions.
2. Criticality: critical tools that are able to unpack the unequal power relations and other structural elements that are hindering progress. Sometimes the changes that

an organisation engages in are limited in their impacts because they are simply programmes or initiatives, ultimately this will not bring about fundamental structural change within the organisation.

3. Ability to distinguish between structural (ideology, economics and policy) and cultural change. This requires an organisation to ensure that they are focusing on the primary issues that may be impairing their progress and encourages them to ensure that they are continually looking at the wider systemic issues in context and not compartmentalising them.

4. Constant cycle of inquiry of change and reflection. In order to successfully build an organisation toward transformative change, there needs to be rigorous evaluative systems in place.

5. Intentionality in transforming itself. A requirement for an organisation undertaking this level of change is a clear understanding of the “why” it is being changed. This comes alongside an understanding that transformational change is not a simple process of moving from point a to point b, but it is a transforming cycle (Smith, 2021) whereby the balance between practice and theory is constantly analysed and changed according to the needs of the organisation and the vision to which they are driving too.

Kaupapa Māori theory is a critically conscious act of resistance and self-determination that supports transformative praxis and diminishes the power of institutional racism that is felt by Māori within the education system.

There are some who disagree with the transformational potential of Kaupapa Māori theory due to its “closed ideological nature and its political ascendancy during the 1990’s” (Rata, 2006, p.29). Rata’s claims are based on challenging the ‘By Māori, for Māori and with Māori’ approaches that are inherent in Kaupapa Māori theory.

Rata (2006) presents quantitative data representative of the number of Māori students in Māori medium education compared to Māori students in English-medium education. Using these statistics, Rata claims that Māori are not interested in engaging

with Kaupapa Māori education and refutes the importance for Māori of self-determining the way in which they celebrate their language, culture and identity.

However, I disagree and propose that there is a lack of qualitative and quantitative data that confirms her conclusions. This highlights the importance of layering quantitative data with a range of qualitative methods in order to best analyse and make sense of the information presented.

Regarding ‘disinterest’ by Māori in Kaupapa Māori contexts, a consideration that would need to be further explored would be ingrained, oppressive discourses. The impacts of colonisation have meant that the value and understanding of Māori identity, language and culture have been shaped by dominant discourses. From my own experience within secondary and primary school systems I would instead propose that this is a naming of the current reality experienced by Māori in the under-serving education system. By naming it for what it is and identifying the opportunity for growth in this area, only then can the education system address these issues. Kaupapa Māori allows Māori to name the space and reclaim their own identity and ways of being to empower Māori.

Following on from Rata’s (2006) unsubstantiated critique of Kaupapa Māori theory, it is only right to follow up with Smith et al. (2012). This interview initially reminds us of the whakapapa of Kaupapa Māori that is grounded in critical theory. In doing so, Kaupapa Māori theory reasserts the authority to be able to challenge mainstream establishments rather than allow Kaupapa Māori to “become an opening for a browning of mainstream institutions” (Smith et al., 2012, p. 12).

So, while Kaupapa Māori allows for the validation of Māori language, culture and knowledge it also creates space for the “inseparability of action and analysis” (Smith, 2012, et al., p. 13). Smith et. al. (2012) further identifies this as necessary for the development and growth of Kaupapa Māori theory. On this basis, Kaupapa Māori is a blend of cultural and political elements that provides for critical thinking about the potential and inherent agency of an individual, collective and society to implement transformational change.

This is relevant for my own research because I wish to understand the interplay between theory and practice to better understand and analyse wāhine Māori leadership experiences in the education system.

Kaupapa Māori theory underpins my research because it allows me to place Māori knowledge and ways of being at the centre of my analysis. I can weave and acknowledge a Te Ao Māori world view through which I can share the experiences of wāhine Māori in English-medium secondary schools. This has been integral to ensuring that when designing my methods for gathering data I am cognisant of the socio-political interplays and the intersections that exist for wāhine Māori leaders.

### **Pūrākau Methodology**

Smith (2021) describes research as “probably one of the dirtiest words in the Indigenous world’s vocabulary” (p. 1) due to the huge amounts of harm that Western scholars have caused.

“The West can desire, extract, and claim ownership of our ways of knowing, our imagery, the things we create and produce and then simultaneously reject the people who created and developed those ideas and seek to deny them further opportunities to be creators of their own culture and own nations” (Smith, 2021 p. 1)

Smith further references the many ways that Western researchers have assumed Indigenous ways of knowing, based on short encounters that allow the researchers to make judgements that are grounded in their own cultural contexts and knowledge. Scientific Western research has been used throughout the history of Aotearoa to dehumanise, brutalise and intentionally disempower Māori.

Moana Jackson, a champion of Māori and Indigenous rights, described research as being a way of telling stories and truth seeking (Lowitja Institute, 2016). Māori oral traditions have employed many ways of passing on knowledge. Waiata, haka, pūrākau, and mōteatea are examples of the ways that we have been telling our stories; *histories* and *herstories*. Smith (1999), on the struggles of Indigenous peoples to reclaim their traditions, discusses storytelling as a vital research project for Indigenous

people to undertake. Pūrākau, as described by Woodhouse (2019) is a traditional “form of implicit and metaphorical storytelling” (p. 13). He also discusses the importance of the reader of the story to be able to make sense of the underlying and deeper meanings woven through the story. It is the reader or listeners’ who will “interpret different messages within the story, depending on their understanding of the storytelling medium” (Woodhouse, 2019, p. 13).

The importance for Māori of telling their own stories is encapsulated by Merita Mita, a wahine Māori film maker who used film to tell stories of Māori cultural identity. “We must not overlook the fact, that each of us is born with story, and each of us has responsibility to pass those stories on. To fortify our children and grandchildren and help them cope with an increasingly material and technological world, we have to tell them the stories which reinforce their identity, build their self-worth and self-esteem, and empower them with knowledge” (Mita, 2000. P. 8).

It is with these ideas in mind that Lee (2009) explores the value of the Pūrākau methodology as a response to the dominant and hegemonic discourses in education. Underpinned by Kaupapa Māori Theory, the Pūrākau methodology presents Pūrākau as an accepted form of traditional knowledge transfer. Prior to Lee’s work, Pūrākau was not a “term usually associated with academic writing or research methodology” (Lee, 2009a p.2). Pūrākau had been named by imperialist Western academia as simplistic stories or myths, legends and fairy tales.

Pūrākau as a methodology “draws from and responds to the wider historical, social and political research contexts” (Lee, 2009a, p. 1). This relies then on the reader or listener extrapolating the “often inchoate lessons that are implicit in the story, especially when it is lessons about cultural aspirations” (p. 295). Lee provides for Māori to tell Māori educational stories by drawing on their own traditions and complex perspectives as a form of cultural reclamation.

### **The Awa as a methodological approach**

I will be using the Awa as a methodological framework to analyse the data collected throughout the course of this research. An awa is not simply a body of water

connecting the mountains to the ocean but is an integral piece of the whakapapa and identity of Māori. There is an interdependency that Māori have traditionally had with not only the awa but with the wider environment. A Te Ao Māori world view recognises that as tangata whenua, Māori are of the land and that all things in the environment are connected through whakapapa. From the Atua, to the ngahere, manu, kararehe and so on, everything has a mauri or life force that contributes to the overall wellbeing and as such it has a spiritual significance for Māori (Ngata, 2018).

Tamati Kruger of Ngai Tūhoe in his brief of evidence to the Waitangi Tribunal claim (1999) WAI 894 wrote that; “We are this land, and we are the face of the land. Wherever those mountains come from, that’s where we come from. Wherever the mist emerges from and disappears to, that’s where we come from” (p. 512).

Awa have also been places to kōhi kai (gather kai), to collect resources for our own sustainability, e.g., raupo, hangi stones, taonga such as pounamu. Māori settlements were always near the awa, and they were often highways or access routes to other settlements and places of cultural significance.

The significance of the awa for wāhine Māori is especially important as it provides an additional layer of connection to Awa Atua - menstruation (Murphy, 2011). It was through the Atua, Hine-nui-te-po that granted wāhine the Awa Atua - or divine river, menstruation. Murphy explains that “menstruation then provides humanity with a link back to our atua and the cosmos” (2011, p. 50). So again, the connection back to whakapapa. Murphy writes that “menstruation is a powerful site of cultural identity, grounded in our cosmologies. Not only does menstruation symbolise Native constructs of womanhood, but it also represents our relationships across our metaphysical universe” (Murphy, 2011. P. 122). So, the relevance of the awa metaphor is important in that it deepens the connection to identity as wāhine Māori.

Wana (2021) discusses the need for wāhine Māori to “hold strong to the messages and knowledge of their ancestors so that they may walk confidently, and in balance with both their spiritual and earthly needs” (Wana, 2021 p.60). It is from the gifts and knowledge of their ancestors that wāhine Māori will be provided with the framework, understanding and skills to navigate the situations in the present. Wana’s statement

also calls us to consider the importance of connecting back to our Indigenous ways of understanding in order to navigate powerfully through life.

The introduction in 1867 of the Native Schools Act and the way that the education system has evolved in Aotearoa shows that there has been little to no consideration to developing an education system that supports Māori. Whether that be as a student, teacher or leader. The way in which awa have been polluted, manipulated, eroded and diverted are analogies of how wāhine Māori have been treated within the education system.

With the arrival of settler colonialism to Aotearoa, these relationships with whenua and identity as Indigenous people of this land have been ignored. Instead, through capitalist and neo-liberal worldviews, rivers, streams and the natural landscape are now treated as commodities for their ability to generate income, e.g., irrigation systems for farming, mining, and water bottling plants to name only a few. Māori had no part in the creation of the many systems of kāwanatanga that were forced upon them by a colonial settler government. For these reasons, I propose that the English-medium education system sits outside of the awa – that is, an indigenous world view.

For the purpose of this discussion, I will be using the analogy/metaphor of the awa to exemplify those unseen attributes that sit within a Te Ao Māori world view but do not necessarily have a physical or tangible structure. This will be important as I bring together the experiences of the four wāhine Māori with the literature to answer the questions posed for this thesis.

### **Te Awa Mārohirohi framework**

The framework that I am using, provides an approach that will support the telling of wāhine Māori narratives inside of a colonial space - such as the education system. Pomare (2021) explains this as a way for Māori to utilise the teachings of their ancestors and to “begin to restore the tapu of our people so that they will be able to face life with dignity and value, and tapu that has been diminished or trampled” (p. 2).

As discussed earlier, the education system in Aotearoa was designed and created to benefit white colonial settlers and their descendants in Aotearoa. As wāhine Māori working in these spaces, it can be difficult to make sense of and articulate the ways in which these colonial systems repress their uniqueness as Indigenous people.

Therefore, Te Awa Mārohirohi framework will support me to centre and to analyse the key elements of the framework to understand the narratives that have supported or hindered the leadership of the wāhine who will be interviewed for this research.

There are four elements of the awa framework that will connect wāhine Māori leadership experiences to a Māori world view.

1. Whakapapa; which speaks to identity,
2. Āwai; this discusses the currents that pull in different ways in the awa,
3. Hononga; are the many varied connections of the awa and
4. Ngā taonga tuku iho; these are the gifts of our ancestors.

### **Whakapapa**

The element of whakapapa is born from a Te Ao Māori understanding of identity. Fresh water - like that found in the awa, begins its whakapapa with the separation of Ranginui and Papatūānuku and the tears that Ranginui rained down upon his wife, the sighs or mist that Papatūānuku exclaimed in her grief at being torn apart from her husband. Ngata (2018) further explains this as “when we consider these genealogical relationships, and the positioning of water within that genealogy, we see water for the sacred entity that it is – no less so than Rangi and Papa, the parents from whom we all descend.”

This is the whakapapa of wai, it is from fresh water that the awa/rivers were formed. Water is recognised as being the giver of life. This draws a parallel to wāhine Māori. As holders of ‘te whare tangata’, wāhine were revered for their ability to bring forth life and ensure the future and success of our whānau, hapū and iwi.

Whakapapa is about the identity of the tangata uiui within this research. How has their identity informed, supported or hindered their leadership practices and experiences within English-medium secondary schools.

## **Āwai**

The āwai is the descriptor of the current that moves through the awa. At the various parts of the awa the āwai or current can change, from fast moving to slow. The āwai allows the awa to caress the banks of the awa, exploring it and finding weakness or areas that it might ‘push’ into in times of inundation.

This element characterises the purpose of wāhine Māori leadership motivations and will be used to explore the drivers as to ‘why’ our wāhine have chosen to be within the senior leadership spaces of English-medium secondary schools.

## **Hononga**

Physically, an awa connects the many different tributaries that joins it to a wider body of water. A lake, a sea or a harbour. As the awa traverses across the whenua, it gathers, embraces and combines with other creeks, rivers, tributaries. The strength of the awa is fed by the collective. Often, different names will be allocated to the different tributaries in recognition of events that have happened or the way the water moves or is moving. It is through these contributions and joining’s that the awa maintains its mauri and supports the onward journey of the awa.

As an element within this framework, Hononga will be used to understand the importance and types of connections and relationships that supported and/or hindered the progress of these wāhine Māori in their leadership journeys.

## **Ngā taonga i tuku iho**

The final element in this framework highlights the treasures that are passed down from tipuna through the awa. Awa can often be repositories of hidden taonga. At times things that might go into the river are transformed, hidden in readiness to come to light when the time is right. An example of this happened for my own whānau when it was time to renovate and renew the whare tipuna at our marae. My grandfather and others searched throughout our rohe within the forests and even further afield into neighbouring iwi boundaries for totara to be carved for the pou within the whare. To no avail. Everywhere they searched they were either denied or there was no appropriate wood to be found. Shortly thereafter a rain event saw the awa flooded. With this flood however, a log jam was dislodged by the volume of water coming

through, and with this dislodgement came a secret cache of totara to be revealed that was ultimately used to restore our whare. And so, the awa, holder of our secret knowledges and resources will reveal to us the skills and treasures of our ancestors to support us when we need it most.

Nga taonga as an element will be used to examine the ways that the values, attributes and skills of our tipuna might support or hinder the experiences of wāhine Māori in senior leadership positions of responsibility.

### **Indigenous research considerations**

Indigenous people have often suffered at the hands of Western researchers who have allowed for Western imperialism and colonialism to be implicit in their research outcomes. Weber-Pillwax (2004) further reinforces that research is a complex space when navigating the Western research approaches that are founded within a Western science paradigm. When you layer this with Indigenous beliefs and values such as self-determination, cultural locatedness and connectedness, the author proposes that researchers consider whether a Western research approach is appropriate.

Weber-Pillwax (2004) explores the imperative that the “purpose of the research is to benefit the community and the people within the community” (Weber-Pillwax, 2004, p.80). This further reinforces Smith’s (2012) assertion that Kaupapa Māori’s “transforming purpose must continue to be driven by Māori community and iwi interests from which it has evolved” (Smith et al., 2012, p.20). Any research that is undertaken with Indigenous communities needs to take these key concepts into consideration. In order to critically analyse and disrupt the status quo, research must provide opportunities to benefit Indigenous communities.

### **Insider Researcher**

As my research question focuses on my own context of education, I will be situated as an insider researcher. Costley et al., (2010) provides a range of guidelines and considerations to support insider research. They explore the ability of an insider researcher to be able to understand complex challenges when “some work issues are beset with paradox and ambiguity, but an insider is often able to unravel and comprehend such intricacies and complications” (Costley et al., 2010, p. 3). It is

further discussed how an insider is well placed to access information, resources and people to support the gathering of information for analysis.

This means that I have a duty of care to state my position as an insider researcher, and acknowledge that I have privileged access to participants, and an already established collegial relationship with them. The ability to understand and unravel, or at least comprehend, the complex contexts and environments that these wāhine are working within is another benefit that is gained from my positionality. Being an insider also grants me a strong understanding of the language and jargon that is used in the English-medium secondary education setting.

### **Relationships of care and connectedness**

Berryman et al. (2013) used five case studies to showcase how culturally responsive researchers have “developed methodologies that required the researcher to develop relationships that enabled them to intimately come to respect and know the ‘other’ with whom they sought to study” (Berryman et al., 2013, p.112).

In true Kaupapa Māori style, these writers seek “to challenge prevailing traditional methodologies that require objectivity when studying ‘the other’” (Berryman et al., 2013, p.103). In doing so, Berryman and colleagues (2013) aspire to tap into the transformative potential that is offered through culturally responsive methodologies.

A strong connection with Berryman (2013), Smith (2012) and Weber-Pillwax’s (2004) theme of the importance of relationship building and maintenance during the research process is continued in this article and is relevant to the parameters of this research design process. Ethical considerations such as clarifying purpose, managing power dynamics in relationships and safeguarding participant contributions are also considerations that are brought to the attention of the insider researcher.

Ruru et al., (2017) have used a qualitative collection of evidence through semi-structured interviews to identify ways in which wāhine Māori maintain their wellbeing while working in complex leadership roles and they used Kaupapa Māori principles to underpin their research. They discussed the importance of using ‘kanohi kitea’ to develop whanaungatanga and explore whakapapa connections with their research

participants. This allowed for strengthened relationships between the interviewee and interviewer.

Utilising Māori values such as manaakitanga, hūmarie and rangatiratanga showed how wāhine Māori were integrating hauora into their leadership as a way of balancing work and home life. This method of analysis displays the uniqueness of Māori ways of being and how this can be portrayed in academic literature as exemplified by Mikaere (1999) and Pihama (2020) in their validation of mātauranga Māori. By layering whakataukī across the key themes from the interviews Ruru et al. (2017) draw conclusions on the strength of wāhine Māori to be “resilient to change and challenges” (Ruru et al, 2017, p.5).

Berryman et al. (2013) does not provide for a singular definition or step by step guide to ensure methodology is culturally responsive. Instead, they offer key principles to guide researchers and an opportunity to compare and contrast these methodologies with other approaches. The guiding principles offered are “learn to know the participant(s) subjectivities; make transparent the researcher’s positionality; and engage in relational and dialogical encounters' ” (Berryman et al., 2013, p.105). The use of the case studies further reinforces the reflexive nature and benefits of such an approach. The connection to the development of fundamentally sound relationships between the researcher and participants is again reinforced by Berryman (2013). Relationships continue to be a key theme. The message of working ‘with’ rather than ‘on’ the participants surfaces throughout the article as well as the concept of developing mutually respectful interactions.

A strength that I find in this positioning is the flexibility that a culturally responsive methodological approach allows a researcher to take. To have the “freedom to craft a methodology” (Berryman et al., 2013, p. 108) depending on who is in front of you and then adapt the method of approach and interaction to reflect the situation is a powerful consideration as I step into my own research journey.

## **Overview of Methods**

This research used qualitative and quantitative methods to collect data for analysis. For my qualitative methods, I reviewed relevant literature and interviewed four wāhine Māori secondary school senior leaders in order to identify and analyse the challenges and supports throughout their leadership journeys. Interviews were Kanohi-ki-te-kanohi (face to face) and data was gathered using semi structured interviews. My planning was flexible in light of the ongoing impacts of Covid-19.

My quantitative method involved requesting and analysing secondary data from the Ministry of Education national offices to understand trends regarding the contemporary position of wāhine Māori secondary school leader's vis-a-vis Pākehā men and women and Māori men who are school leaders. I requested National level anonymised and disaggregated data by ethnicity, gender and leadership position in secondary schools. Data was provided as requested.

## **Research Procedure**

In order to best address my research questions:

1. What are the current narratives that hinder and support wāhine Māori in educational leadership roles in secondary schools
2. How can these narratives be changed to support additional wāhine Māori to take up these leadership roles?

I undertook literature reviews (n=23), collected secondary quantitative data, and used semi-structured interviews to collect data from four wāhine Māori educational leaders in mainstream secondary schools in the Bay of Plenty region. At the beginning of this study, it was my intention to interview five wāhine Māori in senior leadership positions. However, finding an available time for one of the participants was difficult due to previous commitments and workload requirements. Because of this, I was only able to interview four wāhine Māori.

## **Literature Review**

The purpose of a literature review was to gain an understanding of and build on knowledge that has already been published by previous researchers examining similar or the same research topics. A literature review allows for a researcher to “carefully identify and synthesise relevant literature to compare and contrast the findings of prior studies in a domain” (Paul et al, 2020, p. 2). In doing this the literature review provides for an up-to-date understanding of all available research on the topic and helps to “identify research gaps and signal future research avenues” (Paul et al, 2020, p. 2).

For this research, I have used the literature review as a method to synthesise the existing research relevant to this kaupapa. It has been my deliberate decision to source the majority of the literature for this review from Aotearoa. Whilst there is literature available internationally that relates to the experiences of Indigenous women in leadership, this thesis is centered on the experiences of wāhine Māori in educational leadership in Aotearoa.

The scope of the literature provided in this review was initially set from 2012 - 2022 to encompass the implementation of national policy set by the Ministry for Women in 2012 to promote women in leadership across private and public sectors of Aotearoa. This was the first intentional government policy that identified female leadership as a priority. However, due to the lack of available literature in this area (meaning that my review would not be robust), I have purposely widened the scope to be able to include seminal Māori women’s literature from 1980 onwards (Palmer et al. 2016). This decision was made to ensure that the significant contributions from wāhine Māori authors can be included.

My search strategy was to employ the databases of ProQuest, NZCER journals online, and EBSCO online catalogues. This included journal articles, newspapers, books, podcasts, webinars, conference papers, dissertations & theses’, magazines and other sources. As well as this, I used Google Scholar and document sources from government agencies such as; Ministry of Education, Ministry of Women's Affairs, Ministry of Business Innovation and Employment and the Ministry for Culture and Heritage. Search terms and phrases were organized into search strings that included; Māori AND Women AND leadership AND education; “Māori women” AND

education AND leadership AND “English-medium school”; “Māori women” AND leadership AND policy AND “English-medium school”; and “mana wahine” AND “secondary school” AND “English-medium school”.

### **Semi-structured interviews (SSI)**

Jamshed (2014) states the important aspect in using semi structured interviews (SSI) is that it allows the researcher to collect qualitative open-ended data. It also allows the participant to be able to explore at their own pace their feelings or beliefs about a topic. Another reason provided by Rabionet (2011) is that an interviewer may not have additional opportunities to collect data from the participant, the SSI provides for the participant to take the lead and share additional information that the researcher may be unaware of.

As stated earlier in this chapter, my learnings from Rata (2006), highlighted the importance of having both quantitative and qualitative research methods. I propose SSI's as a key method of data collection for my research. From a Te Ao Māori perspective, the concept of wānanga (discussion), and ako (reciprocal learning) resonate with my own experiences as a teacher and are relevant to promoting participants to be comfortable in sharing their experiences in an authentic way.

Using SSI encourages dialogue between the researcher and the participant. The opportunity to be flexible and responsive to the interviewee is provided for by this method of interviewing. It also supports the development of reciprocal relationships with the interviewee that encourages them to share and take the lead in the interview which was pivotal to collecting great qualitative data. McIntosh et al. 2015, discussed the benefits of using SSI “when there is sufficient objective knowledge about an experience or phenomenon, but the subjective knowledge is lacking” (p. 1). These interviews provide the space and opportunity for participants to share firsthand their experiences of what it is to be a wahine Māori in educational leadership spaces.

Whilst the questions provided some structure, often the ebb and flow of the discussions meant that the questions would be addressed at the discretion of the participants sharing their pūrākau.

In Te Ao Māori, there is a certain mana that is provided for a person when they are presenting kanohi ki te kanohi (face to face meetings). Ngata (2017) states turning up to meetings and presenting yourself kanohi kitea is a “key principle for doing and being Māori” (p. 1). This is explained further as the concept of not only being able to see the person you are communicating with, but to also use your other senses within the conversation to test the authenticity of the person (Ngata, 2017). This is a key consideration in the selection of this method for my research. Despite our familiarity of digital platforms to network through video calling and other forms of connection, it is important that kanohi ki te kanohi is utilised in this research to settle participants and to encourage them to utilise their “senses as sources for assessing and evaluating the advantages and disadvantages of becoming involved in the research” (Cram et al, 2000, p. 225).

Semi-structured interviews align with the Pūrākau methodology as it provides for a consideration of a range of factors. Pūrākau is a traditional form of storytelling where the participants are free to be able to share their experiences in their own way with the understanding that “each person had their own mana (authority, control) to determine the pūrākau as he or she interprets it while still being responsible to the group for the transfer of knowledge” (Lee, 2009, p. 87). There is also the ethical consideration of power balance within an interview. Usual power structures determine that the interviewer holds the power. However, by using Pūrākau methodology, this allows for the participants to take control of the knowledge that they choose to share and the way in which they choose to share it. Bishop (1996) further enforces this through his discussion of storytelling as an “appropriate way of representing the diversities of truth within which the storyteller, rather than the interviewer retained control” (p. 32).

By ensuring that the interview questions are provided as a guide/prompt to the participants, this will draw out their experiences of being wāhine Māori in leadership in secondary school environments. Taukamo (2011) also used this method when interviewing wāhine Māori principals in order to allow for a greater depth of information to be provided.

I used the guidelines provided by Gil et al (2008) to explore the most common methods of data collection used in qualitative research and gain clarity around interviews and

focus groups as research methods. Gil et al. (2008) breaks down the purpose of and skills required for interviews and research methods. I am also able to make links to self-determination where “discovery or elaboration of information that is important to participants but may not have previously been thought of as pertinent by the research team” (Gill et al., 2008, p.298).

The limitations of using semi-structured interviews are outlined by O’Keefe et al. (2016) as being time-consuming, requiring extensive resources and requiring skilled interviewers able to conduct the interview with integrity and consistency across the participant group. However, situating semi-structured interview method within the Pūrākau and Kaupapa Māori frameworks, allowed for what Lee describes as a process of “qualitative narrative inquiry; critical to this approach in the decolonizing process”. (Lee, 2009a, p. 5)

#### Selection of Participants

Participants selected for the semi-structured interviews are wāhine Māori who currently hold a senior leadership position within their English-medium secondary school in the Bay of Plenty/Waiariki region. Senior leadership positions include Assistant Principal, Deputy Principal and Principal. It was important for this research to select participants who were representative across a range of criteria. The criteria are as follows:

- a. English-medium secondary school
- b. single sex and co-educational
- c. range of experience 0-5 years, 5-15 years, 15+ years
- d. school decile rating

Selecting wāhine Māori in senior leadership positions in English-medium secondary schools in the Bay of Plenty was limited due to the low number available for selection. Maintaining confidentiality would have also been difficult.

Currently there are twelve wāhine Māori in senior leadership positions in the Bay of Plenty; one is a Principal, ten are Deputy Principals, and one is an Assistant Principal. The Principal was not selected due to her having only just gained the position during

the course of this research. It was decided that as she had not had adequate time in the position to provide useful and so I did not approach her for the research. The one Assistant Principal was going to be on study leave at the time of my research, so that left eight wāhine Māori Deputy Principal school leaders from which to choose.

I was also able to look at the previous senior leadership roles that these wāhine had held which, for two of those senior leaders included previous Principal roles. For this reason, they were selected. I have outlined representative information about participants who were selected and their own reasons for participating in the study.

Participant 1:

Deputy Principal at a Co-educational English-medium.

15+ years of experience in Senior Leadership positions

Current school role: 657

Has taught at decile 1, 3, and 5 schools.

Has also been acting Principal at current school.

Previously held Principal position in one other school.

Participant 2:

Deputy Principal position at a Co-educational state integrated English-medium school.

15+ years of experience in Senior Leadership positions

Current school role: 1140

Has taught at decile 3, 7, and 4 schools.

Previously held three Principal positions in other schools.

Participant 3:

Current Deputy Principal at Single Sex Girls' School

12 Years in Senior leadership English-medium

Current school role: 658

Has taught in decile 3 schools.

Previously held senior leadership position at Kura Kaupapa Māori school

Participant 4:

Current Deputy Principal at Co-educational School

Two years' experience in Senior Leadership English-medium

Current school role: 415

Currently teaching at Decile 1 school

Has previously held leadership positions at Kura Kaupapa Māori schools.

I met with a wahine Māori senior leader who was on leave from her leadership position, to gain feedback on the interview questions that were provided to participants. This was to ensure clarity and understanding of the questions. Feedback was provided and questions were adapted accordingly.

I called or met *kanohi ki te kanohi* to introduce myself and to provide and discuss the Participant Information Sheet and the Consent Form (see appendices 2 and 3). Prospective participants were invited to read and discuss the Information Sheet and Consent Form with me. They were invited to sign the Consent Form which I filed and stored appropriately. Participants kept the Participant Information Sheet. It was emphasised that participation was voluntary and that the participant may withdraw from the research project up until the data is analysed, at which point they would not be able to withdraw their data from the research. Participants were informed that they would not be named in the research report or any other material. The Information Sheet included my contact details for participants to seek further information.

I contacted participants to confirm their approval with the way in which they were represented by an aspect of the *awa* before proceeding with the discussion chapter (chapter 5). This provided them an additional opportunity to have input in the way in which their narrative was told in this thesis, and further supporting their own *rangatiratanga* within this research process.

Throughout this thesis I have used the term *wāhine* Māori with intentionality to represent the state of being a self-identified female woman and being Māori. In doing so, I am making the connection to what it means for *wāhine* be an identity unto themselves. The terms woman, women and female, all position gender relative to what it is to be a man, group of men or male. For the purpose of this thesis, I am deliberately choosing to present my own identity as that of a wahine Māori, to stand in my own right, in my own *mana*, with my own status.

It is also important to note that wahine refers to one woman, singular, wāhine - with a macron - refers to more than one woman.

### **Secondary Data**

Quantitative methods in research are concerned with the gathering of numerical data (Mayoux, 2006) that researchers are then able to use for mathematical or statistical analysis. Quantitative data can be used to collect information to identify similarities and differences across groups, relationships between variables; and testing hypotheses. While quantitative methods make analysis of complex research designs possible (Driscoll et al, 2007), it is equally important to ensure that qualitative methods are used alongside qualitative data, to establish more robust and deeper understandings of the subject matter under scrutiny. Jayaratne (1993) advocates the use of quantitative and qualitative methods to be used side by side to “develop, support and explicate theory” (p. 109).

The value of layering quantitative data and qualitative methods provides for the “numeric evidence which forms the basis of good qualitative studies” (Gorard, 2001., p. 11). Gorard (2001) also advocates the need to ensure that quantitative and qualitative methods are employed simultaneously to safeguard the integrity of the research, stating “that a researcher who cannot do numbers is as dangerous as a researcher who only does numbers” (p. xvi). This has been a consideration as I reflect on the work of Rata (2006) and the way in which her analysis of Māori student numbers in Kura Kaupapa reflects an apathy toward Kaupapa Māori and its transformational power. Rata’s statements based solely on quantitative data reflects the harm that Māori can experience as a consequence of unidimensional research methods (Smith, 2021) that do not reflect the complex nature of the impact of the hegemonic dominant discourses upon Indigenous people.

Jayaratne (1993) in her analysis of the ways in which historical quantitative data has harmed the feminist movement, identifies the limitations of quantitative data as failing to “convey an in-depth understanding of, or feeling for, the persons under study” (Jayaratne, 1993, p. 111). It is further discussed by Jayaratne (1993) that quantitative data sets can be “deceived and manipulated for the purpose of the research study” (p. 116).

It is for this reason that a quantitative data in combination with qualitative data was selected to compare and contrast the numbers of wāhine Māori and non-Māori women in senior leadership positions in secondary schools across Aotearoa. The snapshot of evidential data provides an insight into the school leadership environment that this research is concerned with; that is, the proportion of wāhine Māori vis-à-vis non-Māori women senior leaders in English-medium secondary schools in Aotearoa.

Education Counts is the government website that provides access to a comprehensive set of education statistics and research. This website was used initially to attempt to gather requisite data. However, there were limitations to the website's public access, and so I used the "contact us" tab to ask for more specific data relevant to this research. Through email correspondence I was given access to the following data for English-medium secondary schools:

1. The numbers and percentages of Māori Principals in the secondary sector
2. The numbers and percentages of Māori Deputy/Assistant Principals in the secondary sector
3. The numbers and percentages of Māori female Principals in the secondary sector
4. The numbers and percentages of Māori female Deputy/Assistant Principals in the secondary sector
5. The numbers and percentages of non-Māori female Principals in the secondary sector
6. The numbers and percentages of non-Māori female Deputy/Assistant Principals in the secondary sector.

### **Ethical considerations**

Manaakitanga; I ensured that manaakitanga – for the kaupapa and participants was central to all interactions between myself as researcher and the participants. This included; providing options for interview space that is comfortable and private as agreed with the participant, providing koha of kai for interviews where appropriate, and ensuring clear and open communication channels for ongoing questions and clarifications.

Whanaungatanga; Establishing whanaungatanga, a pivotal uara for Te Whare Wānanga o Awanuiarangi, is about recognising that whanaungatanga empowers and connects people and the wider environment. I endeavoured to maintain the safety and confidentiality of all participants in my research. I recognise that I am a wahine Māori, competent in Te Reo, I am culturally competent, and I have whakapapa to a number of iwi. I am mindful that while I may not share whakapapa with all my participants, nonetheless it is likely that we share a number of professional commonalities that may form the basis for other types of whanaungatanga relationships.

Information gathered in this research project will be used to support other wāhine Māori to navigate the challenges of educational leadership positions in the future. I acknowledge the responsibility to authentically represent the wāhine who will be sharing their experiences and perspectives.

Participants will be provided an opportunity to amend/edit their contributions (through transcript sharing). All audio recordings and transcripts will be kept safely (on password protected laptop or locked in a filing cabinet) and only I will have access to this.

Risks associated with this research project are minimal. Maintaining the confidentiality of my participants was an important consideration and was achieved by ensuring a large geographical area from which to recruit participants i.e., Bay of Plenty to reduce the possibility of identification. Other potential risks were managed by creating environments of respect and care through tikanga processes, such as karakia, mihi, and whakawhanaungatanga. Open lines of communication with participants also allowed for managing any potential or perceived risks.

I am a fully registered teacher with 20 years' experience in education and 10 years of working in senior leadership roles in secondary schools in the Bay of Plenty.

## Chapter Summary

“Ehara i te mea, he kotahi tangata nāna i whakaara te pō”

It was not one person alone who kept watch in the dark of the night.

Mead & Grove (2001)

For me, this whakataukī speaks to who we are as Māori, and the importance of being reminded of the values that ancestors held in regard to traditional values and ways of being. This is especially important within my research as I seek to understand the narratives that currently hinder wāhine Māori from being acknowledged and supported into leadership spaces within the colonial educational system in Aotearoa.

With the ongoing impacts of colonisation and the shifts from a collectivist to an individualist world view, I see that this whakataukī is a reminder for me that it is not through acting alone that I will be able to safely navigate the challenges ahead. Ensuring that I can explore the leadership journey of four wāhine Māori in the Bay of Plenty district will allow their experiences and perspectives to be brought to the fore and a light to be shone on the narratives and discourses that need to be transformed. Simply increasing the numbers of wāhine Māori within the educational leadership space is “no guarantee that the nature of those structures - white, privileged, patriarchal” (Mikaere, 2017 p 14) will change. It is only through being able to authentically name our reality that any hope for transformational change can happen.

This research seeks to discuss the consequences of colonisation on the mana of wāhine Māori in the education sector in Aotearoa and how this has translated into a lack of wāhine Māori representation in senior leadership positions in secondary schools in the Bay of Plenty.

It is without a doubt that wāhine Māori in Aotearoa have suffered two-fold through colonisation. Once as Māori and again as wāhine. This research project is being undertaken to investigate the barriers and challenges and experiences unique to wāhine Māori in the educational leadership sector.

## CHAPTER THREE

### TE MANA O TE WAHINE

“The pattern of excluding Māori in general - but Māori women in particular - from political decision-making was established with the signing of Te Tiriti o Waitangi” (Mikaere, 2017)

#### Chapter Introduction

This quote supports my contention that the mana of wāhine Māori has been systematically and intentionally eroded since the initial interactions with settlers in Aotearoa. In particular, I was interested to find out what experts in the field of wāhine Māori and leadership have written about narratives that support OR hinder leadership by Māori women, including leadership in schools. This will also indicate what strategies exist to support more wāhine Māori into leadership in schools. It is possible that those working within government departments and organisations can then be challenged to work towards and make change to the inherent patriarchal and racist structures, systems and processes that influence English-medium secondary school leadership.

#### Te Mana o te Wāhine

In order to understand the unique context of what it is to be a wāhine Māori leader in a patriarchal and Eurocentric society, it is first important to understand the contemporary concepts of mana wāhine as it relates to Māori. Mana wāhine is a concept that has been around in Te Ao Māori since time immemorial. However, it has more recently come to light as a Kaupapa Māori theoretical approach from which to tell the lived experiences and *herstories* of wāhine Māori in Aotearoa.

It is a space where Māori women, on our own terms and in our own way, (re)define and (re)present the multifarious stories and experiences of what it means, and what it meant in the past, to be a Māori woman in Aotearoa New Zealand. (Simmonds, 2011)

Being a wāhine Māori is a unique experience for each one of us, and therefore the privilege of being able to share these experiences should, by right, be told by wāhine Māori.

Moana Jackson (2022) defines the concept of mana wāhine as a “uniquely Māori construct that has no exact comparable meaning in other cultures or intellectual traditions. It has Iwi and Hapū nuances and has been uniquely framed within Māori culture, law, politics, and history.” (p. 5). In contrast, Smith (1993) discusses mana wāhine Māori as a term used by “Māori women to explain what it means to be a Māori woman in a Pākehā society and a woman in a Māori society” (p. 61). It is a term that is broad enough to be able to encompass the different ways in which wāhine Māori intersect with the world around them and still hold onto their own power, indigeneity and strengths. A similar idea proposed by Pihama (2019) is that mana wahine provides the opportunity for Māori women to resist colonisation and challenge the “dominant colonial patriarchal systems” (p.193).

Within Te Ao Māori, wāhine have inherent mana of their own as evidenced through the roles that they have held complimentary to tāne. Wāhine are the source of eternal power, creators and preservers of life (Takitimu, 2022).

The essence of the power of wāhine Māori has been described by Mikaere (1999) as coming not only through their skills and attributes that they may have as an individual, but also through the “power of their sexual and reproductive functions” (p. 7). Mikaere uses the narrative of the creation of man as an example of this power. Tāne-Mahuta was sent by his mother Papatūānuku to Kurawaka (Papatūānuku’s pubic area) to gather the red clay or uha - female element - to shape Hine-ahu-one, the first human woman. Her power and the strength of her sexuality was described by Mikaere as a power that “came from deep within her, thus setting the precedent for the Māori view of sexual relations between men and women” (p. 7).

This idea of wāhine holding power through sexuality is further evidenced by the pūrākau and waiata of “Te pō i raru ai a Wairaka” (The night that Wairaka was deceived). This tells of the night that Wairaka chose her husband. She had the mana and authority as daughter of the chief, Toroa, to make her claim in front of her iwi. Whakataukī dating back before colonial-settler arrival also reinforces the idea that wāhine Māori were neither submissive nor subservient. “Tangata ringa raupa, aitia te ure - marry the man with calloused hands” (Mead et al, 2001). Far from being shy

maidens, wāhine Māori were encouraged to wield their powers of sexuality and reproduction by selecting a husband of their own choosing. Wāhine Māori were in the position to CHOOSE their husbands. This sits in contrast to the Western colonial concept that women were solely chattels to be married at the whim of their fathers and brothers for gain of land, money or status. It affirms the status and rank that wāhine Māori held in pre-colonial times.

Pihama (1994) is a strong advocate for wāhine Māori pre-colonial power and status through re-storing wāhine Māori traditional knowledges and recognises the ongoing struggles that have been and continue to be faced by wāhine Māori.

Māori women's knowledge has been made secondary to Māori men's knowledge and Māori women's roles redefined in line with colonial notions of gender relations. Information related to Māori women has been ignored or rewritten to become more conducive to colonial belief systems. (Pihama, 1994, p. 39)

As a wāhine Māori, I have experienced first-hand the imbalance of mana that is allocated based on the gender expectations of our present Eurocentric dominated society that privileges men above women. Prior to the arrival of Pākehā to Aotearoa, wāhine and tāne Māori held different roles in society but were of equal and complementary status. Gender was not seen as a hierarchical concept that held one gender as being superior to another. Each gender was revered and celebrated for their differences and the ability to find and provide balance for their people. Māori history abounds with pūrākau that extoll the bravery, power and leadership of wāhine Māori. These histories are retold through waiata, moteatea, haka, pātere and many other traditional forms of knowledge transfer.

This is evidenced through Dr Rangi Mataamua's submission to the Mana Wahine Claim before the Waitangi Tribunal. Mataamua (2022) strongly advocates for traditional mātauranga providing for atua wāhine (female deities) as a key element that determined everyday life for Māori. Atua wāhine "held mana over the seasons, weather phenomena, crops, fresh water, rain, the afterlife, the promise of a new season, the tides and so much more" (Mataamua, 2022 p. 12), and in so doing were accepted as having mana within their own right. Mataamua (2022) further explains that it was

the influence of Christianity and Western academics with their own cultural values and beliefs that minimised the authority and place of atua wāhine within contemporary society in Aotearoa.

When developing a decolonised view of the traditional roles of wāhine Māori, Mikaere (1999) has stated that we can only understand these roles “in the context of the Māori world view” (p. 1). This has resulted in her analysing Māori cosmogony and cosmology through pūrakau, waiata, whakapapa, mātauranga Māori, karakia and other traditional forms of transmitting Te Ao Māori knowledge. By doing this, she presents the evidence of the inherent mana, power and leadership roles that wāhine held in Māori society prior to the arrival of the Europeans. Mikaere (1999) affirms this through her analysis stating that in pre-colonial times, “both men and women were essential parts in the collective whole” (Mikaere, 1999, p. 2).

Pihama (2020) continues to develop the concept of Mana as it relates to wāhine and the need to call on Indigenous knowledge to validate this. Mātauranga Māori is heralded as the primary way in which to decolonise and indigenise Māori thought processes around gender interpretations. This is further supported by Gemmell (2013) who states that article three of Te Tiriti o Waitangi undermines the inherent mana of wāhine Māori. In providing the same rights and privileges of British subjects, “Māori women were assimilated and became like British women” (Gemmell, 2013, p. 41) that is “subservient and invisible” (Gemmell, 2013, p. 41).

The redefinition of Māori women's roles came about as a direct result of the impact of Western settler colonial firmly held beliefs. Mikaere (2017) further asserts the idea of gender hierarchy as a Pākehā concept that has diminished and devastated the mana of wāhine Māori. On arrival in Aotearoa in the 1800's, Pākehā missionaries and settlers' “continued determination to negotiate with Māori men while ignoring Māori women” (Mikaere, 1999 p. 8) has been indicative of the way in which the narrative for wāhine Māori has continued to be perpetuated throughout history. The European perception of the role of women in society was to be subservient, submissive and inferior to that of men. Therefore, I would speculate that arriving on the shores of Aotearoa, early historians such as Elsdon Best and S. Percy Smith's writings would have been strongly influenced by their own views of the role of women. This is supported by Allen (1992)

who claims that Māori and in fact most Indigenous communities across the globe have always been about “achieving balance in all things, gender relations no less than any other” (p. 1).

Pihama (2020) positions colonial literature as it relates to Māori wāhine as “dominant Western misogynistic constructions of gender” (Pihama, 2020, P. 5) that have intentionally and systematically devalued wāhine Māori. That it has been a determined act of colonisation to denigrate the value of wāhine Māori is undeniable. The colonial concepts of leadership being a masculine arena was enmeshed into Māori tikanga practices in 20th century. Sykes (2000) uses the establishment of the Te Arawa Trust Board in 1924 as an example of this. The trust boards were founded by the Crown in response to claims from many iwi across Aotearoa for compensation from the government for the impacts that colonisation was having on Māori. Te Arawa specifically referenced Tikanga o Te Arawa as the reason for wāhine Māori to be excluded from positions of leadership at its inception and continuing for nearly 100 years. Sykes (2000) posits that “the argument is difficult to sustain given the historical origins of these administration systems. Rather, access to these institutions is denied as a consequence of the patriarchal methods of decision making which permeate Pākehā power structure.” (p. 22).

Another example of the way in which colonial settler ideologies were forced upon Māori was the signing of Te Tiriti that happened in 1840. The majority of signatures that were collected were from male rangatira. Is this because only men were rangatira of Māori hapū and iwi back then? According to Sykes (2000), Major Banbury, as a government agent, refused to allow Te Tiriti to be signed by the daughter of the celebrated Ngāti Toa chief Te Pehi. Whilst the woman was angered, Banbury looked to her husband to sign the document, though he refused. It is speculated that this is because he was of inferior rank to his wife. Sykes (2000) states that this is:

A dramatic illustration of the imported cultural values and attitudes imposed by representatives of the English Settler Government. It is perhaps the first recorded example of the continuing practice of Pākehā men imposing their monoculturally based decisions and restrictions on Māori women. It is a specific example of the place of women in the eyes of British men. (p. 22).

Mitchell et al., (2021) explore the principles of tapu and noa and assert that the historical interpretation through Christian values has contributed to ongoing gender power imbalances. Investigating the understanding of pre-colonial gender divisions of labour is difficult due to the “pervasive influence Christianity has had on cosmological narratives” (Mitchell et al., 2021, p.84). They further promote the view that gender (not the considerations of tapu and noa) is now the “primary, rigid decision maker” (Mitchell et al., 2021 p.90) as to the division of labour for Māori.

### **Wāhine Māori Leadership**

The inherent rights and mana of wāhine Māori have established the status and potential for them to be leading in a traditional context. This is evidenced through the various forms of mātauranga Māori such as; pūrākau, waiata, haka, mōteatea, whakatauākī and other forms of traditional knowledge pathways (Mataamua, 2022). However, the exclusion of wāhine Māori from educational leadership literature is indicative of a wider silencing of wāhine Māori across all areas of Māori leadership. Much has been written on Māori leadership (Best, 1924; Buck, 1950; Winiata, 1967) which invisibilises wāhine Māori and “perpetuates the myth that Māori leaders are men” (Forster et al., 2016). With the onset of colonisation and the different European values systems based on Christianity and the Victorian era ethos, wāhine Māori were rendered invisible and powerless (Yates-Smith, 2003).

Despite this, wāhine Māori have continued to work to disrupt the status quo and work towards re-claiming and redressing the balance and complementarity of gender roles in Māori society.

Forster et al. (2016) state that this could be due to the narrow foci of current leadership research. They further state that there are “few Māori women in leadership roles in organisations as Māori women are more active in other spaces” (p. 325). Namely voluntary, i.e., whānau/family, Māori trusts and incorporations. These are not areas in which academia has investigated in terms of Māori leadership.

Māori leadership literature has identified skills-based leadership as a way in which to identify and develop strong leadership practice (Forster et al, 2016). But, they argue

that while this is helpful in terms of understanding useful skills in a leader, it does not provide for the “phenomena or the roles and responsibilities of Māori women leaders” (p. 325). Wāhine Māori are unique as leaders. Forged by fires that other non-Māori men and women, and Māori men have not had to endure. As wāhine Māori, we have had to;

navigate systems and structures of power that are not set up to recognise our value(s), that invalidate our ways of knowing and being, and that continue to position us as ‘Other’ despite what we know, understand, feel and practice as mana wāhine scholars, activists, artists, teachers, mothers and daughters. (Simmonds, 2019, p 157)

It is for this reason that this research is important. To contribute to the academic knowledge of what is already in praxis across Aotearoa. That of wāhine Māori leadership knowledge.

In her PhD thesis, Wana (2021) discusses the unique nature of Mana wāhine as it relates to leadership in a range of contexts. She analyses the different ways in which world leaders approached the Covid-19 pandemic crises. Stating that “while many male leaders are arguing about who is to blame for the pandemic, women are making sure that precaution measures and restrictions are in place to keep people alive” (Wana, 2021 p. 43). This reinforces and highlights the point that women as leaders approach situations differently and make decisions based on the wellbeing of their communities.

In a 2013 research study into Māori women chief executive officer’s, Reynolds found that wāhine Māori lead differently to non-Māori (or Pākehā) women. Wāhine Māori are more likely to focus on getting the work done to the best of their ability rather than actively seeking to climb the corporate ladder. The participants in this study spoke of the many challenges and difficulties that they had faced as wāhine Māori in their career pathways. They felt that “Pākehā women have no understanding or interest in Māori feminism, and they tend to side with Pākehā men. Māori women today have had to struggle for most things in their lives” (Reynolds 2013, p. 78). What also came through strongly in the study was that Māori women’s successes are linked closely to Māori values and their commitment to the kaupapa of advancing the cause for Māori.

Reynolds also confirms this difference through her findings, which she describes as:

Māori women make better CEOs than Māori men because they care more, are much more passionate and have had to fight more. Māori women have often led the charge for change as we have seen with the kohanga reo movement and the 1975 Land March. Generally, women, more than men, bring to leadership a more complete range of the qualities modern leaders need including self-awareness, greater emotional competence, humility and authenticity. Women not only develop others, build relationships, collaborate and practise self-development but also take the initiative, drive for results and solve problems, and analyse issues (2013, p. 80).

Johnston et. al. (1995) discussed the lack of specific research that focused on the experiences of Māori women from the perspective of Māori women as a gaping opportunity to be explored. They argued that to do so would provide the opportunity to challenge the current dominant hegemony and to also allow for the validation of mātauranga wāhine.

We as Māori women can, and do, provide analyses of our positions which, based on our own experiences, allow us the space to present and re-present our world. In doing so there remains a desire to be visible in our differences. *We are different, and those differences count.* Johnston et. al., 1995, p. 85

Wāhine Māori leadership is borne through the shaping of identity. Within the socio-cultural environment that has worked to suppress and silence us, wāhine Māori have constantly spoken up. It is through their own agency and activism that “Māori women must (re)mind Māori men, as much as non-Māori men and women about who they are and from whom they descend” (Waitere et al, 2009 p.97). It is only through re-storing the balance of leadership between men and women that our communities may thrive.

### **Wāhine Māori as ‘Other’**

Edward Said defined the discourse of “Other” as the invention of a perceived “us” and “them” mentality. A person or group of people who are perceived as being different to the accepted norms of a given society may be treated differently based on the concept of Othering. The example Said gives is of the Western ways of subordinating certain ethnic groups, creating a hierarchical model of social status.

Crawford et al. (2022) discusses the idea of wāhine Māori leadership as this relates to Pākehā working in Māori and Pasifika Health in Aotearoa. Specifically, they discuss what it is that prevents Pākehā from upholding Te Tiriti in the health system.

We as Pākehā/Palangi people can be fragile to criticism. This may be due to experiencing our dominant culture as always being right or inherently superior. For most Pākehā/Palangi we haven't had to think of our ethnicity, particularly because most of our leaders and public personalities (prime ministers, doctors, teachers, actors) are predominantly white, and also because "European" and whiteness is viewed as status quo while everything that deviates from that is often named or othered. (Crawford et. al., 2022, p. 2)

### **Wāhine Māori and Intersectionality**

A prominent theme that emerged from the writings of Mikaere (1999), Gemmell (2013) and Pihama (2020) is that of intersectionality. They propose that wahine Māori are connected across spaces and therefore cannot be limited to the binary roles that exist in “dominant colonial gender ideologies” (Pihama, 2020, p. 365). Wāhine Māori occupy a range of roles and positions through tribal affiliations, social class, sexual identity and many other areas. This speaks to the complex positions that wāhine Māori hold in their communities.

Pihama (2020) and Gemmell’s (2013) use of collecting Māori wāhine ‘voice’ is presented as a basis from which to elicit qualitative data. These reflections showcase the “inherent strength and status of Māori women” (Pihama, 2020, p.361), and recognises the offerings that they make to “the regeneration, revitalisation and resurgence of all aspects of self-determination for Māori” (Pihama, 2020, p.361).

Tomlinson-Jahnke (1996) further explores the intersectionality associated with wāhine Māori by exploring the “multiple tensions that underpin the experiences of the women as they contest, create and capture space for mana wāhine Māori in the education workplace” (p. iii). The complex and diverse nature of wāhine and how they interact with their own identity, environment, communities, familial relationships, values and beliefs means that the space that they inhabit is key to understanding their own identity.

## **Pathways to leadership in Secondary Education**

A key consideration of this thesis is identifying the access that wāhine Māori have to gaining formal leadership positions within English-medium secondary schools. For this research, a senior leadership position means the formal appointment to one of the following roles:

- Principal
- Deputy Principal
- Assistant principal.

There are two types of ways in which these appointments can be made; one is internal and the other is external. An internal appointment is one in which a person has gained the position through working within the school. An external appointment is one in which a person has gained the position from outside of the school.

An English-medium school is one in which no students are taught the curriculum in Māori for at least 51 percent of the time.

The appointment of an individual to the position of Principal has been at the sole discretion of the schools Board of Trustees which were implemented in 1989 through the Tomorrows Schools reforms. At this time, there are no set national criteria that were required to become a principal of a school in Aotearoa other than to have a current teacher registration (Wylie, 2020). The intention of this was to allow “for more parental and community involvement” (Lange, 1988 p. 1), this can be viewed as idealistic in believing that it would empower communities. In fact, the implementation of the Tomorrows School policy created a neo-liberal competitive market, that saw students and communities become ‘consumers’ that determined the market based on their choice of school. Therefore, Boards of Trustees would be influenced to select principals for their schools based on the traditional gender framing of the principal's role as masculine (Wylie, 2020) with consideration to building their school to be perceived by the community as the best educational institution for students. Because of the neo-liberal model that was developed, schools were now seen as a commodity. The community and public perception would now dictate which school a family would send their children too. Parents were now able to by-pass their local secondary school

and send their child across town to a school that they perceived would better meet their needs. This is important as it would now be a deliberation that would influence the decisions of a Board in appointing a principal. It allows for bias and blatant racism to be a consideration, not only in the appointment process but also in governance decision making.

Deputy Principal and Assistant Principal positions are appointed at the discretion of the school's principal in order to "select applicants who would fit their schools culture and add to the range of skills on staff" (Education Gazette, 1999, p. 1). It is usual practice for a senior leader to be appointed once they have spent sufficient time in a middle leadership position. These are typically positions of responsibility within their curriculum area, e.g., head of department/leader of learning, or within a pastoral role, e.g., dean or head of house.

The New Zealand Teaching Council defines leadership as encompassing positional and non-positional leadership roles (Education Council, 2018). This allows for the development of a person's skill set irrespective of their formal roles within the school. It further elaborates that leadership in Aotearoa is essentially "influencing others to act, think, or feel in ways that advance the values, vision and goals of the organisation, and the learning and flourishing of each of its learners" (Education Council Aotearoa 2018, p.6).

It is acknowledged by the Ministry of Education (2020) that to be an educational leader in Aotearoa New Zealand, a person is required to meet the "demanding, complex and critical" (p.1) needs of a community and its students. What the Ministry of Education fails to do is provide clear and detailed steps and professional learning that supports this to happen for wāhine Māori.

The Ministry for Women's Affairs' primary function is to improve "the lives of wahine women and kotiro girls" (Ministry for Women's Affairs, 2022). In their 2012 statement of strategic intention, it was identified that more women in leadership was one of the three key outcome statements. It is here that it states the importance of women's leadership in presenting diversity of thought, better organisational performance, leveraging of human capital and representation of women, child and

family issues. This priority has been a constant through the different iterations of the policy.

### **Māori in Educational Leadership positions**

In a return to the context within which I work and in which this research is situated, I am confronted by the lack of representation of Māori in senior teaching and leadership positions in the secondary school education sector.

This is highlighted within a study of the tertiary sector by McAlister et al. (2019) who found that Māori academic staff make up less than 5% of the staff across 8 of New Zealand's English-medium universities. The majority of Māori academic staff are employed as lecturers /tutors or other academic staff or assistants. Senior positions are more likely to be held by Pākehā or Tauwiwi. McAlister et.al (2019) also discuss the difficulties in obtaining clear data due to the recording practices of universities. That this data is not collected or disaggregated suggests that while Universities may have well-intentioned and well-meaning policies that promote Te Tiriti partnership, there is a disconnection with the realities of what is happening within the hiring and administration practices of the institutions.

This article has shown quantitative data that presents a “severe under-representation of Indigenous” (McAlister et.al, 2019, p. 239) academics that is evident not only in Aotearoa but across other Indigenous populations in other Western, developed countries.

### **Wāhine Māori in Educational Leadership**

The positionality of being Māori and a wāhine does matter in educational leadership. Fitzgerald's (2006) study offers her understanding of the difficulties of being an Indigenous woman in educational leadership settings. While she freely admits the tensions she experiences as a “Pākehā (white) academic from Ireland” (p. 207), researching and reporting on the experiences of wāhine Māori in educational leadership contexts, Fitzgerald's work is shaped and led by the participants “positions and voice” (p. 207). The dual challenge of being a wāhine and Māori in leadership positions in a secondary school, is described by Fitzgerald (2006) as having three layers. The first is being a woman in a typically patriarchal space, the second is the

fact of being Māori in a typically Pākehā (white) space, and thirdly of being judged by all males, white males, and white women. I would propose that there would be a fourth layer that is not mentioned specifically here. That of being accountable to their own Māori communities.

Fitzgerald (2006) discussed the strong feelings of responsibility and accountability that wāhine Māori have in regard to their educational leadership positions with deference to their own Māori communities.

If you're not an Indigenous person, you go to work and you go home and that's fine. But with us, you go to work, what we do at work - especially if you work in like a place, organisation involved with Indigenous issues, you know - what we do here impacts on a community, and a community then feel they have a right to be involved, and rightly so, in a lot of issues. Like we're doing things that - and part of the whole thing is, you know, we're benefiting the community. We should be willing to hear what they're saying and doing. So we're doing a whole lot. (Fitzgerald, 2006, p.209)

Their strong connections and relationships with these communities means that each is “unable to abandon myself and those who have come before me(sic)” (p. 2011). This means that they are inherently and unavoidably linked to their identity as wāhine, as Māori and as leaders and to the communities that they are serving.

As wāhine Māori are so connected to their identity as wāhine and as Māori it is important to consider the concept of ‘othering’ and the impact that this has had on them through the dominant discourses. Edward Said’s definition of ‘Othering’ includes the way in which members of a dominant social group distance themselves or assert power over another social group through constructing identity as being different or ‘other’ to them (Moosavinia et al. 2011). I argue that for wāhine Māori this is evident not only in their being wāhine in a strongly patriarchal arena, but also as Māori in a non-Māori (white) space. Moosavinia et al. (2011) further state that this concept is used to further confirm the “European identity and culture as superior to all other cultures and peoples” p. 105.

Milliken et al (1996) also found that strong prejudice is more likely when differences are more visible. For example, the greater the noticeable difference in skin colour and in gender representation, the more expected it is that there will be instances of racism and sexism.

McAlister et al. (2019) provided statistical evidence in her study that while Māori are severely under-represented in leadership positions in the eight English-medium universities in Aotearoa, wāhine Māori were further marginalised. A contrary position that could be taken to the lack of wāhine Māori in leadership is simply fixed by increasing the recruitment of Māori wāhine. McAlister et al (2019) have provided decolonisation as a method to address more than the “cosmetic shift in managerial practices” (McAlister et.al, 2019, p. 244) that is needed to address the inequities identified in their study. They suggest a structural commitment to recognising the settler-colonial foundations of the institutions and to directly address the inequalities at the core of the institution. This requires a commitment to further explore the narratives that exist in these educational institutes that promote dominant Pākehā identities and histories and to identify those narratives that diminish Māori identity and histories.

Taukamo (2011) asserts that the “complexities and contradictions that Māori women face are inextricably linked to ethnicity, interrelationship of the individual and their environment” (p. 26)

### **Chapter Summary**

The key themes that have emerged from the literature as it relates to identifying the current narratives that hinder and support wāhine Māori in educational leadership roles in secondary schools are:

- ◇ The invisibilising of wāhine Māori by Western Eurocentric and Christian ideologies has been a deliberate process of subjugation and oppression.
- ◇ Wāhine Māori drivers and approaches to leadership are different to those of Māori men and non-Māori men and women.

- ◇ Wāhine Māori identity and values weave together to inform the leadership styles and approaches that they take on any given situation.
- ◇ There is a lack of targeted research by wāhine Māori about wāhine Māori experiences in educational leadership.
- ◇ The roles that wāhine Māori hold in their communities is complex. They occupy a range of roles and positions through tribal affiliations, social class, sexual identity and many other areas.
- ◇ Access and pathways to educational leadership positions are not designed for wāhine Māori, rather they privilege those people that meet the stereotypical ideals of leadership, white males.
- ◇ Wāhine Māori are more likely to take on the additional emotional labour of being accountable to the communities that they serve in their leadership styles.
- ◇ The likelihood of wāhine Māori to experience racism and sexism is high. This is due to the noticeable differences that wāhine Māori have in their approach, identity and expression of leadership through a Māori lens.

The oppression and silencing of wāhine Māori continues to be an accepted norm within Aotearoa. While education has been a successful tool of the coloniser to embed Western ideologies into the Indigenous culture, Gemmell (2013) observes that “if education can be used as a tool to assimilate us, why can’t it be a tool to free us?” (p.77).

As a wāhine Māori educational leader, I am conscious of the imperative to do better for those that are working within this system. Changing the oppressive discourses and bringing clarity to the narratives that will uphold te mana o te wahine Māori, and in so doing bring about transformative change.

The next chapter will present information gathered from tāngata uiui and provide for an understanding of the current experiences of wāhine Māori.

## CHAPTER FOUR

### PARTICIPANT INTERVIEWS

“Anō ko te marama kua ngaro, kua ara anō”

Just like the moon that disappears and rises again

Mead & Grove (2001)

As this whakataukī discusses the moon disappearing in the sky, it signals that the moon will once again rise. I liken this whakataukī to the adversity that has faced wāhine Māori since the arrival of the colonial settlers to Aotearoa. And so, we are at a point for reclamation, revitalisation and the restoring of mana wāhine. Like the moon - we will rise again.

#### Chapter Introduction

This chapter will introduce the four tāngata uiui (interview participants) that graciously agreed to meet with me and share their leadership journeys in English-medium secondary schools. I met with and interviewed each of the tāngata during their end of year summer holidays. This was a deliberate decision to allow the time and space for them to be able to reflect on their leadership journey without the need for time constraints that they would feel during normal term time. Each tāngata uiui is introduced through a short pūrākau and the key themes that came from their interview are discussed individually.

Throughout the semi-structured interviews, it was important for me to keep my overarching thesis questions at the forefront of my mind to support the development of the conversation and explore more thoroughly their experiences.

#### Question One

What are the current narratives that hinder and support wāhine Māori in educational leadership roles in secondary schools?

The purpose of this question was to identify the current narratives that have resulted in low numbers of wāhine Māori representation in educational leadership roles across English-medium secondary schools in Aotearoa.

#### Question Two

How can these narratives be changed to support additional wāhine Māori to take up these leadership roles?

The purpose of this question was to seek to understand areas that supported these wāhine Māori into senior leadership positions and to identify how these could support other wāhine Māori at the beginning of their journeys.

#### **Nga Tāngata Uiui**

Using pūrākau methodology is more than just wanting to tell the stories of the wāhine that were interviewed, but to “engage in a culturally responsive narrative approach to kaupapa Māori research” (Lee, 2009. P. 96). The lived realities of all four wāhine interviewed for this research are different and reflect the social and cultural conditions of their life’s journey and interactions with the New Zealand education system. These wāhine challenge the dominant discourses and bring to the surface what it is to be staunchly Māori and to confront and provoke systems that were not built for or with Māori. This research does not explore the colonial foundation of the New Zealand education system but seeks to understand and investigate four wāhine Māori leadership journeys and the narratives that supported and/or challenged them.

The chapter contains four short pūrākau that provide insight into the personal experiences and characteristics of ngā tāngata uiui. I have found that throughout the process of the semi-structured interviews I was able to get a sense of the personal joy and challenges that educational leadership has provided these wāhine and shaped them into who they are today. Yet, like Taylor (1994) it was found that the transcription of the interviews lacked the depth and colour that is added through unconscious personal nuances such as body language, intonation, pauses and cadences that are used unconsciously. And so, I have used individual pūrākau to provide context to ngā

tāngata uiui and also to honour the gifting of their personal experiences as a koha for those wāhine Māori who are yet to forge their way in educational leadership spaces.

As I live next to and connect to one of our tupuna kuia, Ohinemataroa, I have used the analogy of the varying aspects of her nature. The ways in which the awa has moved through not only the geological landscape but also the metaphysical and chronological landscape of Māori is our connection to Te Taiao.

### **Waiaaria**

We meet at her home in the kitchen, the kettle is put on and we sit at the table discussing the latest news of the rohe. There have been a number of tangihanga and so it is right that we share our experiences of those that have recently passed and the feelings of pouritanga and loneliness that come with the passing of whānau members.

The word Waiaaria speaks of the calm still sections of the water within an awa (river). Those areas of the river that are deep, dark and hold the secrets of the awa. The best places to jump off trees, but also the calm sections that hold space for you to just be yourself. These are the ahuatanga (characteristics) of this wahine. She sits with her cuppa tea and as I look around her, I see photos on the walls of the lounge. There are her tupuna kuia and koroua, alongside pictures of her parents, children and mokopuna. Throughout the interview she gestures to pictures of her koroua and her parents. Many of them are referred to throughout the interview;

and I would say to my Koroua over here, Oh, Grandpa, I don't know if I'm doing it right, Grandpa, but oh, nah, gees maybe not, but Jesus give me a sign, you know, like fall off the mantel piece if you want.

While they may have passed on from the physical world, they are very much evident in Waiaaria's thinking and reflections.

Waiaaria's journey has been a long one. With over 50 years of experience as an educator, and at least 35 of those with formalised leadership positions, she has been at the forefront of many aspects of reclamation and revitalisation of Māori language, culture and identity. Underneath her calm and humble manner, it soon becomes

apparent that there is an underpinning strength, resilience and steeliness that has sustained her through her many campaigns within the education system.

### **Identity**

Waiaria credits her whānau, hapū and iwi as creating and moulding her to be the wahine that she is today. When asked about iwi connections, she is clear that for her, there is only one Iwi that she belongs to and she is tūturu to that one only. This is what has shaped her strong sense of self. Whilst she has lived much of her adult life away from her whenua taketake, such is the strength of her connection to her whakapapa that it guides and informs much of the decision-making that she has had to do in her leadership positions. Her early years living in the bosom of her rural homeland and being raised by her community are easily remembered and it is easy to see the impact that has had on her life's journey.

I think that was their way of watching our upbringing. This was our mum's family, so that's how they did it for our mum, they just wrapped around us in those different ways. And so, when our uncle came to check our reports, our other Uncle from Dad's side would come too.

Education was seen as an imperative. Waiaria speaks of the way in which raising children was a collective responsibility. It was important that, as children, they learn about tikanga and Te Reo. But it was also impressed upon them their parents desire that they learn to access the tools and language of the Pākehā. "Even now I talk about making people understand our tikanga, it's about that before moving onto the next step."

### **Leadership**

As a result of being raised by her community and then setting out into a Eurocentric educational space, as a younger teacher, Waiaria spoke of the time when she was discussing leadership with other colleagues. She recalls her assumption that Māori were born into leadership and that it was within all Māori to be leaders. It was here that she realised that her view of Māori and leadership was not widely accepted by

non-Māori. “I thought I was born to leadership, and it was seen as like a whakahīhī statement and it wasn't Māori that became upset by it, it was the Pākehā.”

As she moved more and more into leadership roles, these were not choices that Waiaria often made for herself. Rather, she was fulfilling a need in her community. She enjoyed her time with the students and being focused on their development and growth. “I didn't really have a desire to be in leadership at all. I wanted to be a teacher and that, to me, leadership and office stuff wasn't part of being a teacher for me.” And again, “so, it was my kaupapa for going, to me it wasn't about the position as principal, it was about giving back to my people.”

But circumstances continued to arise where she was called into leadership spaces. Not because she wanted the title or the responsibility, but because there was a need within the Māori community at that time. A conversation with another teacher in the community in the early 1980's shortly after the beginning of the kohanga reo movement, prompted Waiaria to then instigate the formation of the towns first reo rua class to cater for those kohanga students. It was then that she was questioned about her ability to fulfil leadership roles as she had not had formal training for leadership.

I talked about the formal leadership, because we didn't have that, a lot of it's been going on, but it's just been, "ah, nah, it's all right, we'll just do it," to us, it's just part of us and what we do.

She also identified the support of previous principals who had deliberately supported her into leadership roles at times without her realising that that was what was happening. “So, you know, he'd feed you, feed you, feed you and, ah, unbeknown to us that was all part of his training ground.”

Waiaria's sense of responsibility to the Māori community to grow leadership in others is what differentiates her from her colleagues. She worked within her school to identify, foster and always challenge young Māori teachers to take up leadership roles and she supports them to do so in a variety of ways. “But she's another one that hasn't realised that she's got the potential of great leadership, outstanding leadership. She's Tamariki-based and by crikey, she's got it.”

## **Challenges and Barriers**

Waiaaria identified many challenges arising from being a Māori teacher in an English-medium school. She says that Māori teachers' roles are extended, because you are Māori. There is an expectation that all Māori students at the school are your responsibility, because you are Māori. "Big job there at x school, was that as the Head of Māori you didn't just look after the students in your department, your responsibility was to every Māori student in that school."

The biggest challenge that Waiaaria spoke about throughout her time as a senior leader and principal was that of working with her own teaching colleagues and with other principals who were not open to learning or understanding a Māori world view. Often their resistance to initiatives and the struggles that they might have in understanding tikanga and Te Ao Māori, is another frustrating aspect of the job. This notwithstanding, she is constantly upbeat when discussing it, finding the strategies to continually keep moving, albeit incrementally. "You build your team, and then you got to push it out and find the strength that they have, because I think teacher's like being acknowledged for having strengths." And again, "you get a sense so, picking your team and I guess picking your battle mates too."

## **Supports**

The value that was placed on education in her early years saw Waiaaria take time out from teaching to return to university to gain additional tohu and knowledge to be able to serve her community better. "I think that the need for all teachers to have an applied sabbatical, after so many years of teaching, you've just got to do it." Additional qualifications were recognised by Waiaaria as necessary in order to support the advancement of Te Reo in her community, "so, I went back to, again, on the journey I decided to go back to Waikato and do the bi-lingual education diploma papers."

Waiaaria cites the additional support of community groups such as Māori Women's Welfare league, kaumatua and kuia of the hapū and iwi of the school and the active Māori communities as key advocates for the campaigns that she had within English-medium schools that she worked in over the years. One koroua in particular was

pivotal in supporting the towns first reo rua unit that they established in the 1980's. Her understanding of tikanga and making sure hui were held to gather the feelings of those in the community ensured that the views of mana whenua were represented in the school.

### **Wāhine Māori Leadership**

Waiaaria discussed how she believes that wāhine Māori do lead differently to tāne Māori. It is in the different experiences that wāhine have and share that makes them unique. They are leading through the different roles that they have within their communities, as a Māmā, as a wife, as a daughter, as a mokopuna. All these roles come together to awhi and support the tamariki that are in schools. And these are led through the tikanga that wāhine Māori have. “Yes, as Wahine Māori, in here somewhere, the experiences and the differences as Wahine Māori that all these environments, identities, beliefs, and that's my big picture about the tikanga and who we are.”

In Waiaaria's interview she spoke of the complexities and intersections that happen specifically for wāhine Māori because of the different roles that they take on.

I guess it goes back to who you are and the kind of person you are, the diversity is inside these interactions. You create the complexities inside like I'm not saying challenges can be created, it (is) created when this identity, environment community, familial relationships, values and beliefs all come together.

### **Waikorio**

Waikorio is the name given to the fast-moving currents that flow in awa (rivers). It describes that way that water moves, at times it is a torrent that picks up everything in its pathway cascading over boulders and barriers. At other times Waikorio can be used to describe the calm but swift moving nature of an awa before it gives way to a thunderous waterfall. And always it is moving, adapting and adjusting itself to the riverbed.

Waikorio is the name that I would provide my next tangata uiui. She is an absolute force to be reckoned with. Understanding the nature of the educational system, she has moved with the times by continually learning and upskilling in order to achieve success for Māori in the schools that she has worked in. After over 40 years in education, she is a powerhouse of energy with a strong moral imperative that drives her to bring about transformational change through her leadership. Ahakoa ngā piki me ngā heke! Like the river flowing - always picking up and moving people along in the journey. Supporting and leading are reciprocal roles in her understanding of leadership.

You want others to be inspired with what you're doing and see that, you know, that they can go away and do it, you know, because the biggest thing is that you see staff in your school go onto do things much better than what you've done and that's what you hope to do.

We sit at her dining room table, and looking around her home, everything has a place. There are unique features in her whare, the antiques that display an amazing sense of style, alongside the artworks on the walls that reflect her passion for Nga Toi Māori – as well as the artistic renditions of her mokopuna.

Whānau are obvious drivers of her passion for education. But in her retelling of her education as a student, she reflects upon the painful memories of being marginalised and diminished as a Māori student. She holds on to these to ensure that she provides different experiences for Māori students today. This is what continually moves her to be adaptable, flexible, challenge dominant narratives and always holding onto what is tika and pono.

## **Identity**

Waikorio credits her faith and her mother and grandmothers for instilling in her a strong sense of responsibility for the wellbeing of her whānau and hapū and the wider community. It connects to the mahi that she has done as a teacher, senior leader and principal in secondary school. She speaks of her role models as “amazing women, they could juggle so many balls in the air” and adds that they also were strong believers in upholding Te Reo and Tikanga.

Being Māori in educational spaces has provided Waikorio with many challenges at times. She speaks of her connection to a Te Ao Māori world view as often causing dissonance for her in leadership spaces where she has had to work hard to align Te Ao Māori with English-medium secondary schools' philosophy.

You've got to know and be strong about the values that you hold and also, clear about the purpose, the moral purpose of why you are there, what's driving this, and trying to, you're not there to please everybody.

## **Leadership**

The leadership journey for Waikorio was not one that she specifically set out to achieve. It was through the support of those around her that she realised that she had leadership potential. "I attribute my leadership positions I got to him, because he mentored me."

You know, and every week he would meet with us and he'd walk us through different aspects of the job. So, that was fantastic and then he came back from a conference in Wellington, and he said, "There's a leadership position in 'x' High School, you need to apply for that and go for it." And I said, "I don't want to go to there."

Adding to this were her own experiences of education where she remembers how often she was undermined and marginalised as a Māori student. The lack of Māori educational leaders as role models also drove her to model and provide opportunities for those other Māori students that she worked with over the years.

I'd had a terrible experience there, I wasn't an engaged student until Year 11 and that was because of the teachers who were in front of me, that was because of the principal we had. So, I had some key drivers in motivating me to come back into the school and plus I never, ever, well we never, ever got affirmed really, that we could do great things when we were at school.

Waikorio acknowledged that the weight of leadership sits differently for her in that as a member of the Māori community you are always in the spotlight and being held accountable by those in the community that you serve. "Once a leader, it doesn't finish once you leave the office, and you're always mindful of that, you know, even when you go out in the community people are in your ear the whole time."

## Challenges and Barriers

### APPOINTMENT PROCESSES

The experiences of Waikorio reflect the lack of Māori on Boards of Trustees. She shared many examples of turning up to be interviewed for leadership positions and the entire Board is comprised of Pākehā males. “There was always something in my mind though when I walked into a room is, I'm Māori and they're Pakeha, you know?”

“As I went in, I sat down and the interview started at four o'clock, the clock ticked over to the four o'clock, there were nine men sitting in front of me all pakeha,”

She describes the ways in which the ethnic and gender composition of Boards of Trustees can discriminate against wāhine Māori selection for principal positions. She attributes this to Boards of Trustees being more likely to hire people that look and think like them.

Because as soon as you walk into that room, and I've seen it, I've seen it happen with our mates, as soon as you walk into that room, if you're not what they envisage to be the leader that they want leading the school, that their kids are in, they don't hear anything that you're saying.

### RACISM

There were many instances of racism that were discussed by Waikorio when she talked about what it was like being a wāhine Māori educational leader. One that particularly stood out for her was an affluent Pākehā mother of a student in a school where Waikorio was the principal. She describes the relentlessness of the mother's complaints to the school about anything Māori that was introduced and more specifically Waikorio's leadership of the school. This would include personal attacks about the clothing that Waikorio wore. At that time Waikorio reached out to a mentor for support, and he (white, male) attended a meeting with the mother and then provided the following feedback to Waikorio.

But he was in Wellington, so he flew up, he flew up from Wellington and went to the meeting for me and when he came back, and it was all sorted, because she didn't have anything to stand on, like our academic results were excellent everything was fine, she just didn't like me.

He said, "You know what the problem is?"  
And I said, "Yeah,"  
he said, "What?"  
and I said, "I'm Māori,"  
and he said, "You've got it, that's all you need to remember when dealing with her."

From her earliest days of leadership in English-medium education spaces Waikorio has always recognised being Māori as being a 'double-edged sword'.

"Being Māori can be a positive and a negative, whatever side you're on."

### SEXISM

At a time when males were more likely to hold leadership positions, Waikorio found ways to confront the dominant gender discourses surrounding leadership. "I feel that this is a barrier to me doing my job properly and I feel that I'm being penalised, (1) Because I'm a woman in this school and (2) Because I'm Māori."

She also explains the possible lack of wāhine Māori leadership role models through the overloading of cultural work that is place on wāhine Māori.

What I put it down to often in schools, Māori women in positions of responsibility just get burnt out because everything goes to them and they become the voice for the Māori and they have to fix all the Māori issues

### STAFF

As a transformative leader, Waikorio talked about the ways in which non-Māori staff's lack of understanding of Te Ao Māori and the whakapapa of the education system leads to conflict with and among staff. She gave an example of a Māori presenter who was invited to come and speak to the whole staff. "Just you know how rude and disrespectful some of the staff were when he was presenting, like going to sleep, you know, in front of him with their newspaper over their heads while he was talking."

### Strategic

During the interview, I was able to get a very strong sense of the way that Waikorio has had to operate within a Eurocentric system to bring about transformative change. It reminded me of the whakataukī "there is more than one way to skin a cat!" Waikorio

has understood the rules of the system and works within those rules and uses the system to bring about change. “Because you've got to be able to play the game in a mainstream environment to a point, because you have to bring them on.”

An example of this was bringing her husband (a lawyer) to a meeting with a principal to discuss an issue around imbalance of workloads between male and herself as a female staff member. Waikorio collected comparative data and other evidence to back up the concern that she raised. That was a very strategic move.

Yes, I had evidence, because then you can talk to the data plus for the ones who didn't have Form Classes, what I saw and didn't see them doing, so that's how I approached it. So, it wasn't, they couldn't attack me personally I'm basing this on evidence. So, if I'm doing all these things in this way, and they're doing that, then why?

Waikorio also described her own robust understanding of change management theory as well as all the government policy and legislation that she uses when leading change within a school. “So, it's all about relationship, building that trust, having the vision, being strategic and having a strategy is really important too.”

A strategy that Waikorio has used to positive effect, involves preparation. Being a wahine Māori has taught her to use all her skills as a researcher to investigate any issue and to be prepared for anything to happen.

### **Supports**

Waikorio is clear about the whānau and community structures and networks that have supported her throughout her 40 plus years of teaching and educational leadership. The relationships that she has fostered and grown over the years have been the cornerstone of her leadership.

### **Wāhine Māori Leadership**

Waikorio is clear that wāhine Māori leadership is different to any other kind of leadership. From her own experiences she speaks of being led by a moral purpose when moving into leadership roles. “I'm not just going to go there for the title. I need to know that I can go into that school, and I can make a difference.”

Being a leader for her is also about making a difference for a community and more specifically, for Māori. She talked about the responsibility that she had to her Māori community and to grow leadership in others.

Māori students, in particular, can say that in their educational system, journey, they did succeed as Māori, that they didn't have to leave that at the gate, that their cultural identity and language were valued, and that what they brought into the school environment was of value.

### **Impacts of colonisation - Kaupapa**

Waikorio also acknowledges the difficulties that wāhine Māori have experienced as a direct result of the impacts of colonisation.

There are multiple tensions going on the whole time and I think it's because we can walk in those two worlds, a lot of people can't, you know, and so that creates a tension straight away because they don't get what a Māori world view is or why it's important that we do these things.

She does hold hope for change and reflects upon the possibilities and opportunities that current wāhine Māori leaders have, to bring about transformational change in the education landscape.

But, I think the world's our oyster at the moment, in terms of the educational leadership environment, especially with the local curriculum coming in, with the Te Tiriti obligations, what that's going to look like I think there's great opportunities, but I think whatever programme is put in place it needs to be a programme where Māori leaders can walk out of there confident, who they are, what their moral purpose is.

### **Waiāwhio**

Waiāwhio describes those places in an awa where the water is swirling and moving in circular patterns, places that are often in direct opposition to the general flow of the awa. At times the Waiāwhio may be small whirlpools of water within the river and at other times it is a massive circular current that pulls in debris and flings it out again, changing its trajectory. Whatever size it may be, a Waiāwhio is constantly agitating, disrupting and swirling against the current.

I have chosen this name for my next tangata uiui due to the unrelenting nature of her fight to reclaim space for Māori within the education system. When we meet, she is preparing herself for another school year. I liken it to her putting on her battle armour. Whilst she understands the system and how best to work within it, she speaks constantly of the need to find ways to de-colonise the system. Her eyes light up and dance, and her hands gesture and her speech quickens when she discusses the ways that her whānau and Te Ao Māori strengthens her. Her connections to her hapū are at the forefront of her identity. Te Reo me ōna tikanga are paramount in the way she operates. “And my definition of whanau is, yes, it's my immediate [whanau] but when I talk about whānau, I'm thinking in terms of my hapū and iwi and the connections I have with different people as also causing reflections of whanau for me.”

The conflict that this causes in an English-medium school is evident in the ways that she slows her kōrero, taking time, to be deliberate when naming her lived reality and what it is like to be a Māori activist in a white space. She pauses at times in our interview and asks me to clarify a question or a statement. Careful. Cautious. Strategic.

### **Identity**

Waiāwhio speaks of the values base of her leadership which comes from her deep connection to her identity as a member of her hapū and iwi. Whilst these obviously represent her connection to Ngai Māori, she first and foremost draws her identity from who she is as a member of her whānau and her hapū. “I'm driven by how much I love my whanau and what they mean to me... and in terms of my hapū - I have three strong connects (identifies two hapū and one iwi connection)”.

The relationship that Waiāwhio speaks of provides her shelter throughout many of the difficult times that she has experienced as a senior leader in an English-medium school where she has been for twelve years. “It's a sense of belonging to something bigger and no matter what happens out there in the world, when you go home, they think that you're the best thing in the world. It don't matter.”

Whilst she did not grow up as a child on her tribal homelands, such is the connection that her parents instilled in her that she recognises the inherent strengths that come

from being Māori. These inform her Te Ao Māori worldview and her strong belief that Māori have the answers to Māori issues.

When I look at what our own iwi are doing, I don't know why we need to be looking at someone else? We could be doing that ourselves. Māori have the answer. Our business plans, our young ones who are already doing it, living out of Māori values and succeeding doing it. So why do we have to look at everyone else?

### **Leadership**

When you have such a clear view of what it is to be a Māori leader, who leads from a Māori value base, it is no surprise to hear Waiāwhio say that she has constantly been at odds with the accepted leadership practices in the Eurocentric education system. Her ability to be able to recognise the inherent racial bias with the education system and its' prejudicial processes and structures has caused Waiāwhio to draw upon her identity to find ways that work to transform the system that she is in.

Cause no one wants to change the system. It's NEVER the system, it's NEVER the teachers. And even beyond the systems, it's the sucky systems that are there. NEVER about that. It's the kids. And then these barriers were, probably my own barriers. So, what the kids were fending off, I would have been fending off too. Because I would go into my spaces as this package. And this package is who I am as a Māori woman.

Finding ways to indigenise the educational spaces in recognition of the work that has been done by those wahine Māori before her and for those that will come after. Waiāwhio constantly sees Te Ao Māori as the perfect training ground for wāhine to be leaders.

Everyone's a leader, but our world operates in terms of rich leadership opportunities because of the world and the spaces we find ourselves in. Having to forge new pathways for ourselves. Or reinforce the steps that others have laid before us, so it takes a certain something. Te Reo Māori, Te Reo me ōna tikanga.

## **Strategic - Whānau**

When discussing aspects of what it is to be a leader and sharing the values base that she leads from, Waiāwhio reflects on what it is to be grounded in Te Ao Māori values of tikanga and kawa. The foundation of her leadership is centered on the importance of ensuring that she is always following and upholding tikanga. She is strategic about how she uses school policy and processes in order to hold schools accountable for how they are enacting Te Tiriti o Waitangi.

I want to say the lip service for taking care of Māori. ERO are saying it. MOE are saying it. It's everywhere. People think it's ok and that it's done. It is never done! People say, yeah yeah we've done that. Actually, If I triangulate that data - you are not doing it.

And so, you're looking at systemic change. And so, I don't get it. It's identified in policy already. Identified in our founding document. That's not going away. The ministry is telling us, ERO is telling us. So why aren't we telling ourselves?

Waiāwhio is strategic in ensuring that she is using all the tools that are available to her to ensure more equitable outcomes for Māori students, whānau, hapū and iwi. Those policies and documents that are about enacting Te Tiriti o Waitangi are used by Waiāwhio to support transformative leadership. And it is her very clear sense of responsibility to her community that drives this style of leadership. “You belong to something bigger, and it connects to Te Ao Māori and that wairua side. And that’s what you bring through. And that's essentially our core difference. No wonder they don't want that.”

Her view of the education system is that there is a game at play. The rules of the game have been written by and for Pākehā in order to maintain Pākehā privilege and power. It is evident that Waiāwhio is aware of the rules, but that she is working to change the rules for Māori to also benefit from the system. “At what stage does it get to be, here's the game, everyone has the same rules, go for it?”

She expresses her frustration here:

So, it goes back to me in that thing about: dead against that 'living in two worlds' I think that whole thing is just shit. Why does it have to be two worlds? At what stage am I just living in the world as who I am and that's actually enough. **I know it to be.** When does that happen and how do you go about doing that?

### **Challenges and barriers**

The challenges and barriers that Waiāwhio addresses in her interview are numerous. For the purpose of this research, I have broken them into subsections in preparation for discussion in my next chapter.

#### APPOINTMENT PROCESSES

As a wahine Māori, Waiāwhio has often struggled against the systems of appointment in English-medium educational spaces. The 'usual' pathway into leadership positions, is one that follows a set path.

Because I think that there is an unwritten code about how you can get into senior roles. You know you have to be the 'classroom teacher' then the 'head of department' and then go off and be this curriculum leader and do that, then be an AP and lead all these initiatives and then you're safe enough to be in this role and be selected.

For Waiāwhio this was difficult as she did not meet these criteria in terms of working through the designated pathway to leadership. Doing so would have required her to have had a specific desire to 'be' a leader and have a set plan of working through those formalised leadership spaces. She recognises that the leadership pathway was not something that she aspired to. Instead, she aspired to support and develop spaces for Māori students to feel success. And that required her to step into leadership. "So, I came with a set of skills. But what I noticed as a barrier here is that people won't acknowledge those skills unless they have a title next to them."

#### TOO MĀORI

When applying for educational leadership positions, Waiāwhio has faced times where she has been an unsuccessful applicant. Upon reflection, Waiāwhio shares her thinking around what it is to be "too Māori":

I think the barriers for women - there are heaps of women in teaching - and I know if a male comes along, he will get the position long before me. Inevitably, the jobs I've lost have been to white males.

But I also think, hand on heart, that there were times I didn't get the job because I was Māori. Not even the fact that I was female, I think it might have had something to do with it. But because I was too Māori for the roles I went for.

Waiāwhio's experiences of being Māori in an English-medium secondary school have reflected the difficulty of being the one-stop-shop of all things Māori. When she was a teacher and senior leader, she carried more than the usual expectations of working to manage and resolve behavioural issues amongst Māori students. There was an additional layer that was afforded to her as a Māori teacher. The school was able to abdicate any responsibility for issues that were seen and viewed as a "Māori" issue.

And looking back, I probably got burnt out. Every time somebody played up in the school, from year 9 - 13 they got me out of the class. Cause I was the only one that could get the student to do anything. Because they were Māori.

And they would send me into the homes, they would send me to talk to the parents. I was like this one stop shop for everything Māori. And yet at the same time, they didn't want to really be with who we were as Māori. You know they didn't want to give anything; they were not even good enough to be tokenistic about what they wanted from us.

At the very heart of all this were the needs of Māori students, whānau and hapū. Those needs central to her moral imperative to continue to work to for change. Waiāwhio spoke to difficulties she faced when it was time for Kapa Haka or things Māori that the students wanted to engage with.

It was all take, and no give. And it was always the negative stuff. And you know, even things like Kapa Haka - you had to blimmin negotiate that. You know you had to curry favour with them so that the kids could even have their Kapa Haka. So, the barriers were huge, and it was a difficult time.

So, while she speaks of the times that the school would celebrate having a Kapa Haka group or holding a school pōhiri for important guests, she also recognises the limitations of what the school will 'allow' in terms of being Māori. Waiāwhio described times and spaces where Māori culture was rolled out and then put away. These have been barriers that she has worked to dismantle in the schools that she has worked in.

So, identifying the barriers is one thing, and knowing that there is an experience of them. But the next part of the journey is how do we address them and what do we do, as a collective, to do it and how do you give back to each other to make sure that we get to step into any space we want because we have the abilities and experiences that are recognised and acknowledged?

These experiences of being 'too Māori' in English-medium spaces can be summarised by Waiāwhio's short statement about how she had to be at times in order to survive. "For myself, I know exactly what it means to hang up my identity and pick it back up on the way out."

#### WHAT HAPPENS WHEN YOU ARE SUCCESSFUL AS MAORI

During our interview, Waiāwhio spoke of a time when she was a Deputy Principal and she worked with a principal who embraced Te Ao Māori in the school. Waiāwhio was supported to bring about transformative change across the school. Māori ideas, values and tikanga were upheld and woven into the fabric of the schools' policies, strategic plans, and informed their pedagogy and practices across all areas of the school. What happened next was difficult for her because there was real 'push back' from staff.

Another principal that let us fly, and that was great. But it also, there was stuff that happened in the way that we flew, and how it worked, and what was the comeuppance of it. Collateral damage and also, I wonder, they were fearful.

Waiāwhio was part of the collateral damage and was punished for doing too well as a wahine Māori.

And I've had to learn another sort of resilience, that I'm not always happy about. And sometimes it feels like giving up. And the corners of my world are shrinking, in terms of how I can occur and what I can do.

### **Supports and being part of the collective**

Throughout her 12 years as a senior leader in an English-medium school, Waiāwhio described the support systems that have sustained her in her leadership journey.

The strengths I have as a support is the network that I work around. So, I'll look internally, but aside from that - I always know I have some big guns in the background if I really needed it. I'll pull the Iwi card! I'll fill that room and you won't know what's hit you.

This speaks to her understanding of what it means to be Māori and to have a Māori worldview of being a part of the greater collective. This is inherent to her positionality of as a wahine Māori who is strong in her power base, connection to hapū, to whānau and to iwi.

### **Wāhine Māori Leadership**

Waiāwhio believes wholeheartedly that wāhine Māori lead differently as they view the world through a more holistic lens. Leadership is not a role that you hold during work hours. Rather it is about the balance that wāhine Māori bring to their whānau, hapū and iwi. It is also in recognition of the position that wāhine Māori have held pre and post-colonial contact.

This Māori woman has this job, I am a mother to kids, a grandmother, but there's a whole lot of other things that I do as a sister, as a kaikaranga and we all have these roles - how many hats do we wear compared to our counterparts.

But in terms of my leadership, the way I lead, I lead from a space of totality and from the heart. Even as hard as I am, I'm actually quite compassionate. And I'll lead from that. And I want Iwi to have a say.

In her experiences, wāhine Māori are always having to do and be **more** because they are Māori, because they are wāhine. “You have to keep proving yourself and proving yourself all the time. So, when you get the job, you get it with a whole lot of strings. Conditions.”

## **Impact of colonisation**

In discussing the impact of colonisation on the role of wāhine Māori, Waiāwhio believes that the ongoing impacts of colonisation are prevalent educational leadership spaces when comparing wāhine Māori leadership to leadership of non-Māori wāhine. While there are more and more examples of wāhine Māori roles being revitalised in their own communities, nonetheless this is not apparent in English-medium schools. Waiāwhio speaks about this in a way that implies that the true equality and equity is a long way off and that wāhine Māori are still “colonised in our own spaces”.

So, I think the impact of colonisation, even though we say we are equal but complimentary. I think that's quite hard to see in Māoridom now. And when you are out in white spaces you always get "yeah well haha you don't even let your women speak " It's like 'shut up you don't even know. Do I look like someone that stays quiet? Do I look like to you someone who is not going to have their say?' And that question comes up in every interview that I've ever been in. Every single one. Do you ask your other Pākehā people that?

## **Waihiwawā**

When we first meet, it is evident that here is a wahine Māori who is confident and steadfast in her own identity. It's in the sing song way in which I am greeted by her, the ease from which she switches between Te Reo Māori and Pākehā, the connection and value that she places on what it is to be Māori, to live as Māori, to succeed as Māori. It's also evident that she has come through Kohanga Reo, Kura Kaupapa and has been mentored and coached by many Māori educational and Kapa Haka stalwarts who support wāhine Māori to be the hopes and aspirations of their tupuna.

Waihiwawā is the way the water flows when the awa is rushing quickly through shallower areas. The rocks have been shaped by the constancy of the water flowing over it. There are no obstacles to hinder the flow of the awa and as a result it moves with a methodical and compelling urgency. There is a destination to get to and the Waihiwawā will ensure that she gets there expeditiously. Waihiwawā follows the course of the river that has been laid out - yet shows the potential of moving into other spaces and parts of the awa. It can venture into the deeper spaces of Waiaaria, joining

the swirling vortex of Waiāwhio, and when the space allows it, it will also feed into the Waikorio. The Waihīwawā is the most diverse and adaptable aspect of the awa.

This name has been chosen to represent my final interviewee. She represents Waihīwawā in that she is the youngest of my interviewees. Raised, educated and teaching in Māori-medium education spaces for many years, she is now entering into her third year as a senior leader in an English-medium co-educational school. She refers back to the importance of identity throughout the interview and she is confident about who she is and where she is going. “So, I think to be successful as any leader [you have to] know who you are; where you come from; what your values are, because the bottom line is if you don't have values, then how are you operating?” Waihīwawā is unafraid of the challenges and is creating new and unique ways of confronting and dismantling the system that has held Māori back for too long.

### **Identity**

There is no doubt in my mind after this interview that Waihīwawā's strength comes from her identity as a Māori wahine. Time and time again these strengths are woven into her kōrero.

You know ka uaua te tu hei rangatira, hei kaiarahi, (It can be difficult to stand as a leader) if you don't know who you are, what you bring to the table, what your strengths and your weaknesses are; if you don't know your own whakapapa

When discussing her hobbies, Waihīwawā categorically states. “So, my areas of interest, I guess all things Māori is pretty much how I would put it. I know that a lot of the things I do outside, and within my career, are influenced by Kaupapa Māori.”

### **Leadership**

While it is only her third year in a senior leadership position, Waihīwawā has spent many years in Māori-medium education spaces where she was supported and mentored into formalised leadership positions. She speaks of those mentors and the lessons that they shared with her that are pivotal to the leader she is now.

He would challenge me around being more - having more of a ngākau mahaki (calm or mild manner) when approaching people, and that's when I started to

realise this is very different from just dealing with students. You're actually dealing with your colleagues, as well as whānau, and having to make those leadership decisions.

In her view, being a leader is always about serving your people, building trust and operating in ways that honor Te Ao Māori. Waihīwawā practices what it is to manaaki and tiaki the students and whānau within her kura.

Ko te amorangi kei mua, he hapai o kei muri (Whakatauki: Leaders out the front and workers out the back). You can only be a good leader when you have those behind you supporting you on your kaupapa and that's what it came down to and that's how I look at it. I can't lead by myself, everything I do, I do it with people.

Waihīwawā views all of her experiences as contributing to her as a leader. “So, you know, like sometimes we think all leadership, that are all types of leadership that are good influences for us, it's also those negative experiences that have shaped us too.”

Waihīwawā's view of leadership is leadership within the collective. When there is a kaupapa to be lead, everyone contributes in some way to that kaupapa, being a leader to her means that you represent your community, hapū, whānau and iwi. “Everything that I've been successful at, it's never been me by myself. There are always others that have contributed to the journey and so that's huge for me, to be able to be a leader.”

Operating with such strong Māori values in an English-medium space has provided the opportunity for Waihīwawā to incorporate kaupapa Māori ways of being and doing in her English-medium educational institution. “In a kaupapa Māori context you want to have a hui with everybody and have it out because that's how we do it.”

### **Challenges and Barriers**

One of the areas that Waihīwawā has found difficult at times has been balancing the two world views. Because she is so firmly grounded in her identity as a wahine Māori, she has had to make the conscious decision when looking at an issue whether she approaches it with her Te Ao Māori lens or with her Te Ao Pākehā lens.

Where it's like, have it out like you do on the Marae and you know, once it's done, it's done, ka mutu ki reira (leave it there). Or do you have to approach it with the professional lens because of the position you hold and the environment that you're in, and the constraints that you have on you, under that position.

This has meant that she has had to be an expert at learning two methods or processes for dealing with different situations.

So, I've probably learnt a lot around policies and procedures are huge. Keeping yourself safe is about knowing both your kaupapa Māori and your mainstream ture (rules), I guess, you have to put it down to the ture (rules), and where do you go, am I going to follow Te Taha Pakeha (Pākehā side) with my Ngaiotanga (expertise) and my professionalism? Or Te Taha Māori? (Māori side) Sometimes you can do both, other times you can't and that is challenging.

When asked directly about any other challenges and barriers that she may have experienced in her time in an English-medium school, Waihīwawā pauses and takes her time to think. “I don't think I've personally experienced any barriers, probably because I haven't allowed them to be barriers.”

Asked if she has had any experience of racism in her time in education and she categorically denies it. “I haven't experienced it and I'm probably really fortunate that I haven't had that, if anything people have been quite supportive when I got my kauae done.”

Although later in the interview, Waihīwawā remembers:

I guess there are times that I've felt that I have been, not spoken down to, probably more so my whakairo (ideas) of being disregarded, because I'm a wahine, not because wahine Māori, just because I'm a wahine but that's my own thoughts I've never actually checked, you know, checked that thinking.

## **Supports**

The networks of support for Waihīwawā are again centered around who she is as a wahine Māori in her whānau and in her community. She speaks very fondly of all the

staunch Māori leaders who have mentored and supported her throughout her teaching and education journey as being contributors to her and her style of leadership.

The people in her inner circle who have provided the space for her to be able to take the time to reflect on her practice, her purpose for being in leadership and the changes that she works to bring about for Māori students in her school are important to her. “Definitely my husband. I think that that's probably one of the biggest components is having a good Pou and my whānau.” “You have those moments where you break and you need the ability to have that safe place to do it, because sometimes you can't do it at school.”

### **Wāhine Māori Leadership - Taonga tuku iho**

Waihīwawā's perspective on wāhine Māori leadership provides for complementarity and respect for each other's roles. She discusses the balance that both tāne and wāhine have in their roles. But also understanding that when you hold a formalised position in a school that there are respectful ways of operating.

So, you know, he wahi tō te wahine, he wahi ano tō te tane(women have their part to play and so do men), but me mahi tahi(we should work together), and if it's not there ka titaha haere te waka (the waka will tip over and lose its balance), and, you know, it's okay, to challenge respectfully so, kaula i runga i te whakahīhi(not from a place of arrogance).

Waihīwawā discusses throughout the interview the differences in how she sees wāhine Māori lead compared to tāne. The ways' that wāhine will approach a situation and take the time to ensure that she is viewing it holistically. The different types of approaches that might be best suited for that individual situation, student or staff member.

I wonder with our tāne, whether not with our tāne whether they have that in the back of their minds when they're going into situations. As a wahine though I always find that I'm constantly aware of how that might go down; how someone might react; how I might react. And I use that in how i approach things.

She also asks the question about how mate wāhine, or monthly cycles might influence wāhine Māori as leaders. Questioning and wanting to know about how mātauranga Māori from the Maramataka might provide additional support for wāhine Māori leadership. “But looking at does the Maramataka Māori influence how we operate, in our leadership roles? What does that look like? How do I operate successfully when I'm under those phases of the moon?”

### **Impacts of colonisation - Kaupapa**

Waihīwawā discussed how she believes that there is now more of a shift to wāhine Māori being identified as leaders in the wider community. In her opinion this is due to the increasing number of more visible role models.

Like I will catch some of our Māori wahine and I will go, "See," like Pania Papa, now she's been given the opportunity to do that and then you know, I look at Whaea Miria Simpson, and that, and they were always recognised for their contribution to Te Reo Māori and Te Reo Pakeha.

Although for her, she identifies that wāhine Māori have always been leaders in Māori spaces. This is evidenced in the narratives, pūrākau, waiata, haka, atua, the lists go on.

So, they're starting to bring about those stories again, the narratives around you know we have all these male God's, anei nga wāhine Māori, anei nga Atua Māori he wahine (here are the Māori women and her are the female deities), because those are just as important as these stories over here.

The importance of being able to have role models for future uri is vital to the continuation of wāhine Māori within leadership. Through Waihīwawā's journey of kohanga and kaupapa Māori education, she has grounding not only as a member of her hapū and iwi, with tikanga, but also as Ngai Māori. To have a view of a wider landscape that include Māori ways of thinking and the ability to balance that with having a different perspective of education.

For other tāngata uiui, they have spent many years within the English-medium education sector, as students first. For Waihīwawā, she has not been 'contaminated' by the inherently prejudicial systems and structures of an English-medium schooling system. This provides opportunity for her to look through fresh eyes at the current

models used in her own school and create alternative ways that can uphold Māori world views, but also take into consideration Eurocentric ways.

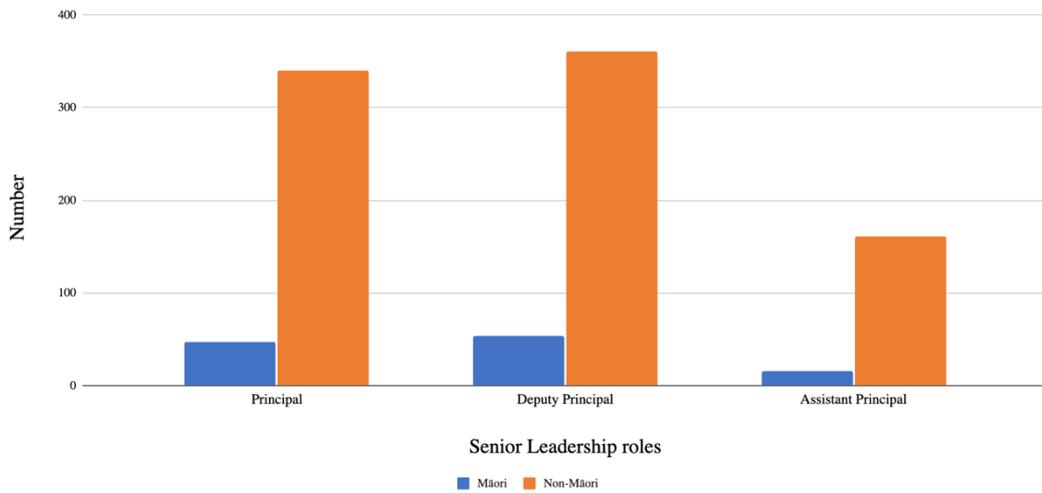
Kua roa e whakamoe ana ēna korero (It's been a long time since we've heard these things), and they're starting to come about again, and I think that's really relevant because you're starting to see a resurgence, I would guess, of like wahine Māori he toa whakaihu waka (Māori women are leading the way forward) that are coming through in our sports, in our politics and you've got to go, why? I think now because we're actually pushing that this is how our iwi operate.”

### **Quantitative data**

In the initial exploration stages of this kaupapa, I wanted to find out the numbers of Māori positioned in senior leadership roles in English-medium secondary schools. The data was not easily accessible on the Ministry of Education (MoE), Education Counts website. The website provides demographic information about the numbers of teachers and principals but did not have information pertaining to ethnicity of senior leaders i.e., Deputy and Assistant Principals and Principals.

Schools are not required to report to the MoE on the ethnicity of their staff and therefore the information is not readily available. I tried various methods and pathways to obtain this information. Ultimately, I found that I was able to make contact with a staff member within the Education Counts team and make a special request to the MoE. It is important to note that a teacher/senior leader can identify with up to three different ethnic groups. For this data set they have been counted in each ethnic group that they belong to. An English-medium school is a school where students are taught the curriculum in Māori for at less than 50% of the time.

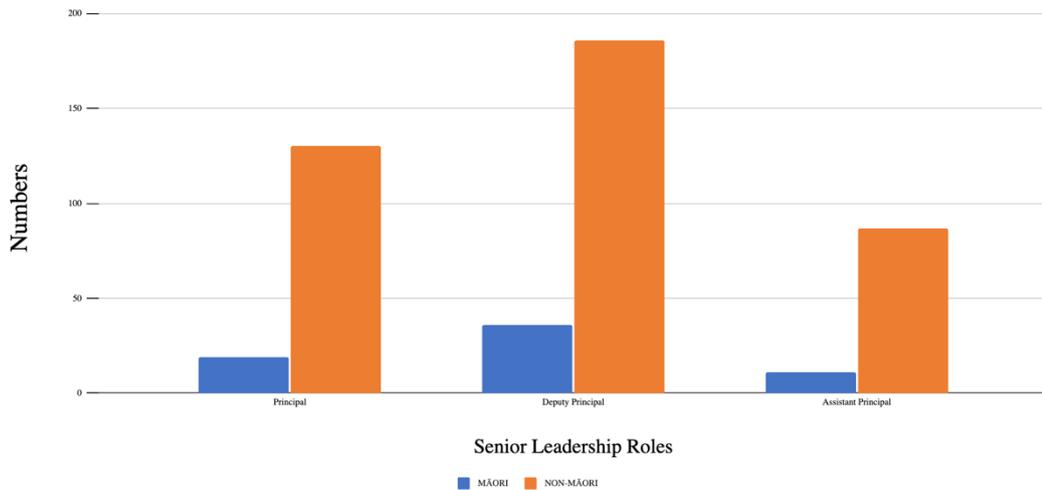
Comparative data of the number of Māori vs Non-Māori Senior leadership roles in English Medium Secondary Schools in Aotearoa 2021



**Figure 1 This graph shows comparative data of Māori and non-Māori senior leadership roles in English-medium secondary schools in Aotearoa (Ministry of Education, 2021)**

Figure 1 shows that in 2021 there was a significant disparity in the numbers of Māori senior leaders in English-medium secondary schools when compared to non-Māori. In 2021, of the possible 978 principal, Deputy Principal and Assistant Principal roles available nationally, only 117 (12%) of these were held by Māori. This sparked my interest to find out how many (i.e., what percentage) of senior leader roles in English-medium secondary schools were held by wāhine Māori and whether there was a disparity as compared to non-Māori female senior leaders.

Comparative data of the number of Wāhine Māori vs Non-Māori Women in Senior leadership roles in English Medium Secondary Schools in Aotearoa 2021



**Figure 2 This graph shows the numbers of Māori and non-Māori women in Senior Leadership roles in English-medium secondary schools in Aotearoa in 2021**

Figure 2 represents the numbers of wāhine Māori in senior leadership roles in 2021 in comparison to non-Māori women. Nationally, wāhine Māori held 66 (6%) of the total senior leadership positions available in secondary schools. Comparatively, 406 (42%) non-Māori women have either a principal, Deputy Principal or Assistant Principal role in secondary schools across the country. This highlights a huge under-representation of wāhine Māori in senior leadership roles in English-medium schools across Aotearoa.

## Chapter Summary

The key themes that have emerged from the semi structured interviews and quantitative data as it relates to identifying the current narratives that hinder and support wāhine Māori in educational leadership roles in secondary schools are:

- ◇ Identity informs wāhine Māori of the leadership that is required of them to best serve their communities. This is centered on who they are as wāhine Māori, they first and foremost, belong to their whānau, hapū and iwi.
- ◇ The need to provide better opportunities for Māori is the lead driver for why wāhine Māori take on formal educational leadership positions.

- ◇ Wāhine Māori are supported by the collective. This is inclusive of their whānau, hapū and iwi and those mentors or Te Tiriti allies that have actively worked to promote and guide them into leadership roles.
- ◇ Wahine Māori view leadership as the opportunity to grow leadership in others. They are strongly supportive of identifying and growing the next generation of wāhine Māori leaders.
- ◇ Appointment process are not designed to enable wāhine Māori into senior leadership position in English-medium secondary schools. Further, they do not recognise the informal leadership roles, skills and attributes that wāhine Māori have developed outside of formal educational positions.
- ◇ The racism and sexism that is present and evidenced by these wāhine Māori permeates through many different aspects, processes and staff of the secondary school system.
- ◇ The uniqueness of being a wāhine Māori in leadership is due to the experiences and struggles that wāhine Māori have experienced. Their perspective and enactment of leadership is different to that of Māori men, and non-Māori men and women.
- ◇ The strength, fortitude and resilience that these wāhine Māori have developed in their senior leadership roles is indicative of their ability to work strategically for and with their Māori communities.
- ◇ 183 years after the signing of Te Tiriti o Waitangi that promised Māori equal rights and privileges to British subjects, the impacts of colonisation are still being felt by wāhine Māori. The systems and processes of the English-medium education system is set up to privilege non-Māori and block wāhine Māori from leadership roles.

The key themes that have emerged from the semi structured interviews and quantitative data as it relates to identifying how these narratives need to be changed in order to support additional wāhine Māori to take up leadership roles are:

- ◇ Confront and dismantle racism and sexism in the education system.
- ◇ Current non-Māori educational leaders must have the courage and fortitude to be transformative leaders. There are currently policies and legislation in place that have the potential to bring about transformative change of the education

system. However, there is a lack of willingness from those who are privileged by the current power dynamics to relinquish that power and who choose to perpetuate the status quo.

- ◇ Provision for specific and targeted professional learning and development for Boards of Trustees and all senior leaders in English-medium schools that builds cultural capabilities to uphold and honor Te Tiriti o Waitangi.
- ◇ Provision for professional networks that support wāhine Māori in leadership.
- ◇ Mentoring programmes organised by wāhine Māori that target and support wāhine Māori career advancement in English-medium education.

This chapter has provided numerous examples of the ways in which wāhine Māori have been negatively impacted by the dominant Eurocentric gendered and ethnic ideologies of the education system. The strength and strategic prowess that they have demonstrated time and time again in order to navigate this battlefield is not only commendable but indicative of their drive to create opportunities for success for their communities. Throughout the process of researching, listening, and responding to these interviews and quantitative data, it is evident that this is the first time that these experiences have been captured and written for others to read about. Due to the generous contributions from these tāngata uiui I was able to make connections to the theories and my own prior knowledge.

I am humbled by their courage and tenacity.

## CHAPTER FIVE

### DISCUSSION

“Ko au te awa, ko te awa ko au”

I am the river, and the river is me.

This whakataukī speaks to the reciprocal relationship that Māori have with metaphysical environmental features. Awa are a physical embodiment of Māori connections to whakapapa. We are made of water, and so we are part of the awa as the awa is a part of us.

#### **Chapter Introduction**

According to Smith (1990), the taonga tuku iho element of Kaupapa Māori Theory is about ensuring that Māori ways of thinking and knowing are legitimised and validated within their own right. This allows for Māori concepts of wairua, tuakiritanga and tikanga as being relevant and accepted. This thinking underpins Chapter Four and the analogy of the different aspects of an awa that represents the interview participants (tāngata uiui) and the ways that they have been and are continuing to interact with the current education system.

In this chapter, I will discuss the ways in which the current education system was built to sit outside of a Te Ao Māori conceptual world view. As such, I assert that the Awa is representative of what it is to be unapologetically a wāhine Māori leader in education. Wāhine Māori who are in senior leadership roles lead by, through, and with, tikanga pertaining to being a wāhine Māori. They are sustained and nourished as wāhine Māori leaders by the gifts of their ancestors.

#### **Research questions**

The aim of this research was to explore and document the leadership journeys of four wāhine Māori who are educational leaders in different English-medium secondary schools in the Bay of Plenty. It was envisaged that this research would inform future wāhine Māori wanting to take on senior leadership roles about the necessary supports

that could help them to succeed. As Waiāwhio explains, “because a well-travelled journey in others is going to grow the journey in other people”.

This chapter brings together the contributions of four wāhine Māori in senior leadership positions as described in Chapter Four with key findings from the literature review in Chapter Three. The goal was to identify current narratives that hinder and support wāhine Māori in educational leadership roles in secondary schools; and explore how such narratives be changed to support more wāhine Māori to take up senior leadership roles.

The Ministry of Education (2021) data showed that there was a disparity in the numbers of wāhine Māori in senior leadership positions in English-medium secondary schools when compared to non-Māori women.

### **Whakapapa**

The element of whakapapa helped me to examine the ways that the identity of the tangata uiui has supported or hindered their journey in senior leadership in English-medium secondary schools.

It is understood through the writings of Forster et. al. (1996), Simmonds (2019), and Wana (2021) that wāhine Māori power, strength and leadership is sourced within whakapapa and is an outcome of the struggles they have had in battling the colonial systems and power bases that have sought to oppress them.

Murphy (2011) discusses the important socio-political leadership roles that wāhine Māori held prior to the arrival of Western colonisers to Aotearoa. “As ‘house of the people’ (te whare tangata) Māori women’s reproductive bodies reflect our histories of colonial oppression and resistance” (Murphy, 2011. p. 25). This notion can be linked to Mikaere’s (1999) earlier argument that one of the sources of wāhine Māori power comes from the “power of their sexual and reproductive functions” (p. 7).

According to Māori whakapapa as described by Mataamua (2022), the penultimate source of power as wāhine Māori stems from the whakapapa connections to Papatuānuku and wahine Māori deities. Like that of Wai, whakapapa has the same

starting point.

The importance of supporting wāhine Māori leaders to be confident in their whakapapa and identity is explained by Wana (2021, p.3) as “The fundamental key for te mana o te wahine to be recognised and acknowledged is for Māori women to continue to stand up and voice their courageous conversations so that their daughters and their granddaughters may be better placed in society.”

Te Awa Mārohirohi framework contextualises the assertion that prior to the arrival of the colonial settlers to Aotearoa, “Māori women occupied very important leadership positions in traditional society, positions of military, spiritual and political significance” (Mikaere, 1999). Wāhine Māori leadership was very much a part of the ‘normal’ process of traditional society. It was not the one-off or very rare anomaly that it is today. The data shows that in 2021, only 6% of the senior leadership positions in English-medium secondary schools were held by wāhine Māori. I assert that the act of leadership for wāhine Māori sits within Te Awa Mārohirohi because a river has its own rangatiratanga, as do wāhine Māori.

All tāngata uiui strongly connected to their identity as Māori. For each of them the connection was slightly different. One said that who she was, was based on hapū rangatiratanga, two said their sense of belonging was derived from their iwi, and the last said that from a Ngāi Māori perspective her identity came from having been raised within the kohanga reo and kura Kaupapa mediums of education. While each had slightly different views on what informed their identity as Māori, they all powerfully spoke of the importance of whakapapa and the role models they had within their whānau and community as providing and shaping the Māori values that informed their leadership practices today.

The sense of belonging to something bigger than themselves gave them the confidence to stand within their leadership roles and to advocate for change to better benefit the Māori students and Māori whānau in their communities. An example of this was given by Waiāwhio when she discussed how having “a sense of belonging to something bigger” provided her with a place to restore her perspective and renew her moral purpose for the challenges that she faced in kura.

Wāhine Māori spoke of how their identities were shaped through a Māori lens which coloured the way in which they have interacted with the English-medium schooling system. The tāngata uiui did not all grow up within their own tribal boundaries; however, growing up outside their tribal areas did not affect their connection to their own tuakiritanga/identity. All spoke of the ways in which their identity as wāhine Māori leaders enabled them to lead through their values and beliefs about who they are as Māori leaders. Not leaders that are Māori.

This is an example of the way in which Te Awa Mārohirohi, and a Te Ao Māori world view supports the leadership of wāhine Māori. “Ka uaua te tū hei rangatira (it can be difficult to stand as a leader) if you don’t know who you are, ... if you don’t know your own whakapapa” (Waihīwawā, 2022). Through their own connections to who they are as Māori, each of them has drawn support from Te Awa Mārohirohi and what it is to identify as Māori.

Tāngata uiui also presented experiences where their identity as Māori caused tensions for them within the school system. There were many examples that three of the tāngata uiui gave of the blatant racism and sexism that they experienced within the secondary schools where they worked. Their identity as wāhine Māori challenged and given as a reason why they did not measure up. Overlooked for leadership positions and given additional unpaid cultural labour tasks on top of their job descriptions, they were expected to be responsible for dealing with any ‘problem’ Māori students or their whānau experienced. They were often expected to do home visits to Māori whānau in less desirable neighbourhoods. The list goes on.

Three tāngata uiui who had been working in English-medium secondary school leadership roles for more than 10 years spoke similarly of the reality of racism in their workplaces. Each of them was able to discuss at length and provide very specific examples and details of the racism that they have been subjected to for the duration of their time in education.

The negative impact this had on the hauora of these wāhine Māori was discussed - not as a point of trauma - but as an identification of fact. Each of the three tangata uiui

that spoke of their experiences of racism also talked about the importance of not staying with that pain, but of seeking ways to address and dismantle the systems in education that have oppressed them.

With legislation and policy like the Education Training Act 2020 and Ka Hikitia, Ka Hapaitia; the Ministry of Education has created a framework that could support the growth of wāhine Māori leaders in schools. However, the will to enact the intent behind those legal documents appears to be lacking across the education sector. Strong leadership that is willing to identify and address bias and discrimination in schools is needed if there is to be a change in the number of wāhine Māori leaders across English-medium secondary schools.

Therefore, for wāhine Māori to realise their full potential as educational leaders, it is imperative that active steps are made by the Ministry of Education and all schools across Aotearoa to dismantle the power dynamics that privilege non-Māori males and females. This research shows that the element of whakapapa needs to continue to be strengthened in order for wāhine Māori leadership to grow.

Ultimately it is the misogynist colonial assertions experienced by these tangata uiui that have continued to oppress wāhine Māori leaders. These must be identified, examined and discontinued.

Waihīwawā was the only tangata uiui who had not experienced racism or sexism in her experience as a senior leader. This may be due to the fact that the majority of her teaching and leading experience has been within Māori medium secondary schools.

## **Āwai**

When thinking about the many different characteristics of the Awa that I live next to, it is easy to see the mauri that it has. The Awa has its own mindset, its currents, the way that it moves; sometimes caressing and at other times it pushes against the banks. The Awa is looking for weaknesses and areas that it can gnaw into and change or divert its currents when it chooses. The way that the Awa floods when there is a rain event

further up the valley, how it uses the inundation of water to carve into the whenua, to create and nurture wetlands and to form swamps that provide additional ecosystems for Te Taiao.

This element of Āwai characterises the purpose of wāhine Māori leadership and will be used to explore the drivers as to ‘why’ wāhine Māori have become part of the senior leadership in English-medium secondary schools.

Often, wāhine Māori came to these positions through their desire to serve their Māori communities. This aligns with Fitzgerald (2006) who discussed the strong feelings of responsibility and accountability that wāhine Māori have with regard to their educational leadership positions and supporting their Māori communities. Waikorio highlighted this when she spoke of her moral imperative to ensure better educational outcomes for Māori. It was because of her own “terrible experiences” in her secondary school years that she found her “key drivers in motivating me to come back into the school”.

The recognition by these wāhine that the current colonial education system was not set up to serve Māori children, whānau, hapū and iwi is the strongest driver or Āwai that each of the tangata uiui articulated through her interview. The frustration with the lack of support for Māori, was what forced them to stand up for their communities. They put themselves forward in service to their community and to bring about transformative change in the racist systems and structures of the education system. Tāngata uiui talked strongly about the moral purposes that drive them. It is not ambition. It is not the glory. Nor is it the pay rise or the ‘title’. Waikorio explains; “I’m not just going to for there for a title, I want to know that I can make a difference.”

As a part of their journey into leadership, these wāhine Māori spoke of their drive or reasons for stepping into leadership as making them unpopular with those that are already being privileged by the education system. Ensuring that they are clear about their reasons for being there is what supports them through the hard times. This is likened to the times when an awa will push alongside the banks, testing it for its strength, finding its weaknesses, and then exploiting the weaknesses. These wāhine Māori leaders were constantly pushing against the ‘banks’ of the education system.

Fitzgerald (2006) writes of wāhine Māori having different drivers for leadership when compared to their non-Māori counterparts. For example, Fitzgerald has found that the accountability and responsibility that these wāhine Māori have to the communities they serve is very evident. However, it is the Eurocentric values of leadership that are rewarded in the current consumer/demand education sector. This finding aligns with the findings of Reynolds (2013) that it is through the unique and ongoing struggles of wāhine Māori that explains why their approach to leadership is so different to that of non-Māori women leaders in education.

The research and the interviews align with the view that wāhine Māori leadership is an act of reclamation of their ancestral rights. Their rightful place as leaders was taken from wāhine Māori with the arrival of the colonial settlers and their Victorian views on the subordinate place of women, justified by the imposition of patriarchal Christian theology. The ongoing actions of wāhine Māori to negate this has required them to work twice as hard in order to be considered for leadership roles. Waiāwhio explains it as; “In a colonised landscape wāhine Māori are always having to keep proving themselves.”

Three tāngata uiui spoke of the difficulty they have in seeing themselves as leaders in the schools where they work. Waiāria spoke often of her love of being in the classroom with her students, but the need for a bilingual unit to be set up for the first time in the township, and the prodding and the support she got from other Māori educationalists which saw her step up to her first leadership role.

The uniqueness of wāhine Māori leadership is also represented by the Āwai of the Awa. The findings from the interviews support the notion that wāhine Māori leadership is different to the leadership of Māori men and the leadership of non-Māori men and women. Wāhine Māori leadership is different because it has been borne from struggles that are unique to wāhine Māori. In Aotearoa, the order of allocation of senior leadership roles in English-medium secondary schools are first to non-Māori men, then to non-Māori women, then to Māori men and finally to wāhine Māori (Education Counts, 2021). Tāngata uiui described wāhine Māori as more likely to be compassionate, strategic, innovative and inclusive than their non-Māori and Māori

male counterparts due to the responsibilities that they carry for Māori students, whānau and communities who suffer from the ongoing impacts of colonisation.

This is supported by Waihiwawā's statement; "Wāhine will approach a situation and take the time to view it holistically" And again;

I wonder with our tāne, whether or not with our tāne whether they have that in the back of their minds when they're going into situations. As a wahine though I always find that I'm constantly aware of how that might go down; how someone might react; how I might react. And I use that in how I approach things.

These tangata uiui have exemplified the struggles that wāhine Māori experience daily. Their leadership styles have been born from their acts of resistance to the dominant Eurocentric systems and processes that have continually worked to oppress and suppress them. They maintain the mana of their tipuna through not engaging as a colonial mindset would to oppression, but by caring more about their communities and increasing their sphere of influence within the education system to bring about transformative change. In support of this Waiāwhio states that, "In terms of my leadership, the way I lead, I lead from a space of totality and from the heart."

### **Hononga**

As an element within this framework, Hononga is used to understand the importance and types of connections, relationships and processes that have supported and/or hindered the experiences of these wāhine in their leadership journeys. This element seeks to understand the tributaries, creeks and other rivers that might feed into Te Awa Mārohirohi. And like the awa that I live next to, it is possible to see how these connections might nourish and provide sustenance and life for the awa, alternatively how connections might pollute, contaminate or taint the awa.

A clear message that came through all the interviews was the importance of having support from their whānau, hapū and/or iwi in the role of a senior leader in English-medium secondary schools. Waiāwhio speaks to the sense of empowerment she feels as a member of her whānau, hapū and iwi. It is the armour that she wears when battling

with the systemic racism in her kura, “no matter what happens out there in the world, when you go home, they think that you’re the best thing in the world.”

Waiaria also explained the necessity of obtaining the support of kaumatua and kuia who have been brought into the kaupapa to guide and navigate and ensure that tikanga is upheld in schools. An example that she provided spoke of the importance of going to these kaumatua and speaking kanohi-ki-te-kanohi and being a kanohi kitea in order to best serve the hāpori.

Additional to these relationships, Waikorio discussed how she ensured that she takes her time to strategically build reciprocal professional connections with other senior leaders, Māori and non-Māori. These relationships have sustained her through many challenges that she has had when confronting the system to bring about change for the betterment of Māori students.

Waihawā identified the way that those Māori educators before her have mentored and guided her pathway into leadership. Giving recognition to them and the important role they played as guides for her own leadership journey, and as an exemplar of what Māori leadership can look like was important to Waihawā.

Another aspect of the Hononga element that has nourished these tāngata uiui has been their willingness and desire for additional learning. All of them have sought higher educational and professional learning opportunities to grow their knowledge base and to further increase their leadership skills. They have sought to add to their awa.

When looking at aspects of the Hononga element that have diminished these wāhine Māori in their leadership journey, there were many. One that featured prominently were the difficulties that working with their non-Māori colleagues and principals presented. The resistance and deflection of Māori values, ways of being and understanding from their colleagues have caused many disruptions to the flow of the awa for these wāhine Māori. Each of them spoke in different ways of the internal challenges that this has brought them. Waiāwhio explains;

And I've had to learn another sort of resilience, that I'm not always happy about. And sometimes it feels like giving up. And the corners of my world are shrinking, in terms of how I can occur and what I can do.

Burnout is another factor that sits within this element. They identified an additional layer of cultural labour that was expected of them, as Māori. The schools have been able to abdicate any responsibility for issues associated with Māori students, whānau, and any Māori kaupapa, such as Kapa Haka, Manu Kōrero speeches and so on. This from Waiāwhio,

And looking back, I probably got burnt out. Every time somebody played up in the school, from year 9 - 13 they got me out of the class. Cause I was the only one that could get the student to do anything. Because they were Māori.

Waiāwhio further explains; “You didn't just look after the students in your department, your responsibility was to every Māori student in that school.”

And finally, the interactions and relationships with external Ministry of Education and government departments was another area that these tāngata uiui referred to as providing additional layers of stress for them. And more especially when they are asked to talk about how these government entities are providing for Māori when the reality for these wāhine Māori is that this could not be further from the truth. Waiāwhio shares her frustrations.

I want to say the lip service for taking care of Māori. ERO are saying it. MOE are saying it. It's everywhere. People think it's ok and that it's done. It is never done! People say, yeah yeah we've done that. Actually, If I triangulate that data - you are not doing it.

These ideas of the importance of connection and strengthening relationships are supported by Fitzgerald (2006) who discusses the way in which wāhine Māori are connected through their identity as Māori to those communities that they are serving. However, there is a lack of research into the extent of those relationships and the wider relationships that have been discussed with the element of Hononga.

There is evidence in the findings of the semi-structured interviews to support Said's concept of 'Othering' happening to these wāhine Māori. Moosivinia et. al. (2011) stated that the 'Othering' happens when members of a dominant social group identify another social group as being different or 'other' to them through the construction of identity. This concept was further explored by Milliken et al (1996) who also found that strong prejudice is more likely when differences are more visible. For example, the greater the noticeable difference in skin colour and in gender representation, the more expected it is that there will be instances of racism and sexism. Because these tāngata uiui so strongly identify as wāhine Māori, their experiences within the Eurocentric education system have targeted them as being 'other' and therefore more predisposed to experiencing racism and sexism.

All of this speaks to their determined actions of seeking additional support and strengthening themselves with the tools our ancestors (like the awa) in order to go into battle when working within the English-medium system. Each of these tāngata uiui recognise that these are ways of being and understanding that are unique to Māori.

A further aspect to the element of Hononga is the way in which these four tāngata uiui have connections with each other across the generational gap of leadership. While they may not have worked with each other or been involved deeply with each other directly, their journeys in senior leadership have connections in that each of them has supported the next generation of wāhine Māori leadership in education. In order to understand how they connect it is important to draw attention to the leadership skills and 'ways of being' that were developed by them in response to the challenges of their time.

Waiaaria and Waikorio are the two wāhine Māori who have been in educational leadership spaces for more than thirty years. They have been role models for developing a space for wāhine Māori in senior leadership positions in secondary schools. Their understanding of the system of education is likened to that of learning the rules of a game. In doing so, they were able to use their knowledge of those rules to bring about change in the schools that they worked in. These wahine have been at the forefront of leading the revitalisation and reclamation of Te Reo and Māori ways of being and learning in English-medium secondary schools. Working within the

confines of the Kāwanatanga domain of education, these wahine were able to use the tools of the system to bring about change. I would also apply the whakataukī “Ahakoa he iti, he pounamu” (Mead et. al., 2001) here. While the work that they did may not have seemed like progress was being made, with hindsight what they did was essential for providing the kinds of platforms from which Waiāwhio and Waihīwawā were able to then develop their leadership.

Waiāwhio has a full understanding of how the system works and can play the game by the rules. For Waiāwhio, playing the game by its rules means understanding that the system is racist and has racist ways of operating. She understands and has experienced the education system as being racist and misogynist and chooses not to play by those rules. She is secure in her identity as Māori and has the language and the courage to call out racism when and if she sees it. This has made it difficult for her to gain recognition for her leadership and to gain further leadership or principal roles. The appointment processes for principals is set up to maintain the status quo which is white and male dominated. Waiāwhio does not and will not fit that dynamic. She is staunchly proud of being a disruptor of the system. She agitates and pushes back against the rules and looks to transform the educational spaces to meet the needs of Māori. Much of Waiāwhio’s time in senior leadership has been consumed by having to navigate the politics of the dominant white male hegemony in educational leadership. And so, the stage is set for the tētēkura (new generation) of leader represented by Waihīwawā.

Waihīwawā epitomises the potential of wāhine Māori leadership of this new generation. She steps into leadership with the benefit of coming after these wāhine Māori leaders like Waiaaria, Waikorio and Waiāwhio who have paved the way and set up the foundation for transformative change. Waihīwawā has not had the battles of the earlier tāngata uiui. Instead, her identity has been affirmed through a Māori world view, kohanga reo and kura Kaupapa Māori movements. Her world is cognisant of the place and role of hapū and iwi, even though she grew up in urban melting pots that reflect the power of Ngāi Māori. Waihīwawā was not limited by the borders of her own hapū and iwi. Instead, her energy was directed to realising the possibilities of what it might be to be like to stand in a place where she can lead as a wāhine Māori, a situation that might bear some resemblance to the mana and authority of wāhine Māori

in pre-colonial Aotearoa. With the strength of those who have gone before her and the opportunity to lead and make her own leadership choices and decisions. The hope is that leaders like Waihīwawā will create more leadership opportunities and pathways for the next generation of wāhine Māori leaders and in doing so, reduce the leadership disparities.

The strands that feed and intertwine throughout Te Awa Mārohirohi are extensive and provide so much hope for the future of wāhine Māori leadership in secondary schools in Aotearoa.

### **Ngā taonga tuku iho**

The Awa provides the connection to the values, attributes and skills of the tipuna who have gone before us through the element of Ngā taonga tuku iho. This element will be used to examine the ways that the values, attributes and skills of the tipuna might support or hinder the experiences of wāhine Māori in senior leadership positions of responsibility. Like the Awa, these tāngata uiui have had to combine these attributes with new learnings to survive. I would liken this to how the Awa moves across the land. Water is persistent and will find a way through, under, over or around barriers calling forth all its attributes and skills in order to get through.

Each of the tāngata uiui have demonstrated the ability to be strategic in their pursuit of transformational change within their senior leadership roles. Waiaaria's proven patience and at times incremental steps forward - are forward moving no less. Waikorio's unwavering determination to bring about systems and structures that will better service Māori. Waiāwhio's planned and deliberate steps to weave Te Ao Māori values into the Western education system at her school. Waihīwawā's ability to balance often difficult decision making through a Te Ao Māori lens that always upholds the mana of all stake holders. These are just some of the examples of the way that these wāhine lead with Ngā taonga i tuku iho.

Because they are wāhine Māori, they are able to draw from the strengths and tikanga of their ancestors, but they are also able to pull from the range of non-Māori knowledge

systems and ways of doing. Waihīwawā explains the process she goes through when selecting the right mechanism for dealing with different leadership scenarios;

Where it's like, have it out like you do on the Marae and you know, once it's done, it's done, ka mutu ki reira (its finished there and then). Or do you have to approach it with the professional lens because of the position you hold and the environment that you're in, and the constraints that you have on you, under that position.

Strategically these women bring a strength of being able to navigate and switch between two different cultural ways of being and leading. The frustration about having two different cultural viewpoints within English-medium leadership spaces is expressed by Waiāwhio, “why does it have to be two worlds? At what stage am I just living in the world as who I am and that's actually enough. **I know it to be.**”

The negative aspect to the element of Ngā taonga tuku iho is the constant conflict and tensions that exist when Te Ao Māori world views clash with the Western Eurocentric bureaucracy of the education system. This is particularly evident in the experiences of these tāngata uiui when applying for their senior leadership positions. The appointment processes that have been employed by those in power within the system are dependent on personal preference, influenced by traditional gender framing of the principal's role as masculine (Wylie, 2020) with consideration to building their school to be perceived by the community as the best educational institution for students.

A system that is set up to benefit and privilege the dominant (i.e., white) culture in Aotearoa. There are no national criteria prerequisites in order to become a principal of a school in Aotearoa other than to have a current teacher registration (Wylie, 2020). However, three of the four tāngata uiui spoke of turning up to interviews for leadership positions where there were no Māori in the room, let alone any other females. The systems and processes of the appointment of leadership processes in the Education system have actively worked against wāhine Māori leaders.

There was always something in my mind though when I walked into a room is, I'm Māori and they're Pakeha, you know? As I went in, I sat down and the interview started at four o'clock, the clock ticked over to the four o'clock, there were nine men sitting in front of me all Pākehā.

From the literature it is clear that the intention of the Tomorrow's Schools reforms was to provide more scope for community involvement in the running of the school. What Tomorrow's School reforms actually provided, was for more power to be given to the dominant Eurocentric culture to select and choose like-minded and like-valued leaders that perpetuated the status quo as it has been in Aotearoa for 183 years.

These wāhine Māori who have shared their stories, have gone against the system, and had to be strategic in the way in which they have learnt the rules of the education system in order to be appointed into senior leadership roles where they have been able to influence change in their schools. They have learnt to weaponise the tools of colonisation (i.e., the legislation and policies as set out by the government to uphold Te Tiriti o Waitangi) in order to create change that benefits Māori. Not only are they successfully practicing and implementing Te Ao Māori values they are also experts in understanding law and legislation and using that to advantage Māori within schools. But that comes at a price.

One of the tangata uiui shared her experience on her appointment to a leadership position at her first English-medium school. While she had the necessary skills to do the job, as evidenced in her work in her hapū, her community and within her Māori medium school, she had not followed a 'usual' pathway within the education system. Therefore, she recognised that the principal who appointed her at the time was "taking a chance" on her, "so, I came with a set of skills. But what I noticed as a barrier here is that people won't acknowledge those skills unless they have a title next to them."

What is experienced by these wāhine Māori is the continual clash against a system that was never designed with, by or for Māori. Therefore, it is no wonder that they have had to resort to alternative methods in order to be successful in leadership - according to Western measures.

## **Implications**

The following are several recommendations that can be drawn from this research in response to what changes are needed in English-medium secondary schools for there to be growth in the representation of wāhine Māori in senior leadership roles in secondary schools.

- ◇ Racism and sexism in English-medium secondary school institutions must be identified and addressed at all levels.
- ◇ Strong educational leadership from non-Māori men and women and Māori men must be enacted to uphold Te Tiriti enhancing legislation and policies. This is inclusive of Boards of Trustees, senior and middle leaders.
- ◇ English-medium secondary school leadership pathways must be revised and formalised to encapsulate and recognise the capacity and capabilities of Wāhine Māori leaders.
- ◇ Targeted networking and mentoring opportunities must be offered to wāhine Māori to support their leadership development in English-medium secondary schools.
- ◇ Te Ao Māori ways of leading are embedded into the systems of educational leadership in English-medium secondary schools
- ◇ The Ministry of Education are required to build their own cultural capabilities to dismantle their systems that perpetuate racism.
- ◇ Further, a national level systemic response is needed that will address the embedded institutional racism that is at the foundation across all government entities.

### **Chapter summary**

In concluding this section, I would leave the reader with a quote from Waihīwawā, whilst she was the youngest of the tangata uiui interviewed, Waihīwawā was an inspiration for aspiring wāhine Māori leaders from the perspective of what might be possible in the future of education. Growing up in kohanga, kura kaupapa and being able to leverage off the work from wāhine Māori leaders who have gone before her, it is exciting to see the potential and exponential pathways that she and others of her generation might take, “so, you know, like sometimes we think all leadership, that are

all types of leadership that are good influences for us, it's also those negative experiences that have shaped us too.”

## CHAPTER SIX

### CONCLUSIONS

“If service is beneath you, then leadership is beyond you.”

(S Napia, Personal communication, 12 January 2023)

In a Western worldview, leadership is about the wielding of power over others, as a means for achieving status and announcing to the world that you have made it (Fitzgerald, 2006). The worldview of the wāhine Māori interviewed for this research was that they attained senior leadership roles to be of service to Māori. They identified specific needs within their communities that the current education system was not meeting and stepped into leadership positions in order to meet those needs and better serve their community. The harsh irony was that their leadership roles to meet community needs brought them another layer of colonial trauma that they have had to navigate. Why would wāhine Māori choose senior leadership roles in English-medium secondary schools given their experiences of being marginalised, demeaned and expected to take on additional unpaid cultural labour?

In this chapter I will provide an overview of this research and outline the limitations and recommendations for future study.

#### **Thesis Overview**

The aim of this thesis was to examine the lived experiences of a small sample of wāhine Māori in order to understand the narratives that have supported and/or hindered their journey in educational leadership in English-medium secondary schools. By understanding their experiences, the opportunity would arise to consider how those narratives might support more wāhine Māori into senior leadership positions in English-medium secondary schools. The findings of this thesis are offered as a small contribution to the deafening academic silence in the academic literature about the lived realities of wāhine Māori in senior leadership in secondary schools.

From a personal perspective, my research was important because I want to better understand the lack of wāhine Māori in senior leadership positions in secondary

schools in Aotearoa. I had long felt isolated in my own leadership positions in schools, and I wanted to understand if my experiences as a wahine Māori leader was similar or different to others in related positions.

The intention of this thesis was to provide space for the telling of wāhine Māori leadership narratives by wāhine Māori leaders to another wahine Māori leader. As Murphy (2011) explains, “Our personal stories reflect the political battles of our people and our histories of colonial invasion. Celebrating our own stories as a legitimate source of knowledge transforms the hierarchical, gendered, and politically imbued dualisms that underpin Western systems of knowledge” (p. 136).

Using a Kaupapa Māori and Pūrākau methodological approach which I named Te Awa Mārohirohi, I analysed available, relevant literature together with four semi-structured interviews with wāhine Māori senior leaders and secondary quantitative data from the Ministry of Education. Throughout this research journey, I have consciously positioned the voices and writings of Māori and Māori knowledge, values and ways of being at the centre of my research.

The creation of Te Awa Mārohirohi framework and its four elements have been key to exploring the themes that emerged from the research data whilst maintaining a Te Ao Māori lens. The weaving together of the theoretical with the lived experiences of four wāhine Māori leaders provided an authentic cultural narrative that enabled a deeper understanding of the wāhine Māori leadership pathway within a Eurocentric constructed system of education.

### **Limitations**

The limitations of this study are connected to the small sample size and the geographical location. Only four wāhine Māori were sampled within the Bay of Plenty region. Therefore, the experiences of these four may not be representative of the experiences of other wāhine Māori in senior leadership positions in English-medium secondary schools in Aotearoa. This study was also limited by the decision to focus the research in the Bay of Plenty and to narrow the sample size to a maximum of four participants. Those decisions were necessary because the study was undertaken for my Master’s degree and was unfunded.

The selection of wāhine based on the length of time that they had been in senior leadership roles represented another study limitation. Due to the low numbers of wāhine Māori available to be interviewed, I was fortunate in being able to find at least one wāhine for each of the three ‘age’ categories. However, the sample size was too small to make statements about the experiences of wāhine Māori in senior leadership roles based on their age.

Three of the four tāngata uiui were teachers of Te Reo Māori as well as being senior leaders in their schools. It is unclear whether their role as Te Reo Māori teachers influenced their perspectives of their leadership experiences in English-medium secondary school.

The accessibility and the way in which quantitative data is collected within the Ministry of Education relative to this topic was a limitation. It was difficult to source historic data that could have contributed to the narrative of the history of wāhine Māori in educational leadership roles within the scope of this research.

## **Recommendations**

Seeded throughout this research has been the common theme that there has been a dearth of literature and research that is written by wāhine Māori researchers and specifically focused on wāhine Māori experiences of senior leadership roles in the secondary education sector. This current research is a small contribution that demands that there is further exploration of the topic to understand the consequences that colonial systems and processes have had upon wāhine Māori in senior leadership in English-medium secondary schools.

Recommendations for future research in the area of wāhine Māori educational leadership could include:

- Further research that investigates on a wider scale the impact that the dominant colonial narratives have had and continue to have on the oppression of wāhine Māori in educational leadership sectors.

- A deeper exploration of the Awa frameworks elements and the possibilities that it might present to grow the strength and numbers of wāhine Māori leadership in education.
- Additional analysis of the impact of specific and targeted professional learning that supports wāhine Māori across the areas identified in the Awa framework. This could include ways to strengthen those elements of the awa framework.
- It has been established within this research's findings that wāhine Māori provide a different style and approach to leadership than those of their counterparts. A future recommendation for additional study could be the impact of wāhine Māori leadership. It would be interesting to understand how their leadership might impact student Māori achievement - as Māori.
- Supplementary to this, I would also offer further investigation into the teaching subjects of these wāhine Māori prior to them gaining senior leadership roles. From this research, three of the four wāhine interviewed were teachers of Te Reo Māori and/or Māori performing arts, with one being a teacher of Physical Education. Is the strength of their identity and connection to Te Ao Māori dependent on their teaching subject area?

### **Thesis closing**

This thesis has been an incredibly rewarding and also challenging journey. At the time that the idea for this thesis was conceived, I had no concept of the potential impact that it might have on me personally. While it was an absolute pleasure to sit alongside and hear the stories of other wāhine Māori, it has also been a distressing and emotionally charged time, writing of the constant provocations that these wāhine Māori have faced in their time in the education sector.

The wāhine Māori from this research have led within a colonial gendered system of educational leadership that has not honored them. They have resisted the constancy of prejudice, bias, racism, and sexism that they have been exposed to within English-medium secondary schools. Wāhine Māori have deliberately and strategically worked to reclaim their rightful roles as leaders with the education system, to create space for a resurgence of wāhine Māori leadership that honors Te Ao Māori knowledge.

At a recent conference, Graham Smith (2023) stated that “education is both our illness and our medication.” This is absolutely true. The current education system has worked deliberately to oppress Māori, as evidenced in this research. However, to work within the system of education, to learn its rules and regulations, creates the opportunity for wāhine Māori to truly liberate ourselves and in so doing, our Māori students, whānau, hapū and iwi.

I have two important learnings from this study that I would want to share here. Firstly, that there is a new wave of wāhine Māori leaders who are coming through the education system. They have not experienced many of the negative aspects of the education system that previous wāhine Māori have had to battle. Their time and energy not wasted resisting the daily micro aggressions. They are our hope for transformative and constitutional change. Conscientised, astute and expert at navigating both Te Ao Māori ways of being and knowing alongside Western constructs of knowledge. Learning and leveraging off the work of those wāhine Māori leaders who have gone before them.

Secondly, it is so easy for us to forget, deny and misunderstand the power of healing, expression and connection that exists every day in Māori culture (M9, 2023). Our ancestors have provided us with the tools that we need in order to navigate life successfully as Māori. Te Awa Mārohirohi framework is an example of how we can identify elements that support, nurture, and strengthen wāhine Māori brilliance. These are the elements that will sustain wāhine Māori as we seek to heal ourselves from the impacts of colonisation. As we seek to find ways to express ourselves in our identity as Māori. And as we seek to connect to and draw from our environment and each other to strengthen the relationships that will empower the next generation of wāhine Māori leaders.

“Mate atu he tētēkura, ara mai he tētēkura”

“When one fern frond dies, another will rise up to take its place.”

(Mead et. al., 2001)

## REFERENCES

- Allen, W. (1992). The color of success: African-American college student outcomes at predominantly White and historically Black public colleges and universities. *Harvard Educational Review*, 62(1), 26-45.
- Adams, T. E., Ellis, C., & Jones, S. H. (2017). Doing Autoethnography. *The international encyclopedia of communication research methods*, 1-11.
- Berryman, M., SooHoo, S., Nevin, A., Barrett, T., Ford, T., Nodelman, D., Wilson, A. (2013). Culturally Responsive Methodologies at Work in Education Settings. *International Journal for Researcher Development*, 4(2), 102-116.
- Best E (1925) Games and pastimes of the Māori. Wellington, NZ: A.R. Shearer.
- ‘Bias in employment and education’, The University of Auckland;  
<https://www.auckland.ac.nz/en/about-us/about-the-university/equity-at-the-university/equity-information-for-staff/unconscious-bias/bias-in-employment-and-education.html>
- Bishop, R. (1997). Interviewing as collaborative storytelling. *Education research and perspectives*, 24(1), 28-47.
- Bishop, R. (2005). Chapter Three: Pathologizing the lived experiences of the indigenous Māori people of Aotearoa/New Zealand. *Counterpoints*, 268, 55-84.
- Buck P (1950) The coming of the Māori. Wellington, NZ: Māori Purposes Fund Board.
- Clandin, D.J., & Rosiek, J. (2020). Mapping a landscape of narrative inquiry. In D. J. Clandinin (Ed.), *Journeys in narrative inquiry* (1st ed., pp. 228-264).

Routledge.

Costley, C., Elliott, G., & Gibbs, P. (2010). Key Concepts for the Insider-Researcher.

*Doing Work-Based Research: Approaches to Enquiry for Insider-Researchers*, 1-7.

Cram, F., & Pipi, K. (2000). Māori/Iwi provider success: Report on the pilot project.

*Auckland, NZ: International Research Institute for Māori and Indigenous Education.*

Crawford, A., & Langridge, F. (2022). Pākehā/Palangi positionality: disentangling power and paralysis. *The New Zealand Medical Journal (Online)*, 135(1561), 102. <https://www.proquest.com/scholarly-journals/Pākehā-palangi-positionality-disentangling-power/docview/2711035029/se-2>

Cresswell, J. W. (2005). *Educational research: Planning, conducting and evaluating quantitative and qualitative research* (2nd ed.). Merrill.

Driscoll, D. L., Appiah-Yeboah, A., Salib, P., & Rupert, D. J. (2007). Merging qualitative and quantitative data in mixed methods research: How to and why not.

Education Council Leadership Strategy work: Synthesis of Views from the Māori Leadership Forum, p. 2 2 Ministry of Education. (2010).

Education Council of Aotearoa (2018). *Educational Leadership Capability Framework*. New Zealand Council for Educational Research Rangahau Mātauranga o Aotearoa.

Education Counts (2022)

<https://www.educationcounts.govt.nz/statistics/teacher-numbers>

Education Gazette, 1999, p. 1 *Ten years of Tomorrow's Schools*. Education Gazette, 78(12), 1.

<https://www.scoop.co.nz/stories/HL9910/S00009/ten-years-of-tomorrows-schools.htm>

Ellis, C., Adams, T. E., & Bochner, A. P. (2011). Autoethnography: An Overview. *Historical Social Research / Historische Sozialforschung*, 36(4 (138)), 273–290. <http://www.jstor.org/stable/23032294>

Fitzgerald, R. (2006). Review: Discourse and Identity. Media International Australia, 121(1), 202–203. <https://doi.org/10.1177/1329878X0612100123>

Forster, M. E., Palmer, F., & Barnett, S. (2016). Karanga mai ra: Stories of Māori women as leaders. *Leadership*, 12(3), 324-345.

Gemmell, M. (2013) A history of marginalisation: Māori Women

Gill, P., Stewart, K., Treasure, E., & Chadwick, B. (2008). Methods of Data Collection in Qualitative Research: Interviews and Focus Groups. *British Dental Journal*, 204(6), 291-295.

Gorard, S. (2001). *Quantitative methods in educational research: The role of numbers made easy*. A&C Black.

Hawkins, C. (2017). How does a Māori leadership model fit within current leadership contexts in early childhood education in New Zealand and what are the implications to implementing a rangatiratanga model in mainstream early childhood education. *He Kupu*, 15(2).

Hohepa, M.K., & Robson, V. (2008). Māori and educational leadership: Tū Rangatira. *AlterNative: An Interational Journal of Indigenous Peoples*, 4(2), 20-38.

Jackson, M., 7th June, 2022., *Brief of Evidence of Moana Jackson*, the matter of the Mana Wahine Kaupapa Inquiry (Wai 2700)

- Jamshed, S. (2014). Qualitative research method-interviewing and observation. *Journal of basic and clinical pharmacy*, 5(4), 87
- Jayaratne, T. (1993). Quantitative methodology and feminist research. In M. Hammersley (Ed.), *Social research: Philosophy, politics and practice* (pp. 109-123). London: Sage.
- Jenkins, K., & Matthews, K.M., 2006. Knowing their place: the political socialisation of Māori women in New Zealand through schooling policy and practice, 1867 - 1969. *Women's History Review*, 7:1, 85 - 105, DOI [10.1080/09612029800200163](https://doi.org/10.1080/09612029800200163)
- Johnston, P., & Pihama, L. (1995). What counts as difference and what differences count: Gender, race and the politics of difference. In Kahukiwa, R., Irwin, K., & Ramsden, I. (Eds.). (1995). *Toi Wahine: The Worlds of Māori Women*. Auckland, NZ: Penguin.
- Katene, S. (2010). Modelling Māori Leadership: What makes for good leadership. *MAI review*, 2(2), 11-12.
- Katene, S. (2013). *The spirit of Māori leadership*. Wellington, New Zealand: Huia Publishers.
- Kiwi Leadership for Principals: Principals as Educational Leaders. Wellington: Ministry of Education.
- Lange, D., Tomorrow's Schools, August 1988  
<https://www.ppta.org.nz/publication-library/document/288>
- Lee, J. (2009). Decolonising māori narratives: pūrakau as method. *Kaupapa Rangahau: A Reader*, 91.
- Lee, J., (2009a) Decolonising Māori narratives: Pūrākau as a method MAI review,

- Lee-Morgan, J. B. J. (2019). Purakau from the inside-out: regenerating stories for cultural sustainability. *Decolonizing Research: Indigenous Storywork as Methodology*. (eds JA Q'um Q'um Xiiem, JBJ Lee-Morgan and J. De Santolo) pp 151-170.
- Lowitja Institute. (2016, November 30). Keynote Address: Moana Jackson [Video]. YouTube. [Link: <https://www.youtube.com/watch?v=oWjewpB6UX8>]
- M9 Aotearoa. (2023, March 17). M9: Clinical psychologist Dr Kiri Tamihere-Waititi moves between both worlds [Video]. YouTube. [Link: <https://www.youtube.com/watch?v=rtYY95K-Gws>]
- Mahuika, R. (2008). Kaupapa Māori theory is critical and anti-colonial. *MAI review*, 3(4), 1-16.
- Mataamua, R., 31st May, 2022., Brief of Evidence of Professor Rangi Mataamua in the matter of the Mana Wahine Kaupapa Inquiry (Wai 2700).
- Mayoux, L. (2006). Quantitative, qualitative or participatory? Which method, for what and when. *Doing development research*, 1, 115-129.
- McIntosh, M. J., & Morse, J. M. (2015). Situating and constructing diversity in semi-structured interviews. *Global Qualitative Nursing Research*, 2. [DOI: 10.1177/2333393615597674]
- McAllister, T. G., Kidman, J., Rowley, O., & Theodore, R. F. (2019). Why isn't my professor Māori? A snapshot of the academic workforce in New Zealand universities. *MAI Journal*, 8(2), 235–249.
- McIlveen P. Autoethnography as a Method for Reflexive Research and Practice in Vocational Psychology. *Australian Journal of Career Development*. 2008;17(2):13-20.

- Mead, S. M., & Grove, N. (2001). *Ngā pēpeha a ngā tīpuna : The sayings of the ancestors*. Wellington [N.Z.] Victoria University Press.
- Mikaere, A. L. (1990). Waitangi: Māori and Pakeha Perspectives of the Treaty of Waitangi. *NZUL REV.*, 14, 97-98.
- Mikaere, A. (1999). Colonization and the destruction of gender balance in Aotearoa. *Native Studies Review*, 12(1), 1-28.
- Mikaere, A. (2017) *The balance destroyed*. Te Takapu, Te Wānanga o Raukawa
- Milliken, F. J., & Martins, L. L. (1996). Searching for common threads: Understanding the multiple effects of diversity in organizational groups. *Academy of management review*, 21(2), 402-433.
- Mita, M. (2000). Storytelling: A process of decolonisation. *The Journal of Puawaitanga. Special Issue: Indigenous Women and Representation*, 1, 7-9.
- Mitchell, K., & Olsen-Reeder, V. (2021). Tapu and noa as negotiators of Māori gender roles in precolonial Aotearoa and today. *Mai Journal of Indigenous Scholarship*, 10(2).
- Ministry of Education (2020) *Education and training act 2020*  
<https://www.education.govt.nz/our-work/legislation/education-and-training-act-2020/the-education-and-training-act-te-tiriti-o-waitangi/#Education>
- Ministry for Women's Affairs (2022) *Tauākī Whakamaunga Atu Statement of Intent 2021-2025* <https://women.govt.nz/library/tauaki-whakamaunga-atu-statement-intent-2021-2025-2021>
- Moosavinia, S. R., Niazi, N., & Ghaforian, A. (2011). Edward Said's Orientalism and the Study of the Self and the Other in Orwell's *Burmese Days*. *Studies in Literature and Language*, 2(1), 103.

- Murphy, N. A. G. (2011). Te Awa Atua, Te Awa Tapu, Te Awa Wahine: An examination of stories, ceremonies and practices regarding menstruation in the pre-colonial Māori world (Masters Thesis, University of Waikato).
- Murphy, N. (2013). Te awa atua: Menstruation in the pre-colonial Māori world: An examination of stories, ceremonies and practices regarding menstruation in the pre-colonial Māori world. He Puna Manawa Limited.
- Ngata, W. (2017). Kanohi ki te kanohi: Face-to-face in digital space. *He Whare Hangarau Māori: Language, Culture & Technology*, 178-183.
- Ngata, T. (2018). Wai Māori: A Māori perspective on the freshwater debate. <https://thespinoff.co.nz/atea/06-11-2018/wai-maori-a-maori-perspective-on-the-freshwater-debate>
- O'Keefe, J., Buytaert, W., Mijic, A., Brozović, N., & Sinha, R. (2016). The use of semi-structured interviews for the characterisation of farmer irrigation practices. *Hydrology and Earth System Sciences*, 20(5), 1911-1924.
- Paré, G., & Kitsiou, S. (2017). Methods for literature reviews. In *Handbook of eHealth evaluation: An evidence-based approach [Internet]*. University of Victoria.
- Paul, J., & Criado, A. R. (2020). The art of writing literature review: What do we know and what do we need to know? *International Business Review*, 29(4), 101717.
- Pensoneau-Conway, S. L., Adams, T. E., & Bolen, D. M. (2017). Doing autoethnography. In *Doing autoethnography* (pp. 1-5). Brill Sense.
- Pihama, L. (1994). Are films dangerous?: a Māori woman's perspective on 'The Piano'. *Hecate*, 20(2), 239-242.

- Pihama, L. (2020). Mana Wāhine: Decolonising Gender in Aotearoa. *Australian Feminist Studies*, 35(106), 351-365.
- Pomare, H. (2010, August). Transition: From a Māori perspective [Paper presentation]. Australasian Society for Intellectual Disability Conference, Dunedin, New Zealand.
- Pomare, H. (2021, April 18). *Transition: From a Māori Perspective*. Retrieved from ASID Research to Practice:  
<https://www.asid.asn.au/Portals/0/Conferences/NZ2010/TRANSITION%20Notes%20-%20Hannah%20Pomare.pdf>
- Rata, E. (2006). Ethnic Ideologies in New Zealand Education: What's Wrong with Kaupapa Māori? *Delta: Policy and Practice in Education*, 58(1), 29-39.
- Rabionet, S. E. (2011). How I learned to design and conduct semi-structured interviews: an ongoing and continuous journey. *Qualitative Report*, 16(2), 563-566.
- Reynolds, A. (2013). Māori Women CEOs: A Glimpse of the Future. Hamilton: University of Waikato.
- Reynolds, A. (2020, January 04). iWahine Leadership Hui. Retrieved from iWahine: <https://www.iwahine.nz/>
- Ruru, S., Roche, M., Waitoki, W. (2017) Māori womens perspective of leadership and wellbeing. *Journal of Indigenous wellbeing*. 2(1) 5-14
- Simmonds, N., (2011) Mana wahine, Decolonising politics. *Womens Studies Journal* 25(2) 11-25.
- Simmonds, N., & Whitehead, J. (2019). The health and wellbeing of urban Māori in Aotearoa New Zealand. *Handbook of Global Urban Health*, 283-296.

- Smith, G. H. (2003, October). Indigenous Struggle for the Transformation of Education and Schooling: Keynote Address to the Alaskan Federation of Natives (AFN) Convention. Presented at the AFN Convention, Anchorage, Alaska, U.S. The University of Auckland, N.Z.
- Smith, G. (1997). *Tane-nui-a-rangi's legacy: Propping up the sky (Kaupapa Māori as resistance and intervention)* [Paper presentation]. NZARE/AARE Joint Conference, Melbourne, Victoria, Australia.
- Smith, G. H. (1999). Paulo Freire: Lessons in transformative praxis. *Paulo Freire, politics and pedagogy: reflections from Aotearoa-New Zealand*, 35-42.
- Smith, G. H. (2003). *Kaupapa Māori Theory: Theorizing Indigenous Transformation of Education & Schooling*. 1–17.
- Smith, G., Hoskins, T., & Jones, A. (2012). Interview: Kaupapa Māori: The Dangers of Domestication. *New Zealand Journal of Educational Studies*, 47(2), 10-20.
- Smith, G. H. (2021, October 26). *Civilising and Instituting racism* [Online lecture].
- Smith, G. H. (2023, July, 11-12) Tipu Matoro ki te Ao: An Intergenerational Perspective on Māori Education. [Keynote Presentation] Ako Ararau, Hamilton.
- Smith, L. T. (1993). Getting Out From Down Under: Māori Women, Education and. *Feminism and social justice in education: International perspectives*, 58.
- Smith, L. T. (2015). Kaupapa Māori research 0 some Kaupapa Māori principles. In L Pihama, S. J. Tiakiwai & K. Southey (Eds.), *Kaupapa rangahau: A reader. A collection of readings from the kaupapa rangahau workshops series* (2nd Ed., pp 46-52). Te Kotahi Research Institute
- Smith, L. T. (2021). *Decolonizing methodologies: Research and Indigenous peoples*. Bloomsbury Publishing.

- Snyder, H. (2019). Literature review as a research methodology: An overview and guidelines. *Journal of business research*, 104, 333-339.
- Stewart, G. T., (2021). A typology of Pākehā 'whiteness' in education. *Review of Education, Pedagogy and Cultural Studies*. 42:4, 296-310.
- Sykes, A., (2000) "Constitutional Reform and Mana Wahine" originally printed in Te Pua, Special Issue: Indigenous Women and Representation. 63-70.
- Takitimu, D., 7th June, 2022., Brief of Evidence of Dayle Takitimu the matter of the Mana Wahine Kaupapa Inquiry (Wai 2700)
- Taukamo, T. (2011). 'He reka te wai o te hua pango: The darker the berry the sweeter the juice.'The experiences of Māori women in educational leadership in mainstream secondary schools (Master's Thesis, University of Waikato).
- Taylor, K. M. (1994). 'Conversations' with Māori women educators: Nga kupu paake a nga wahine Māori. Unpublished master's thesis, The University of Auckland, Auckland, New Zealand.
- Tomlins-Jahnke, H., (1996) Whaia te iti Kahurangi : contemporary perspectives of Māori women educators (Master's Thesis, Massey University).
- Tū Rangatira: Māori Medium Education Leadership. Wellington: Huia Publishers. 3 Ministry of Education. (2008).
- Waitangi Tribunal (1999) Te Urewera. Working paper – Rangahaua Whanui series
- Waitere, H., & Johnston, P. (2009). Echoed Silences: In absentia: Mana Wahine in institutional contexts. *Women's Studies Journal*, 23(2).
- Walker, R. (2016). Reclaiming Māori education. *Decolonisation in Aotearoa: Education, research and practice*, 19-38.

- Wana, S. T. (2021). *Kia Whakawahine au i ahau* [Doctoral thesis, Te Whare Wānanga o Awanuiarangi].
- Warne, K., (2019) Listening to the people of the land. E-tangata, <https://e-tangata.co.nz/reflections/listening-to-the-people-of-the-land/>
- Weber-Pillwax, C. (2004). Indigenous Researchers and Indigenous Research Methods: Cultural Influences or Cultural Determinants of Research Methods. *Pimatisiwin: A Journal of Aboriginal and Indigenous Community Health*, 2(1), 78-90.
- Winiata M (1967) The changing role of the leader in Māori society. Auckland, NZ: Blackwood and Janet Paul.
- Woodhouse, A. (2019). Pūrākau: Embracing Our Indigenous Identity and Recognising the Equality of the Implicit Other. *Scope: Contemporary Research Topics (Kaupapa Kāi Tahu)*, (5), 12-16.
- Wylie, C., McDowall, S., Ferral, H., Felgate, R., & Visser, H. (2018). *Teaching practices, school practices, and principal leadership: The first national picture 2017*. Wellington, New Zealand, NZCER.
- Wylie,C.(2020).*What does it mean to be a principal? A policy researcher's perspective on the last 30 years in Aotearoa New Zealand*. Journal of Educational Leadership, Policy and Practice,35(1) 41-58. <https://doi.org/10.21307/jelpp-2020-007>
- Wylie, C., MacDonald, J., & Tuifagalele, R. (2020). *Women becoming secondary school leaders: Barriers, supports, and enablers*. New Zealand Council for Educational Research Rangahau Mātauranga o Aotearoa.
- Yates-Smith, A. (2003). 'Reclaiming the Ancient Feminine in Māori Society.' 'Kei wareware ia tatou te Ukaipo!'. *He Puna Korero: Journal of Māori and*

*Pacific Development*, 4(1), 10-19.

## APPENDICES

### Appendix One - Copy of Ethics approval letter



14/09/2022

Tui McCaull  
17A Bracken Street  
Whakatane 3120

Tēnā koe Tui,

*Tēnā koe i roto i ngā tini āhuatanga o te wā.*

#### **Ethics Research Committee Application EC2022.09 Outcome: Approved**

The Ethics Research Committee has considered your application. The committee has approved your ethics application and congratulates you on your study to date.

Please ensure that you keep a copy of this letter on file and include the Ethics committee document reference number: EC2022.09 on any correspondence relating to your research. This includes documents for your participants or other parties. Please also enclose this letter of approval in the back of your completed thesis as an appendix.

We wish you all the best in your research and look forward to the outcome and final result of your submitted thesis.

If you have any queries regarding the outcome of your ethics application, please contact us on our freephone number 0508926264 or via e-mail at [Ethics@wananga.ac.nz](mailto:Ethics@wananga.ac.nz).

Nāku noa, nā

Shonelle Wana  
Ethics Research Committee Secretary  
Phone: 0508 92 62 64

## **Appendix two - Participant Information form**

### ***‘Tōku toa, tōku Rangatira’ A journey of Wahine Māori leadership***

#### **Information Sheet for Interviewees**

Tēnā koe i runga i ngā manaakitanga o te wā nei.

You are invited to participate in a research study on the exploration of the leadership journey's of wahine Māori in kura Auraki secondary schools in the Bay of Plenty.

This study is being conducted by Tui McCaull through Te Whare Wānanga o Awanuiarangi. The study is being carried out as a requirement for a Master's thesis

#### **What is the purpose of this research?**

This research aims to explore the current narratives that need to be changed in order to empower more wāhine Māori into educational leadership positions in the secondary school sector in the Bay of Plenty. The information from this study will help to develop strategies to empower wāhine Māori into senior leadership roles, thereby providing additional support in disrupting hegemonic power structures in education.

#### **Why have you received this invitation?**

You are invited to participate in this research as you are a wahine Māori in a senior leadership position in your secondary school.

Your participation is voluntary (your choice). If you decide not to participate, there are no consequences. Your decision will not affect your relationship with me or Te Whare Wānanga o Awanuiarangi.

#### **What is involved in participating?**

If you choose to take part in this research, I will make an initial appointment (15 - 30 mins) with you to introduce myself, go through any questions that you may have about the aims and objectives of this research project and to confirm your consent to participate.

We will then confirm an appropriate time and venue for the interview to take place. The interview is estimated to take approximately 60 - 90 minutes.

#### **Will the interview be recorded?**

With your permission, the interview will be audio-recorded using a portable recorder [or using Zoom's audio-recording feature]. The recording will be used to create a written transcript of the interview, which I will analyse as part of the research. You will have an opportunity to review a copy of your interview transcript, I will provide this to you within 21 days of the completed interview. I will ask you to provide any amendments or additions via email within 14 days. Where applicable, translations will be provided for kupu Māori or phrases that require translation.

**Are there any benefits from taking part in this research?**

A potential benefit is that participants will develop further understanding of who you are and the journey that you have taken to become an educational leader in your school. Your experiences and perspective will contribute to the recommendations that this research project will make to better support wahine Māori into leadership roles in education.

**Are there any risks involved in this research?**

There are no risks to participants in the research. Participants will be emailed a copy of the interview questions before the interview, and can let me know if they would rather not answer or if they would prefer to answer in a general rather than specific manner. With regards to questions regarding employment conditions, complaints or concerns related to employment and advancement, I will ask such questions in a way that prompts general responses and not personal employment related information.

**What if you change your mind during or after the study?**

You are free to withdraw from this project up until the data is analysed. To do this, please let me know either during the interview or after the interview has finished. I will remove any information you have provided up to that point from the data set if it is still possible.

**What will happen to the information you provide?**

I will transfer the audio recording to a password-protected laptop and then delete this from the recording device as soon as practical. All data will be confidential. To ensure your identity is not known to anyone outside this research project, I will keep your signed consent form in a file separate from your interview transcript. You will not be identified to keep your identity confidential, your name will be changed to a pseudonym (a fake name) or code number whenever it appears in the transcript and anywhere else. I will store the file that links your real name and your pseudonym or code number/ individually on a password-protected, secure device.

All study data will be de-identified and stored in password-protected file on the researcher's laptop or stored in lockable cabinets in lockable offices. Your interview will be deleted from portable recording devices as soon as practical. All de-identified interview data will be stored for 7 years after which time it will be destroyed.

A copy of the interview transcript will be provided to participants via email within 21 days of their completed interview. The researcher will ask each participant to provide any amendments or additions via email within 14 days.

**Will the results of the study be published?**

The results of this research will be published in a Master's thesis. Your de-identified information may be used in the Master's thesis. This thesis will be available to the general public through Te Whare Wānanga o Awanuiarangi library. Results may be published in peer-reviewed, academic journals. Results will also be presented during conferences or seminars to wider professional and academic communities. You will not be identifiable in any publication. A summary of results will be sent to all participants.

**Who can you contact if you have any questions or concerns?**

If you have any questions or concerns please contact me, Tui McCaull at [princesstui15@gmail.com](mailto:princesstui15@gmail.com) in the first instance or my supervisor, Professor Alison Green at

[alison.green@wananga.ac.nz](mailto:alison.green@wananga.ac.nz)

**What happens next?**

Please review the consent form. If you would like to participate, please sign, scan or take a photo of, and return the consent form via email; [princesstui15@gmail.com](mailto:princesstui15@gmail.com) or by post – 17a Bracken Street, Whakatane, 3120 or send a photo to my Messenger or phone (027 222 5977).

## Appendix three - Participant Consent form

### ***'Tōku toa, tōku Rangatira'*** ***A journey of Wahine Māori leadership***

#### **Consent Form for Participants**

- I have been given a full explanation of this project and have had the opportunity to ask questions.
- I understand what is required of me if I agree to take part in the research
- I understand that participation is voluntary and I may withdraw at any time prior to the analysis of data, without repercussions. Withdrawal of participation will also include the withdrawal of any information I have provided as long as this happens prior to data analysis.
- I understand that any information or opinions I provide will be kept confidential to the researcher, transcriber and research supervisors. I understand that any published or reported results will not identify me.
- I understand that a thesis is a public document and will be available through the Te Whare Wānanga o Awanuiarangi Library.
- I understand that all raw data collected for the study will be kept in locked and secure facilities and/or in password protected electronic form. I understand the raw data will be destroyed *after seven years*.
- I understand the risks associated with taking part and how they will be managed.
- I agree to being audio or video recorded. I understand how this recording will be stored and used.

I understand that I can contact the researcher, Tui McCaull [princesstui15@gmail.com](mailto:princesstui15@gmail.com) or supervisor, Professor Alison Green [alison.green@wananga.ac.nz](mailto:alison.green@wananga.ac.nz) for further information.

I would like a 1-2 page summary of the project findings.

Name: \_\_\_\_\_

Signed: \_\_\_\_\_

Date: \_\_\_\_\_

Email address (for report of findings):

\_\_\_\_\_

Upon completion, please hand to the researcher or scan or photograph and return by email to [princesstui15@gmail.com](mailto:princesstui15@gmail.com)

## **Appendix four – Participant Interview Schedule**

### **Introduction**

Whakawhanaungatanga

Whakapapa kōrero

Logistics of leadership position, title, responsibilities, size of the staff they lead, how long in that position etc

### **Life's Journey**

What areas of interest/passions/hobbies do you have outside of your career?

What type of educational, social and whanau influences have you had in your life to date?

### **Leadership**

- Can you outline your educational leadership journey to me?
- What factors have supported your pathway into leadership?
- What are the barriers and challenges that you have encountered in your leadership journey?
- What support did you have, or was provided to you to overcome this/these challenges?
- What have been the personal tolls that educational leadership has taken on you?
- In what ways do you see your Leadership being different or similar to the way that Māori Men and/or Non-Māori Men/Women lead in secondary schools?

### **Reflection**

When thinking about some of the barriers to Wāhine Māori taking up educational leadership roles in the secondary school sector, What would you say these would be?

Are you able to comment on how racism and sexism may be experienced by wāhine Māori in Educational leadership positions?

What ideas do you have to navigate these barriers?

In 1996, Tomlinson-Jahnke discussed the complex and diverse nature of wāhine and how they interact with their own identity, environment, communities, familial relationships, values and beliefs. It is because of these “intersections” that wāhine have “multiple tensions that underpin the experiences of the women as they contest, create and capture space for mana wahine Māori in the education workplace”.

What are your thoughts about what these ‘multiple tensions’ might be?

Do you believe that this quote is still relevant 26 years on? Why/why not?

In your opinion, what is a/the point of difference in the way in which wāhine Māori lead?

Thinking about your professional development and your employment rights, have you ever made a complaint about a barrier (ie racism, sexism etc) to leadership advancement that you faced?

Would you consider making a complaint if you faced such a barrier?  
(Why/why not?)

Are you confident such a complaint would be addressed with skill, and without recrimination?

Ani Mikaere (1999) states that “It is clear from our histories that Māori women occupied very important leadership positions in traditional society, positions of military, spiritual and political significance.”

Do you feel that this is different now? Why/why not?

Would a network for wāhine Māori in leadership positions in secondary schools be useful in terms of mentoring others to advance their leadership experience and advancement? Why/why not?

## Glossary

The translations used in this glossary were sourced from the online Te Aka Māori Dictionary (<https://maoridictionary.co.nz/>).

Term	Definition
Ahuatanga	Aspects/appearances/Characteristics
Aotearoa	New Zealand
Atua	Deity
Awa	River
Awa Atua	Female Menstruation
Āwai	Current
Haka	Performance of a haka/dance
Hangi	Food cooked in an earth oven
Hapu	To be pregnant or kinship group
Hine-nui-te-pō	Ancestral name
Hiwarau	Ancestral name
Hoa	Friend
Hononga	Connections, bond
Hui	Meeting
Iwi	Tribal grouping
Kanohi ki te kanohi	Face to face
Kanohi kitea	To have a physical presence
Kapa Haka	Group that performs a haka
Kararehe	Animal
Kaumatua	Elder
Kohanga Reo	Māori language preschool

Kohi kai	Gather Kai
Kōrero	To tell, say, speak, read, talk, address.
Koro	Elderly man, grandfather
Kuia	Elderly woman, grandmother
Kura Kaupapa	primary school operating under Māori custom and using Māori as the medium of instruction
Kurawaka	Ancestral name
Mahi	To work, do, perform
Mama	Mother, mum
Mana	prestige, authority, control, power, influence, status,
Manaakitanga	Hospitality, kindness, generosity, support
Manu	Bird
Māori	Indigenous New Zealander
Marae	Open area in front of a meeting house
Maramataka	Māori lunar calendar
Mātauranga	Knowledge
Mauri	Life force, vital essence
Mokomoko	Ancestral Name
Mokopuna	Grandchild
Mōteatea	Lament, traditional chant, sung poetry
Murihiku	Ancestral Name
Noa	To be free from the extension of tapu
Ngā taonga	The treasures
Ngahere	Forests
Ngakau mahaki	To have a gentle heart
Ohinemataroa	Ancestral name
Pakehā	English, foreign

Pakeke	Grown up, adult
Papa	Ancestral name
Papatuānuku	Ancestral name
Pātere	Chant
Pohiri	Welcome ceremony
Pono	To be true, valid, honest
Pou	Erect, establish, fix a pole
Pounamu	Greenstone
Pouritanga	Depression, despondancy
Pūrākau	Story
Rangatira	Leader, chief
Rangi	Ancestral name
Ranginui	Ancestral name
Raupo	Native shrub of Aotearoa
Rehekō	Lets go
Rohe	Region, area
Tane	Man
Tāne	Men
Tangata uiui	Interview participant
Taonga	Treasure
Taonga Tuku iho	Treasures handed down from ancestors
Tapu	To be sacred, prohibited or restricted
Tauīwi	Foreigner
Taumata	Mountain top
Te Ao Māori	Māori world
Te Arawa	Ancestral name

Te Pehi	Ancestral name
Te Reo Māori	The Māori language
Te Rohe Pōtae o Tūhoe	Ancestral name
Te Taiao	The environment
Te Umu Taonoa a Tairongo	Ancestral name
Tika	To be correct, fair, honest
Tikanga	Correct procedure, custom, habit, lore, method, rule
Tino Rangatiratanga	Self-determination
Tipuna	Ancestor
Tohu	Instruct, Sign, Signal
Toroa	Ancestral name
Tōtara	Type of tree
Tuakiritanga	Identity
Uara	Value
Uha	Female, femaleness, femininity
Uri	Descendant
Wahine	Woman
Wāhine	Women
Wai	Water
Waiata	To sing, song
Wairaka	Ancestral name
Wairua	Spirit, soul
Waka ama	Outrigger canoe
Whakapapa	Geneology
Whakatāne	Ancestral name
Whakatauākī	Proverb - known author

Whakataukī	Proverb - unknown author
Whakatōhea	Ancestral name
Whanau	Extended family, family group,
Whanaungatanga	Relationship, kinship, sense of family connection
Whare	House, dwelling
Whare Tangata	House of humanity, womb, uterus
Whare Tipuna	Ancestral house