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**‘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**

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of the requirements for the degree
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To my nana, I am so touched by what you taught me. Your spirit lives on inside of me. May you rest in peace and know that I love you. Ngā mihi aroha ki a koe.

Abstract

Although there has been a growing interest in Māori women in educational leadership, the research base in New Zealand is still limited. This study provides insights into the challenges and experiences of four Māori women who occupy a formal leadership position in a mainstream secondary school.

It used a qualitative kaupapa Māori research framework. Data were collected using semi-structured one-on-one interview with open-ended questions. The four women were selected from Māori women who currently hold a formal leadership position at a senior management level in a mainstream secondary school and who identify as Māori. The reason for the purposive sample was the critical under-representation of Māori women in formal educational leadership roles.

This study revealed three important aspects. Firstly, a person's upbringing and background has a significant impact on the principles and values which underpin leadership. Secondly, it was evident that a support system whether personal or professional was crucial in a leadership position. Finally, the influences of opportunities and appointments to leadership were important in educational leadership.

Clearly, the findings point to a need for a stronger mentoring programme and effective networking of Māori women. Tertiary studies and leadership programs can aid the career pathways for aspiring leaders. However, what is clear is the need for more research specific to the New Zealand context and Māori women.

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Chapter 1 Introduction

I can still see her calloused hands from cutting all those balls of string. I can still smell those freshly cooked fried rewena bread. I remember sleeping on top of the preserved fruit bottles as nana made beds for her multitudes of moko. You always knew which fruit was in season by what nana was bottling for the weekend. My favourite fruit were the blackberries.

My nana made picking blackberries seem so adventurous. The times I cherished the most was when it was just nana and I. My very first experience of blackberry picking remains firmly etched in my arms. My nana cautioned me but it meant that I had to wear a thick woollen jumper on a hot summer's day and it didn't make sense to me. We would clamber over the race track of gates, wade through slushy ditches and walk for what seemed like eternity. The 'wild' berries closest to the mountain were better than the 'town' berries and had a sweetness that couldn't be found anywhere else. My nana would raise her nose to the heavens and ask me if I could smell it. Whilst I mimicked her motion I couldn't smell anything but cow dung. In the distance I could see the hedgerow of voluptuous bushes. In my eagerness to get there I made the mistake of being too careless and I fell down several times.

My nana tried to coach me but my eyes were alive and my ears closed. The first prick of defence sent me humbling sprawling back with tears and scratches, red blood replacing red juices. Nana was there. She never scolded she always showed. She made me select and eat my first berry. I chose the biggest berry I could see, the brightest red imaginable. It seemed like a good choice until I ate it and then spat it out with sour disgust. She would say to me 'kaua e wareware he reka te wai o te hua pango he kawa te hua rākau mata' loosley translated this metaphor meant do not forget that the green fruit are sour, the darker the colour of the fruit the sweeter it is likely to be.

I have remembered this metaphor throughout my entire teaching career and it seemed even more appropriate as I moved into educational leadership. My nana taught me much about life and mentored me in my learning and leadership journey. Her teachings resonated throughout my personal and professional life. Nana explained it was unwise to suggest that events happened by chance, just as

blackberries did not suddenly ripen. A process had to take place for the 'ripening' to occur. She also taught among many other principles that time and experience were essential. It appeared to me that my ripening was still occurring as another part of the leadership journey continued in this study. Therefore, the significant title of this research was '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.

Rationale for the study

There are three reasons why I became interested in Māori women in educational leadership. The first originated from my own family experiences in leadership roles; the second was from my own professional experiences in educational leadership, and the third was the lack of research material currently available in this field.

Firstly, my interest in leadership stemmed from my own personal background within my family. I am the eldest girl of a large rural, blended, Māori family. It was expected that I fulfil domestic roles. From an early age I began to formulate ideas about leadership and the link between family and leadership.

Secondly, my professional experiences with leadership in education stemmed from my desire to become a principal. In 2000 I was temporarily appointed as an assistant principal, but was not successful when I applied for the permanent role. Subsequently, I inquired why I was not selected. The BOT chairperson provided three reasons why I was unsuccessful: I was young; I was female and I was Māori. This experience provided the impetus for my desire to become a principal.

Finally, while researching for a post graduate paper I discovered there was limited research pertaining to Māori women principals in mainstream settings. There was some material written about Māori women by non-Māori researchers, however, research about Māori women by Māori women researchers was limited.

The purpose of this study was to listen, to learn and to explore the experiences of Māori women in educational leadership. The study provided a vehicle and suitable forum for Māori women's voices and first-hand accounts of their experiences in leadership. A qualitative kaupapa Māori approach was used to give insight into the lives of Māori women. The narratives did not seek to undermine male narratives, but reclaim the place of women's narratives using their own voice of experience.

This study was partly in response to the challenges issued by Linda Smith, a prominent female Māori researcher, to reclaim the female Māori place; and Professor Graham Smith, a well known advocate for indigenous research, to position our ways of knowing as being relevant and significant. This study was also an endeavour to understand my own personal challenges with educational leadership. The main question this research attempted to address was what are the experiences of Māori women who hold educational leadership positions in mainstream secondary schools?

Study Overview

There has been a growing interest in women in educational leadership, but a relatively slow rise in the number of women, especially Māori women being appointed to leadership positions in New Zealand schools (Court, 1997b; Ministry of Women's Affairs, 2001). It was important to examine the experiences of women moving into leadership positions to explore the enablers and inhibitors to educational leadership from a female perspective. Early studies of leadership have been conducted from a male perspective (Blackmore & Sachs, 2007; Fitzgerald, 2006; Smith, 1999b; Strachan, 2007; Te Awekotuku, 1999). Blackmore & Sachs (2007) asserted that there were negative attitudes towards women moving into educational management because of their gender. The shift from a dominant discourse of male hegemony towards a female perspective could provide a greater depth of understanding of how women view their world and their place within it. Shakeshaft (2006) explained that women are not as valued as men leaders and therefore, different sets of expectations are required of women leaders. However, Strachan (2007) and Shakeshaft (2006) both pointed out that women should not be categorised as one group. Hence, much of the recent research has begun to examine the intersection of ethnicity, culture, class and gender.

There appeared to be little evidence documenting the voice of Māori female educational leaders from a Māori female worldview. Non-Māori researchers such as Fitzgerald (2004, 2006) and Strachan (1998) have voiced their discomfort of being a non-indigenous researcher examining from the outside in. Smith

(1997, 1999a) challenges Māori researchers to take control over the interpretation of their struggles, and to theorise the experiences that make sense to them. Smith (1999a) also asserted that kaupapa Māori methodologies enabled Māori to define themselves by providing an 'insider' perspective. Therefore, a kaupapa Māori theory was an appropriate framework to conduct research on Māori women in educational leadership and a qualitative kaupapa Māori approach an appropriate means of analysing Māori women's experiences in leadership.

In this research, chapter 1 provides an introduction to the reasons for the study. Chapter 2 presents the literature outlining effective educational leadership for a 21st century school. The key issues in educational leadership for Māori and for women in New Zealand are highlighted. Chapter 3 explains the kaupapa Māori theory with a closer examination on qualitative kaupapa Māori methodology. The details of data gathering using one-to-one interviews are signalled with ethical considerations taken into account when conducting this research. Chapter 4 provides a brief summary of each of the women's lives. This contextualises the findings and connects the reader to the women and their experiences. The experiences the women share are culturally situated in the context of their own lives. Chapter 5 presents the findings under three commonalities and themes. Each theme is discussed in detail and linked to other women in the study who share or experience similar views. Chapter 6 discusses the findings and links the earlier literature to the experiences highlighted by the women. The discussions focuses on analysing what the information suggests and how this impacted on the women. Chapter 7 outlines the limitations for the

study and suggests pathways forward. This includes what needs to happen and what implications this study may have on educational leadership in New Zealand now and in a 21st Century educational environment.

I believe this project benefitted all women, especially Māori women. It provided a forum for female Māori educational leaders to express their worldviews on educational leadership in New Zealand. It was anticipated that this research would contribute to the broader scope of literature about women leaders. In the examination of the experiences of other Māori women in educational leadership positions, I hoped to determine if, how and to what extent they aligned with my own experiences. I was also interested in looking at how these women reached the leadership positions they currently hold. This knowledge could help Māori women wishing to move into educational leadership. The literature presented in the next section examined what influences up to the present time have impacted on Māori women in educational leadership within New Zealand.

Nana taught me that the colour to look for was a dark purple almost black and told me that with most fruit the darker the berry the sweeter the juice. She wasn't wrong. The succulent juices covered my face, stained my fingernails, tugged my hair and gave me lessons engraved firmly in my heart. It was not the teachings of blackberries my nana gave me it was the lessons of life.

Chapter 2 Literature Review

Whenever my nana and I would go out and pick fruit we were always careful as to where we went and what we picked. My nana always used the biblical phrase that 'there was always a time and a season for everything'. I thought she was only talking about blackberries, but have since realised she was teaching me much more than food selection; instead what she instilled in me has become a metaphoric image for a changing and fast evolving world.

2.1 Introduction

The focus of this study was to learn about the experiences of four Māori women who currently occupy an educational leadership position in a mainstream secondary school. This small project did not cover the depth and full length discussion needed to adequately and respectfully cover the issues associated with Māori, education and leadership. This literature review offers a summary of research into educational leadership, female educational leadership, Māori educational leadership and female Māori educational leadership within New Zealand. The review begins with what is deemed effective leadership for a 21st century school and how this relates to Māori women and educational leadership and then discusses the historical portrayal of leadership and why male and cultural saturation has affected the under representation of Māori women in educational leadership. Finally, this section explores the key issues and challenges for Māori women in educational leadership in New Zealand.

2.2 Effective leadership for 21st century schools

The 21st century will require a different type of leadership. The changing nature of society and education demand that leadership respond to the challenges of

the 21st Century. A changing political climate (Blackmore & Sachs, 2007; Shakeshaft 2006), social and cultural politics (McKinley, 2005; Normore & Gaetae, 2008), challenging managerialism (Blackmore, 2007; Lumby, 2009), questioning gender in education (Grogan & Shakeshaft, 2009; Strachan, 1997a, 1997b) were a few of the challenges to educational leadership. In New Zealand more specific challenges were Māori and Pasifika achievement, changing demographic trends, social justice, technological advancements and sustainable environments. The focus of pedagogical studies and models of leadership echoed the need to address these challenges; because previous ways of leading will no longer suffice. Mead (2005) asserted that in societies such as New Zealand, the difficulties of cultural diversity compound leadership challenges. Therefore it was important that leadership be developed to not only work locally, nationally and internationally but also within their own contexts. This was clearly evident in the Kiwi Leadership for Principals (KLP) (Ministry of Education, 2008b).

The KLP model placed educational leadership at its core to focus the attention on the skills, qualities, principles and knowledge required to lead into the future. Educational leadership was not confined to one person; the focus was on spreading the load. This was because 21st century leadership is about an eclectic response to the number of 21st century challenges.

KLP identified the importance of the school context and how leadership should become school specific. The school context was central because it signaled the distinctive nature of not only local, national but international symbols of difference. This difference was not ignored, but recognised and responded to.

According to the Ministry, KLP aimed to provide a 'vision for principalship in the 21st century [that] is shaped by the rapid change and growth of the world we live in. As society, knowledge and technologies grow and change, so do our students' learning needs and the way learning is delivered' (p.2). The KLP model is depicted in the following diagram.



Ministry of Education (2008). *Kiwi Leadership for Principals*. Wellington: Ministry of Education.

The KLP model also highlighted that New Zealand has a distinctive schooling system in that it has a founding document underpinning it – The Treaty of Waitangi. The Treaty was not only significant in terms of its symbolic nature of commitment to principles of biculturalism, national heritage and identity but it recognised the need to address the aspirations and achievements of Māori students and therefore Māori societies and individuals.

The pedagogical shift from traditional hierarchical structures to a shared leadership approach was reflective of the changing nature of education. Scholars

(Fullan, 2003; Hargreaves, 2004; Williamson, 2008) have suggested effective leadership should move beyond focusing on the characteristics and behaviour traits of a single individual, and move towards a collective, transformative, distributive team approach. This has significant implications for educational leadership because the individualistic school of thought has dominated leadership theories in New Zealand. Moreover, this shift in educational leadership theory and pedagogy sat more comfortably with a woman's type of leadership paradigm because women appeared to lean more towards a consultative process rather than an authoritative one. Theories such as the great man theory, trait theory, behavioural theory and management theory (MacBeath, 1998) have been accepted as the most effective type of leadership models and pedagogy. This focus has led to accepted types of leadership paradigms such as heroic leadership, charismatic leadership, authoritative leadership (McGregor & Burns, 1978) all centered on the leader. 21st Century educational leaders needed to move beyond a 'one size fits all' to examining several adaptable practices - an eclectic approach (Fullan, 2003; Hargreaves, 2004).

A pedagogical study which attempted to challenge current educational leadership practices was the Ministry of Education's (2009) Best Evidence Synthesis Iteration: Educational Leadership - He Toa Takitini (BES). The BES study identified three significant features of educational leadership in New Zealand in the 21st Century. These features were the significance of positional leadership, distributed leadership, and leadership embedded in specific tasks and situations.

In the everyday context of schooling, the BES will emphasise that both positional and distributed forms of leadership are compatible with maintaining a strong focus on the principal. Why? Because the principal's key tasks include not only leading a team but also building and sustaining the leadership of others'. (Robinson et al., 2009, p. 66)

Whilst BES appeared to concentrate on a single leader how it differed was its willingness to develop leadership amongst the group. This type of leadership was harmonious with traditional and contemporary forms of Māori leadership. Walker (1993) and Mead (2003) explained that both traditional and contemporary Māori leadership involved recognition of mana, which was partly related to position. The inclusion of distributed leadership in the BES report recognised how leadership was exercised by anyone whose ideas or actions are influential in the context of specific tasks and activities. Walker (1993) also pointed out that Māori leadership sought to use the BES report to critically challenge the emancipatory practices and policies that have kept Māori oppressed.

Robinson, Hohepa, and Lloyd's (2009) BES report focused on the influence of school leadership on student outcomes. The BES report identified leadership activities that make a greater difference for students. BES provided direction for leaders about where they can most effectively invest their time. BES attempted to do this by discussing supportive collaborative knowledge building and use across policy, research, and practice in education. The implications the BES study and recent shifts in educational leadership identified was the collaborative nature underpinning the future strategic directions for effective leadership within New Zealand.

2.3 Historical portrayals of leadership

Leadership in New Zealand hinged on two critical points which will be discussed further in this section, that of male domination and cultural oppression. Both of these factors have significantly influenced and impacted on Māori women's leadership in the education sector.

A close examination revealed themes which linked behaviours and societal attitudes to leadership and women's roles. Historical portrayals of leadership were predominantly a male domain because prevailing gender roles were prescribed. Men performed tasks such as managers, business executives and husbands, whereas women were to perform tasks in subordinate domesticated roles such as nurses, teachers, and wives (Manu & Sherman 1995). The language used to describe men and women's roles were highly genderised (Fitzgerald, 2004; Lumby, 2009; Shakeshaft, 2006). Macho, strong, clinical, unemotional were adjectives related to the male species while women were described as weak, humble and emotional (Fitzgerald, 2006). Educated males were expected and encouraged to publish materials supporting the male gene (Te Awekotuku, 1999). This euro-andocentric perception of leadership was widely accepted. The lack of educational opportunities for women was few; and often associated with creative writing, poetic works of drama and painting (Te Awekotuku, 1991). The heroes in stories, successful leaders and great explorers were male. Schools, universities or places of instruction were filled with males (Grogan & Shakeshaft, 2009). These places of instruction consequently opened doorways for ongoing indoctrination of the male species. Te Awekotuku (1991) termed the saturation of tertiary institutions as a 'gate-keeping mechanism' (p. 10). There was

evidence of female figures, yet the results did not warrant any attention and in some cases were portrayed in a negative way (Te Awekotuku, 1991). As a result of this historical domination of leadership by men, women were not seen as 'natural', 'correct' or 'right' leaders for educational leadership.

It was evident that most of the writings and research conducted on leadership was from a male perspective. Many feminist researchers (Blackmore & Sachs, 2007; Fitzgerald, 2003, 2004, 2006; Grogan & Shakeshaft, 2009) have argued that the majority of the research conducted about educational leadership has been biased and based solely on the representation of educational leadership from a male perspective. Consequently, this served to further indoctrinate societal attitudes of men as leaders. Studies involving female participants have often been overshadowed by the voice of the male researcher (Fitzgerald, 2003; Strachan, 1999a, 199b). Although this domination has not gone unnoticed, measures have been taken to try to redress the imbalance. Many researchers (Middleton, 1997; Strachan, 1999a) disagreed as to what was deemed 'an appropriate voice'. Male researchers assumed that because the research participants were female it meant the legitimising of the role of women in educational leadership (Fitzgerald, 2003).

The reason why there has been growing concern of research literature being masculinised was because of the negative outcomes for women that have occurred as a result (Fitzgerald, 2004; Manu & Sherman, 1995; Pere, 1994; Pihama, 2001; Shakeshaft & Grogan, 2009). Professional development programmes were instigated with the support of research (Pihama, 2001; Court, 1998). Therefore, many of the publications focused on improving existing

leaders or providing educational materials for aspiring leaders presented a slanted viewpoint when supported by studies idolising the 'ideal male leader'(Court, 1998). Sometimes when women's research had been used, it was not favourably received. Strachan (1999b) pointed out that 'women's contribution to both the literature and practice of educational leadership remains on the margins of acceptability' (p. 309). Often these publications and programmes were financially supported and distributed by the Government or arms of the Ministry of Education. With the assistance of Government, leadership profiles and materials were drafted based on these genderised foundational roots.

Culture has also contributed to societal views of leadership. In New Zealand traditional forms of Māori leadership were linked to ancestry and chiefly mana (Walker, 1993). Authority to lead was based on family links to land ownership, tribal success and to the power of a group. However, the point remained that most of the leadership in Māoridom was and is occupied by men. Mead (2005) explained that the Māori system of leadership was based on cultural criteria such as kinship ties, alliances with other kinship groups, appropriate whakapapa (genealogy) and upon spiritual assets such as mana and tapu. The cultural criteria were important, but the criteria were not applied as strictly as used to be the case. It was a colonized view that implied that because women were not seen, that they were subordinate or not important. However, Edwards (2002), Pere (1994), Mahuika (1992), Mead (2003, 2005), Jackson & Pfeifer (2009), Winiata (1956) and Waitere (1999) depicted a different view. The role of women in the

Māori context was essential. The first sound was a woman's voice who called out to the God's (Edwards, 2002). Nothing could be enacted save it was the woman who began the process. This obvious misconception of the role of the Māori woman was clearly not how Māori women viewed themselves.

In New Zealand the perceptions of leadership, research and Māori have been documented as a form of oppression. The historical experiences of Māori and research perceived Māori as 'subjects' or 'objects'; and therefore questions were framed outside of Māori, and by non-Māori researchers (Smith, 1999). The colonization process did not allow for Māori representation and ideas to be involved in research. Research questions, within a kaupapa Māori research process, were framed and defined by whānau, hapū, iwi Māori and have at their core, questions that were of importance and relevance to their lives. Kaupapa Māori research seeks to address the issues of injustice, oppression, social justice and social change (Bishop, 1996, 2005; Pere 1995).

Kaupapa Māori research is about challenging the 'ordinary' or notion of normal that has been constructed by the dominant culture, and seeks to identify and uphold Māori views, solutions and ways of knowing. It is about empowering Māori people, voice, processes and knowledge'. (p. 15, Smith, 1999, p. 15)

The silence of women's voices in educational leadership literature and research has had a long-lasting and negative impact on females associated with educational leadership (Fennell, 1999; Shakeshaft, 2006). Women's experiences, whether deliberately or not, were subordinated to that of their male counterparts. Women as a group were perceived as lower and inferior and therefore were not seen as 'normal' or 'right' (Shakeshaft, 2006). Historical

prevailing societal attitudes meant women's voices were overshadowed, forgotten, not acknowledged or simply ignored (Blackmore, 2009; Fitzgerald, 2004). Although there were educational leaders who were female they were only effective if they measured up to the male profile (Fitzgerald, 2004; Shakeshaft, 2006).

2.4 Women and educational leadership

Women and educational leadership took a different turn with the introduction of legislation. In the late 1970s and early 1980s New Zealand ratified the United Nations Convention on the Elimination of all Forms of Discrimination against Women (CEDAW) 1979. Article 11 addressed issues of equal employment opportunity, training and promotion, and equal pay for work of equal value. Schools were made to re-examine their practices to ensure the right person was hired to fill the role irrespective of gender. In theory this was to address the issues of discrimination based on gender. In practise it was another story. Although schools advertised as supporting the notion of an 'equal employment opportunity' the numerical imbalance compared with their male counterparts was still evident, even in today's statistics.

The under representation of women in educational leadership was a key concern. (Fitzgerald, 2003, 2004; Strachan, 1997, 1999a, 1999b). The numerical dominance of men in educational leadership was one of the biggest challenges to women either in educational leadership or wishing to move into leadership positions. With the domination of men in the educational leadership arena it was not surprising that the number of women leaders has not changed even

though women make up the majority of the profession. According to 2008 statistics, women make up 72% of the educational sector but only 30% are represented in educational management (Education Counts website, 2010).

The pedagogy of leadership was viewed as the male domain whereas the pedagogy of teaching was essentially the work of the woman. The feminised profession of teaching has embedded these pictures of leadership into the mindset of public opinion and acceptance. Fitzgerald & Moore (2005), Strachan (1999b, 2007) explained that the reason men are generally connected with leadership is because of societal perceptions on what constitutes a leader. Social constructions of leadership have unequally and unjustifiably placed women in the background. These images of injustice have served to maintain women as the servants and a man at the helm, challenging the current climate was needed for this saturation and genderisation of leadership to end.

The structures of the system to produce leaders who are authoritative and masculine are in opposition to the way in which women lead. Whilst each woman was unique in their own leadership it was commonly believed that women prefer the power sharing type of leadership (Grogan & Shakeshaft, 2009; Manu & Sherman 1995). Traditional leadership literature (Fitzgerald, 2004; Strachan, 1999a) often focused on the business metaphors of leadership derived from the world of commerce where power over are seen as the norm for leadership. Individuality, decisiveness and vision were words attributed to male leadership. In contrast, women described leadership as forming webs of relationships and where leadership was seen as a process not a person (Fennell, 1999). Court (2004) pointed out that the definition of the notions of power

needed to be reconceptualised because studies have proven that some women were uncomfortable with labels such as powerful, or having power and this in turn affected the way in which they lead.

To place women as a collective group discounted individualism. Women were bracketed together as one whole group (Irwin, 1995, Irwin & Ramsden, 1997). Therefore, what happened with one woman must happen to another (Smith, 1997). Different circumstances, different experiences, different situations all affected the way in which a woman thought, acted and behaved. The challenge of sameness was unequivocal with a caveat that placed all women's experiences as one homogenous group (Fitzgerald, 2004; Shields, 2003, 2004). Additionally, 'indigenous voices are heard not as a harmonious choir but as a cacophony of voices that celebrates distinctiveness within an indigenous framework' (Fitzgerald, 2003, p. 12). Fitzgerald (2003) further expressed that this sameness may confine and restrict women especially indigenous women to act and lead in a certain way. This was because each woman was assumed to fit within a set of expectations and behave in a similar way. Therefore, all women were treated as one group as opposed to several individual strands. 'Women as educational leaders have been theorised about as if they are an homogenous group and considerations of circumstance such as ethnicity, social class, location and beliefs have been discounted' (Fitzgerald, 2006, p. 10). Case studies (LeBlanc, 2002; Strachan, 1999b) have taken place to examine and use a woman centered lens in which differences as well as similarities could be identified and recognised. When individualism in educational leadership was investigated it began to

question all hegemonic practices that inhibited and prohibited women from advancing in leadership roles.

The number of challenges faced by women in educational leadership provided leadership experience. The way in which a person dealt with these challenges was linked to their personal values and principles. Challenges made people look inward and 'shape perceptions of reality and ultimately our view of ourselves (Osterman & Kottkamp, 2004, p.70)'. Fink (2009) explained that from experience comes understanding and knowledge. 'We all have the ability to shape events in our lives as opposed to being shaped by circumstances. To embrace this ability, leaders must enhance and employ all of their qualities – reason, ethics, common sense, imagination, intuition, and memory – in equilibrium (Fink, 2009, p. 62)'.

Jackson & Pfiefer (2009) explained that often difficult experiences made leaders reflect and reconsider their own viewpoints.

Leadership development can occur when leaders face hardship. Learning occurs when a leader confronts these adverse circumstances by being reflective, which may result in a heightened awareness of their shortcomings, a clearer view of themselves, compassion and tolerance of others' shortcomings, and an effort to redirect oneself. (p. 10)

The under representation of women in educational leadership was due to a number of conflicting and contrasting factors. The 'cult of domesticity' (Court, 2004) at school and at home ensured a dual oppressive system. This oppressive system exacerbated when race and ethnicity were also taken into account. Dual oppression meant that potential women leaders and women leaders either had their careers deferred to a later time, or faced a double burden of professional

and domestic responsibilities that required constant monitoring and balancing of competing demands (Pihama, 2001; Nikora, 1995). The balancing act of being a leader and a mother was difficult to manage.

Two terms associated with women's leadership experiences were the 'glass ceiling effect' and the 'gate keeper'. Both terms impacted on women in leadership by women who were already in leadership positions. Lockwood (2004) defined that a 'glass ceiling is a concept that most frequently refers to barriers faced by women who attempted, or aspired, to attain senior positions (as well as higher salary levels) in corporations, government, education and non-profit organizations. It can also refer to racial and ethnic minorities and men when they experience barriers to advancement' (p.1). The issues associated with this effect were difficult to combat without taking it to legal matters. Issues such as organisational culture, work and life balance and in most cases pay salary and compensation packages, showed gross discrepancies. The glass ceiling effect served only to keep woman from advancing into more senior positions. The education sector was not the only arena where battles were fought by women. Gate keepers were another reason why women were not being appointed to leadership positions. The individuals who were the gate keepers were educators who sought to keep women as a minority. Smith (1997) identified racism and sexism as two gate keeping mechanisms. Women were placed into 'special projects' or no help given to advance women through the leadership roles. The aim was to maintain the male dominance of socialisation practices in educational leadership. In some cases the gatekeepers were female. Very little support or

guidance was offered by some women to their female associates. Gatekeepers sought only to better themselves or look after their own best interests.

Society must redress the growing number of challenges regarding the under representation of women in leadership. The present research was in response to the above concerns and challenges for educational leadership in a 21st century schools, with a special focus on Māori women.

2.5 Māori educational leadership in New Zealand

Key issues in educational leadership in New Zealand were centered on aspects of legitimating and validating Māoridom. These issues stemmed from colonisation, domination and oppression by a dominant culture. With a history of marginalisation Māori people had their cultural heritage, knowledge and traditions almost annihilated by what Smith (1999) called the 'western knowledge machine'. Educational institutions in New Zealand perpetuated indoctrination to the superior race (Durie, 2006; Pere, 1994; Pihama, 2001). Recently moves were made to address these concerns. The Ministry of Education (2008) KLP model explained that

New Zealand's school system has a number of characteristics that distinguish it from other systems. Some of these relate to the place of Māori as tangata whenua. The Treaty of Waitangi is central to, and symbolic of our national heritage, identity, and future. Our commitment to the principles of the Treaty obliges a distinctive focus on ensuring excellent education outcomes for Māori. Educational success is the key to enabling Māori to live as Māori in te ao Māori [the Māori World] and in the wider world. Our task is to expand on emerging successes for Māori. This is fundamental to an equitable education system. (p.5)

In recent years a number of policies and projects have surfaced which have affected the way in which Māori have become involved in leadership. The changing landscape within New Zealand reflected the development amongst Māori to become future educational leaders. These developments were important because of the increased need to focus on Māori and leadership in New Zealand.

Nationally and locally Māori became involved in promoting aspects of Māoridom. The media rise of Māori television with two channels, local iwi stations and Māori publications begun to portray Māori in a positive light. Te Waananga o Aotearoa attracted significant number of Māori to traditional forms of learning both the language and culture.

Many universities and tertiary providers established research units to specifically encourage Māori to be a part of the research landscape. Te Pae o te Maramatanga established by Linda Tuhiwai Smith was a leading scholarship supporter with a goal to have 50 Māori PhD students.

The Treaty of Waitangi claims were also providing an impetus for iwi and tribal affiliations to establish their own governing bodies, trust boards and councils to run the affairs of their people. This impacted on the iwi based educational initiatives such as the Tainui Education Strategy (2009), Māori Education 2026 (Mason, 2009) and the investment in supporting iwi based education scholarships.

The Ministry of Education also sought to support educational leadership initiatives for Māori. Ka Hikatia (2008c) was a strategy for schools to raise Māori

student achievement. It focused on a number of possible outcomes. Its overarching strategic intent was to have 'Māori students enjoying education success as Māori' (Ministry of Education, 2008c, p. 5). This strategy aimed to bring together school communities and acknowledge that identity and language counted. School specific and regional data was used as a beginning point to set specific targets and objectives. Personalised learning was encouraged with a focus on raising literacy and numeracy achievements and National Certificate of Educational Achievement (NCEA) results.

In 2003, Te Kotahitanga was introduced by the Ministry of Education. Te Kotahitanga addressed the relationships between educators and students. Schools participated in a number of workshops to understand areas of Māoridom. Facilitators and resource personnel were appointed to manage and evaluate the effectiveness of the programme. The success of the programme was determined by the participating school's willingness to work together as a whole and focus on efforts to raise Māori engagement in learning.

Tu Rangatira (2010) a culturally located responsive leadership programme was developed by the Ministry of Education with a particular focus on Māori medium educational leadership. In the rationale it stated 'Tu Rangatira focuses on leadership practices, providing insights into how effective professional development programmes can work towards strengthening leaders' capabilities, growing capacity and sustaining exemplary leadership in the Māori medium education sector' (Ministry of Education, 2010, p. 3). This programme targeted those in leadership positions. What this particular document attempted to do

was promote cultural regeneration, kauapapa Māori philosophies, aspirations and value learner outcomes. The different types of leadership roles or types of leadership were portrayed. The purpose of Tu Rangatira was to 'provide effective and inspirational leaders who will lead vibrant learning environments that have the ability to unleash that potential and the success of learners as Māori and as citizens of the world' (Ministry of Education, 2010, p. 32). A distinguishable feature in this document was the link provided between tikanga (Māori protocol and systems), Te Ao Māori (The Māori world) and educational leadership with the use of the metaphoric images, whakatauki (proverbs) and Māori philosophies.

Ako Panuku (2010) carried on the earlier work of the professional development programme Te Hiringa i te Mahara (2000) which wanted to address some of the issues faced by Māori educationalists. The Ministry of Education in conjunction with Haemata Ltd established Ako Panuku specialising in Māori language revitalisation and Māori programmes to further the work in education for Māori and by Māori. It provided Māori educators with several professional development programmes ranging from beginning teachers to educational leadership. Ako Panuku supported and built on the expertise and professionalism of Māori teachers, acknowledging and valuing their contribution to improving outcomes for students. Their vision was to 'support Māori teachers in ways that enhance their professionalism; and acknowledge the critical contribution they make to education and to the achievement of Māori students' (Ako Panuku website, 2010). What was interesting about this programme was that Māori educational leaders in the programme called for a stronger support

network. As a result, in 2010, Ara Mai He Tētēkura - the National Māori Leadership Network was established. Access to information and network building specific to Māori educational leaders were an indicator of 'Māori developing critical theory on how knowledge socially constructed within educational settings, and formulating approaches to transformative action' (Smith, 2003, p. 51).

In 2010, the Ministry of Education commissioned the Iterative Best Evidence Synthesis (BES). In this study, leadership dimensions were discussed with a link to positive student outcomes. It was purported that 'leaders who participate in teacher learning and development have the greatest impact on student outcomes' (Ministry of Education, 2010, p.72). There was also a call for 'leadership rather than leaders' (Ministry of Education, 2010, p. 42). BES identified a collective school leadership approach as opposed to one single leader. The study also claimed that relationships of trust with leaders and the school community remarkably improved school outcomes.

2.6 Māori women and educational leadership in New Zealand

The situation for women in particular Māori women in educational leadership in New Zealand was bleak. The constraints of gender and ethnicity were compounded by the impact of colonisation. The domestication of Māori women in the early years continued to and still continues to exasperate women's knowledge and status in educational leadership. The history of oppression on Māori women can be linked to the development of early educational policies. Manu and Sherman (1995) explained that these policies denied Māori women

access to academic education and positioned women into the subservient roles within society. Māori women were encouraged to fulfil domesticated roles as opposed to taking on leadership roles. Early educational policies prevented Māori women occupying leadership roles and instead encouraged women to assume their expected roles.

Indigenous women suffered an even deeper problematic dichotomy than their non-Māori counterparts. A Māori woman in educational leadership was a silenced voice. Strachan (2001) claimed that 'silence perpetuated discrimination' (p. 273). Māori women face dual oppression systems that kept femininity muted as well as Māori representation. The inter-relationship between dual consciousnesses was difficult. The constraints affected viewpoints and limited acknowledgement of the centrality of ethnicity on a woman's experience in educational leadership. Fitzgerald (2003) purported that the experiences and challenges faced by Māori women school leaders should not be explained in terms of the similarities with the differences to the leadership of Pākehā women. Māori women did not face the same battles as their white, middle class female associates. The complexities and contradictions that Māori women face were inextricably linked to ethnicity, interrelationship of the individual and their environment. Smith (1999), Pihama (2001), McKinley (2005), Te Awekotuku (2001) all claimed that Māori women should work hard at demythologizing the 'phallic concepts' (Te Awekotuku, 2001, p. 64) that have disabled and crippled Māori women and this was to be done by recreating the place and space of Māori women. However, in order to do this it meant undertaking studies and research that examined institutionalised racism and sexism. Studies needed to

question and adopt a framework that positioned indigenous ways of knowing and leading at the heart of practice and theory. The process of redefinition ensured the voices of indigenous women and their experiences were legitimised from their own worldview. An increase of research would increase understanding of indigenous leaders and permit indigenous women leaders to define their own realities and contest prevailing notions of leadership.

Some research was conducted which has helped to shape and form the work of Māori women in educational leadership. In her 1996 thesis entitled *Whaia te iti kahurangi: contemporary perspectives of Māori women educators*, Huia Tomlins-Jahnke provided oral narratives of the experiences of six Māori women educators. In her research she identified three important sites when considering women's experiences; the home-place, school and workplace. In her abstract Tomlins-Jahnke stated the purpose for her study as 'exploring the multiple tensions that underpin the experiences of the women as they contest, create, and capture space for mana wahine Māori in the education workplace' (p. iii). The study placed 'women as active agents of change who recognise the barriers that confront them but refuse to be limited by them' (p. iii). She questioned the marginalisation of Māori women educators within historical accounts of andocentric bias and male hegemonic orthodoxy. This marginalisation was also compounded by the disregard of tribal and regional differences and the problematic interpretation within a non-Māori cultural framework. She discussed the familial relations in the lives of the women especially when comparing formal schooling experiences and the influence of positive models. The ideas of power, biculturalism and complexities of a woman's life were

discussed at length. Tomlins-Jhanke found that despite the difficulties, the women in her study refused to allow this to hinder their resilience, desire and commitment to Māori education.

Hine Waitere-Ang's (1999) research used narrative archives as a vehicle for the voice of Māori women. In her thesis, *Te kete, the briefcase, te tuara: the balancing act – Māori women in the primary sector*, she investigated the experiences of eight Māori women who held positions of responsibility in the primary sector. Similar to Tomlins-Jahnke, she declared that Māori can not be seen as one homogeneous group. This misconception was a consequence of hegemonic discourse and power, or colonisation in which Māori women have become the 'recyclable waste products of a colonial process' (Waitere-Ang, 1999, p. 12). Her study provided an analysis in which Māori women were relocated in positions equal to their male counterparts. The strategies that these women used to 'negotiate institutional terrains' (Waitere-Ang, 1999, p. 236) in their career pathways were motivated from their desire to succeed in spite of some negative experiences. The significant position of women in narratives of cosmogony, lore and in tribal histories presented Māori women as not being a repressed group, instead it was argued that these women possessed attributes that were often ignored. Waitere-Ang reclaimed the public voice of Māori women and the valuable contribution they made to educational leadership.

2.7 Conclusion

The historical roots of educational leadership were in contrast to the type of effective leadership for the 21st Century. It was argued that an effective leader was more suited to a woman's type of leadership as opposed to their male counterparts. There was not enough room in this research to deal with all of the issues associated with Māori education. Instead an investigation into a subgroup of Māori namely Māori women in educational leadership provided some ideas about Māori in educational leadership. This research therefore, aimed to explore why women need to become part of the educational landscape and have their stories and experiences legitimated and validated as schools move into a different century with different challenges.

The time and season is ripe for the picking. Maybe it has been for a long time. To my nana timing was everything. To pick the fruit too early meant a sore stomach for a week, to pick it too late would mean a rancid taste of bitterness. In her spiritual undertones God was the creator of all things beautiful but there is always time. If we watch and wait we would know when the time is right. The time is now.

Chapter 3 Methodology

Different fruit required different ways to sever the fruit from its origins. Choosing and knowing the right time and method of gathering was only one of the many aspects to consider when picking fruit. Nana made sure that once the season was right, locating and selecting the place to pick and knowing the most correct way to cut the fruit was just as important as enjoying the succulent juices.

3.1 Introduction

Research methodology is concerned with the theory and the reasons for the way in which research is conducted (Cohen, Manion & Morrison, 2000). Methodology also provides a justification for the selection of theories, methods and tools of analysis (Bishop, 1997, 2003; Smith, 1997). This section begins with an examination of the theoretical framework I used. This is followed by information relevant to the selection of the research participants. I then focus on the method used and explore how the research was conducted and how the data was analysed. The chapter concludes with reference to the ethical considerations that were relevant in this research.

As mentioned in the previous chapter research and Māori have not always gone hand in hand. Instead what we know from the past is that Māori have viewed research with a certain amount of scepticism (Smith, 1997). Colonial oppression was maintained and 'viewed within the context of a history of colonial oppression and racial ideologies that have located Māori as inferior' (Pihama, 2001, p. 4). Smith (2003) explained the importance of Māori indigenous research to 'counter strategy to hegemony and to critically 'conscientize' themselves

about their needs, aspirations and preferences' (p. 2). Smith (2003) cited kaupapa Māori research as an 'educational resistance strategy [that] has grown out of an ongoing struggle that occurred within both Māori communities and Pākehā dominant institutional contexts' (p. 49). As a researcher I have had to consider these points carefully. Being a Māori researcher I did not wish to perpetuate methods where I reproduced the same types of oppressive ideologies, more so because I am Māori but also because I am a product of the oppressive systems. The kaupapa Māori approach forced me to think through ethical, methodological and cultural issues before, during and after conducting my research.

Kaupapa Māori research, theory, methodology and framework was most suited for this research because it was research designed by Māori for Māori, using fundamental Māori values, experiences and worldviews. Smith (1999) asserted that Māori 'have a different epistemological tradition which frames the way we see the world' (p. 5). Kaupapa Māori research as Pihama (2001) argued was to challenge the injustices, the struggles, and address social change. This research used qualitative kaupapa Māori as a platform to voice Māori women's concerns and struggles. A qualitative kaupapa Māori methodology had to be used because it was the only way to hear women's experiences first hand. The experiences for Māori women in educational leadership will be discussed in the findings and discussion chapters. The history of the struggles stemmed not only from an educational leadership context, but was seen in Māori and research. Social science research methods assumed that a researcher was an outsider to the community being studied; however, kaupapa Māori was an 'insider'

theoretical framework (Bishop, 1997; Smith, 2003; Smith, 1999). Kaupapa Māori research allowed the development of 'insider methodologies that incorporated a critique of research and ways for carrying out research for Māori, with Māori and by Māori' (Smith, 1999, p.1).

The link between Māori oppressive systems and the position of Māori women was evident. Pihama (2001) claimed that 'in Aotearoa, representations of Māori also informs the ways in which the role and status of Māori women is perceived' (p. 22). Te Awekotuku (1991) further supported this view and link to Māori women in that 'the patriarchal inheritance, which is power over people, instils and ensures the continuing oppression of women' (p. 64). Working within a qualitative kaupapa Māori was appropriate with my being Māori, my working with women who are also Māori and my research concern for Māori women in leadership. According to Smith (1997, 1999a, 1999b) the challenge to Māori researchers was to take control over the interpretation of their struggles; and to theorise the experiences that make sense to the participants.

Essential to this study was about learning from the experiences of women who are not only female but Māori too. Fitzgerald (2004) argued that 'educational leadership needs to be subject to a process of re-definition to ensure that the voices of indigenous women and their experiences are conterminously theorised and legitimised from their worldview' (p. 15). Te Awekotuku (1991) explained that 'Māori women are in a unique position. The Māori woman can choose her own world. She will begin to choose that world which will consider her needs, as a woman, as a Māori' (p. 65). Thus it was important to use a qualitative narrative

approach so that the women openly and readily shared their experiences and their stories. Pihama (2001) argued that 'it is for Māori women to develop not only ways of seeing and presenting ourselves, but also tools of analysis' (p. 21). She also claimed that 'Māori feminism names a form of feminist approach that affirms Māori woman naming their own realities and solutions' (Pihama, 2001, p. 256).

3.2 Theoretical framework

The principles underpinning kaupapa Māori research were vital for this study. The particular principles of significance and pertinence for this study were the following: tino rangatiratanga – the principle of self-determination, kaupapa – the principle of collective philosophy and āta – the principle of growing respectful relationships. There were six crucial kaupapa Māori principles, but only three have been selected as fundamental to this research.

Tino rangatiratanga - the principle of self-determination was concerned with control, autonomy and independence. Marsters (2002) claimed that 'Māori scholarship has been developing a research framework that encompasses the cultural experiences of the indigenous people as central' (p. 2). Marsters (2002) justified this by stating that 'part of the move towards self determination for Māori has been the process of developing their own ways of collecting and interpreting information gathered from research with their own people' (p. 5). It was very important for the women in this study to be given a place and space to control their own culture, aspirations, destiny; their own research based on their

lived experiences. Kaupapa Māori theoretical framework encouraged the idea of claiming, reclaiming and reframing. Reframing related to taking greater control over the ways in which indigenous issues are handled, addressed and understood. The ideas expressed were about reframing and reclaiming the way in which problems were understood, and subsequently addressed. 'The framing of an issue is about making decisions about its parameters, about what is in the foreground, what is in the background, and what shadings or complexities exist within the frame. The project of reframing is related to defining the problem or issue and determining how best to solve that problem' (Smith, 1999, p. 153). Engaging in kaupapa Māori theoretical framework and qualitative kaupapa Māori methodology gave the women in this study a platform for reclaiming and reframing issues for Māori women in educational leadership.

The second important principle of kaupapa Māori research was that of kaupapa – the principle of collective philosophy. Bishop (1999) pointed out that kaupapa Māori research is challenging the dominance of the Pākehā worldview in research. Pākehā focused on the sought to place 'power' with the researcher or the perceived 'expert' for their own individualistic gains. Kaupapa Māori research is a form of collectivism in that all benefit from the research. Māori theoretical and methodological practices in this research were evidence of furthering the collectivistic approach to research. Bishop (1999) explained that a researcher is not necessarily operating as an 'individual agent' but rather a product of the context within which the research was constituted. This study was concerned not only with individual women but also that of Māori women in

educational leadership. This study sought not to diminish the individual experiences of each woman, but look for similar strategies as possible pathways forward. The principle of kaupapa (collective philosophy) meant that this research was 'benefiting all the research participants and their collectively determined agendas, defining and acknowledging Māori aspirations for research, while developing and implementing Māori theoretical and methodological preference and practices for research' (Bishop, 2005, p. 114).

The final principle considered in this research was that of āta – the principle of growing respectful relationships. The building and nurturing of relationships was essential to conducting the research. Relating to people and respectfully asking questions, how the questions were asked and a genuine interest in what was being shared were essential. As a researcher this study had to be built on the principle of āta (growing respectful relationships). There were many times when as a researcher I felt privileged to hear what was being shared. I tried very hard to ensure I maintained that trust and respect. This was evident in selecting pseudonyms for each participant. Because the number of Māori women who occupy educational leadership positions was low, it became a prime concern that each woman's identity remained anonymous. The selection of pseudonyms was carefully selected. The names were Māori and not randomly chosen from a textbook, more care and consideration was given to what each name suggested and what imagery was associated with the name.

Āta (growing respectful relationships) was also seen in the process of whakawhānaungatanga 'the process of establishing whānau relationships,

literally by means of identifying, through culturally appropriate means, your bodily linkage, your engagement, your connectedness, and therefore, an unspoken but implicit commitment to other people' (Bishop, 1988, p. 203). Whilst not whānau in linkage the connection was vital as each interview began with a basic greeting and establishment of where each woman was from and explanation of who they were. This was an initial fundamental error on my part as a researcher, after conducting my first interview I realised that this had not been done and I later went back and apologised profusely and this time began with whakawhānaungatanga. Subsequent interviews reflected the principle of āta – growing respectful relationships. The reason for my feelings of embarrassment was the remembrance of the teachings of my family and my nana in not trampling on the mana of a woman. It was important in this research that my practices, methodology and theories account for the maintenance and care of each woman's mana because it is from them that I am learning and growing as a Māori researcher, woman and leader.

This research was located within a qualitative kaupapa Māori framework. Qualitative kaupapa Māori framework was a more favourable approach because of the subjectivist thoughts on viewing the social world as personal constructs with an understanding of the way in which the women created, modified and interpreted their world. A quantitative kaupapa Māori framework did not allow for the rich data of each woman's lived experience. The purpose of this study was to learn and explore the experiences of Māori women and this would not have been achieved using quantitative methods and theories.

Kaupapa Māori theoretical framework has emerged as a result of a number of issues. These have been issues associated with the way research has been initiated and conducted as well as concerns with how and who has benefitted from the research. Fortunately, Bishop & Glynn (1999) suggested other considerations when conducting research and therefore addressing issues associated with initiation, benefits, representation, legitimating, authority (IBRLA).

The representation of Māori was one of the concerns that kaupapa Māori theory addressed in this research. Pihama (2001) pointed out 'the representation of Māori plays a significant role in the construction of dominant understandings of Māori people' (p. 22). 'Where dominant groups control processes and vehicles of representation minority groups are in a constant struggle to have their images and selves presented in ways that reflect what they consider to be spiritual, cultural, intellectual and material realities' (Pihama 2001; p. 24). It was the challenge to dominant realities that make kaupapa Māori the most suitable in conducting studies on and for Māori.

3.3 Data collection method - interviewing

For Māori, hui and kānohi ki te kānohi (face to face) gatherings were the best means of communicating and sharing knowledge. Despite the technology, face-to-face encounters still provided the foundation for building relationships (principle of āta) amongst most indigenous communities. Meeting someone face to face was about 'fronting up' and allowing people to see who you were

checking political, personal and spiritual credentials. 'Kānohi ki te kānohi (face to face) is regarded within Māori communities as critical when one has an important 'take' or purpose. This type of consultation allowed people to use their senses as sources of information for assessing and evaluating the advantages and disadvantages of becoming involved in the research' (Cram & Pipi, 2000, p. 152).

Semi-structured interviewing as a method was chosen to encourage the open sharing and exchange of ideas and experiences that provided opportunities for a breadth, depth and wealth of information. Within this interviewing procedure was the use of a narrative dialogue, storytelling and testimonies where the women were encouraged to share their stories. A testimony was also a space in which 'witness accounts' were accorded a certain protection and respect. The structure of testimonies appealed to the women because it allowed their journeys and experiences to be heard and their voices to be validated by having the opportunity to share and someone listen. Similarly, story-telling and oral histories were an integral part of indigenous research. These stories were not told for the purpose of telling a tale, but rather as a means of contributing to a collective story in which every indigenous person has a place. Bishop (1996) suggested that story-telling was an appropriate way of representing the 'diversities of truth' within which the story-teller rather than the interviewer retained control (kaupapa Māori principle of tino rangatiratanga).

For many indigenous writers stories are ways of passing down the beliefs and values of a culture in the hope that the new generations will treasure them and pass the story down further. The story and the story teller both

serve to connect the past with the future, one generation with the other, the land with the people and the people with the story.....Intrinsic in story telling is a focus on dialogue and conversations amongst ourselves and indigenous peoples, to ourselves and for ourselves'. (Smith, 1999, p. 145)

Semi-structured interviews situated within qualitative kaupapa Māori research 'provides tools which we can view our world and analyse our experiences as Māori women (Pihama 2001, p. 25). Shields (2004) explained that 'dialogue opens each individual educator to different realities and worldviews' (p. 116). Shields (2004) also purported that 'dialogue and relationships are not elements that can be selected at will; rather, they are ways of life – recognitions of the fundamental differences among human beings and the need to enter into contract into relational dialogue and sense making (participating with our whole being) with one another' (p. 114).

Bishop (1997) also perceived that semi-structured interviews as a qualitative tool be conducted in such a way that it 'facilitates ongoing collaborative analysis and construction of meanings/explanations about the lived experiences of the research participants' (p. 28). Semi-structured interviews also promoted a free flowing interaction and clarification between researcher and participant - the principles of āta (growing respectful relationships) and tino rangatiratanga (principle of self-determination). The interviewee and interviewer created a sense of connectedness, engagement and involvement within an indigenous context through the use of semi-structured interviews (Bishop, 1997).

The limitations of choosing to use interviewing as a data collection method have been documented by Cohen, Manion & Morrison (2000). Semi-structured

interviews allow for greater depth than other methods of collection, however, semi-structured interviews are more prone to subjectivity and bias on the part of the interviewer. Because the women answered the same sorts of questions the data was more comparable. As a researcher, I strived to allow the women to dictate where the interview was going not the question. Semi-structured interviews also permitted others to see and review the instrumentation used in the evaluation and facilitate organisation and analysis of the data. On the other hand, semi-structured interviews implied little flexibility in contextual and individual experiences and circumstances; standardised questions may constrain the naturalness and relevance of questions and answers. This is why questions in this study were only a guide as opposed to the same questions expecting the same answers. I was mindful of the limitations, but felt that the principles of kaupapa Māori research and qualitative research underpinned this study and outweighed the disadvantages of conducting research using quantitative kaupapa Māori methodology.

3.4 Procedure

The women in this study were selected from Māori women who currently hold a senior management position in a mainstream secondary school. Senior management roles include those of an assistant principal, deputy principal or principal. Each of the women was female and identified themselves as Māori. Representation was essential because it was an incorrect assumption that because a person's name is Māori or they look Māori therefore they wish to be

seen as Māori (Bishop, 1997, 1998). The views of Māori women were difficult to gauge if the data does not come from the represented group. It was also this subgroup and other groups such as women, Māori who sought to benefit from this study, the principle of kaupapa (shared philosophy) in kaupapa Māori theory. A purposive sample was selected because it was the target group to research. The study initiated, represented, benefitted, legitimated and was the authoritative voice of Māori women (IBRLA, Bishop 1997, 1998, 2005).

Each woman was contacted on the phone to outline the nature of the research and to establish whether or not they were interested in participating. Although initiation began with an informal discussion, the women then were given the opportunity to initiate being a part of this project. Detailed information about the research along with a formal invitation was sent to participants who indicated that they were willing to participate. Once consent to participate was given by each woman an interview time and place was negotiated by phone. When conducting kaupapa Māori research, it was imperative that as the researcher I was fully aware of myself (i.e. multiple identities and insider/outsider status) within the context of the research. It was implied within the principles of kaupapa Māori that I understood Māori concepts and processes in order to conduct the research; subsequently it was also implied that I understood my role and relationship with the women.

The information sent provided an introduction and background to the study and a guideline to the questions being asked (refer to appendices 1 and 2). The questions were sent in advance so that participants would have an opportunity

to reflect on their own experiences. The questions (refer to appendix 2) were designed around the nature of their role and the enablers and inhibitors for educational leadership. Participants were also asked to provide strategies they incorporated into their practice and advice for future Māori women leaders. It was important to use the questions as a guide but not be restricted by them. This would then allow the sharing of experiences and ideas to give the women the autonomy (principle of tino rangatiratanga; IBRLA, Bishop 1997, 1998, 2005). to take the interview where they wished to go.

Once the interview was finished and transcribed, all of the women were given an opportunity to legitimise their views (IBRLA, Bishop 1997, 1998, 2005). They were all sent a copy of the script and given the opportunity to edit, rephrase, correct or amend their material. This process of legitimisation is integral to representation and authority from those whose knowledge this study belongs (IBRLA, Bishop 1997, 1998, 2005). Tripp (1983 cited in Bishop (1997)) explained that interviews and subsequent written transcripts were useful tools to help the participants 'reflect, modify and reflect again on their ideas in order to present their meaning they sought in a form understandable to the reader' (p. 36).

3.5 Method of Analysis

Analysis was the process whereby I began to closely examine and engage with the data I had collected throughout the research process. I began to draw meaning and understanding from my data as I read through the transcripts, listened to the interviews and transcribed the interviews. The criteria for

deciding which forms of data analysis to undertake was governed by what Cohen, Manion & Morrison (2000) explained as 'fitness for purpose and legitimacy – the form of data analysis must be appropriate for the kinds of data gathered (p. 82).

Analysis required me to engage in the interpretation of data, it was not just a description of the data collected. Analysis was a vital part of the research process and it was therefore important to consider fully the issue of analysis within kaupapa Māori research, qualitative kaupapa Māori theory (tino rangatiratanga – self determination, āta – respectful relationships and kaupapa – collective philosophy) and IBRLA (Bishop 1997, 1998, 2005). During the phase of analysis it was important not to be deficit in my approach. Deficit theorising usually blamed the 'problem' on the deficiencies of 'victim' and tended to be cultural in nature.

In the process of analysis, qualitative kaupapa Māori research draws on a range of influences such as:

- historical Māori experiences with, and perceptions about research,
- Māori perspectives about the world,
- Māori values and expectations around ethics,
- Māori cultural values and practices,
- Māori knowledge,
- The place and status of Māori people, language and culture in society and the world.

The main method of analysis was chosen according to the reoccurring themes evident in the women's answers. The data begun with identifying key words, these keywords were highlighted. Using the highlighted information the material was categorised under a theme. Each theme was then compared to the literature. I kept in mind that it was difficult to maintain

a sense of holism of the interview and the tendency for analysis to atomize and fragment the data – to separate them into constituent elements, thereby losing the synergy of the whole and in interviews often the whole is greater than the sum of the parts. (Cohen, Manion & Morrison, 2000, p. 282)

I also followed Cohen's et al (2000) suggested stages in data analysis:

1. generate natural units of meaning
2. classify, categorise and order these units of meaning
3. structure narratives to describe the interview contents
4. interpreting the interview data

3.6 Ethical considerations

Both IBRLA and principles of kaupapa Māori research identified not only issues with research but also highlighted some of the ethical considerations that I had to consider when conducting this research.

One of the things that I considered to be important was to point out to the women the need for one on one interviewing. Because of potential ethical concerns, it was not appropriate to include wider whānau involvement in the

interviews. Although, the concept of whānau is central to Māori, in this particular context it was not suitable. This study was about Māori women in educational leadership.

When working within kaupapa Māori research, it was the prime objective of this study to provide a non-threatening environment for those participating in the project. Participants were informed that their identity would be kept confidential and of their right to anonymity. All of the information and materials produced for this research was treated in a manner that respected the privacy of the participants.

Of considerable importance was the issue of the participants being identifiable. There are very few Māori women in the field of educational leadership. Depending on what information was provided, participants could have been identified. Prior to the interview, this fact was signalled to the potential participants and they decided if they still wanted to participate in the research project. Because of this potential, when reporting the findings information was carefully selected about the women and their places of work.

All measures were taken in order to minimise any disruptions to the participants through the interview process. Participants were asked to talk about their experiences. If there were issues discussed that were sensitive such as disclosing information about people who were known to me, these were discussed with a supervisor.

Participation in the research project was voluntary and the women could decline to answer interview questions and withdraw from the interview at any time.

They could also withdraw from the project up to two weeks after receiving the interview transcript.

A potential participant wished to conduct the interview in Te Reo Māori. I had to declare and seek her approval early in the interview to continue the interview in English. I felt that my level of Māori was not at a competent level to be able to effectively understand and communicate fluently in Te Reo Māori.

In order to conduct this research ethical approval was sought through the School of Education Department at The University of Waikato. Ethical conduct in human research meant that I had to conform to the ethical standards set down by the University and by the laws of the country. Part of the ethical standards meant I had to submit sufficient information to the research ethics committee to make an informed judgement (on behalf of the University of Waikato) about the ethics of my application. In my application I outlined details of my research, who I was intending to work with, how I was going to conduct the research and other ethical considerations. Approval was granted based upon my working within the ethical standards of the University and the information submitted in my application.

3.7 Conclusion

Kaupapa Maori theory, my own beliefs and experiences as well as the focus of this research sat behind the choice of methodology. Kaupapa Māori research was the most appropriate framework and theory underpinning this study. A Qualitative kaupapa Māori approach, methodology and analysis enabled me to

gain rich insights into the lives of the women. In using a qualitative kaupapa Māori approach I strived to address the issues of power and dominance in researching Māori women in educational leadership. Through this approach I was also able to look at historical issues and concerns with research by, with, for and of Maori. Bishop (1997) uses the acronym IBRLA to discuss and identify these concerns. I was careful to ensure that those concerns were addressed in this research. Semi-structured interviews were specifically chosen and appropriate as a method because they allowed freedom in terms of an exchange and connectedness between the researcher and the participant. Interviewing allowed the women to tell of their experiences using the principles of āta (growing respectful relationships), kaupapa (collective philosophies) and tino rangatiratanga (self-determination). The data analysis highlighted experiences and stories that were unique yet mirrored one another's each others' experiences as Māori women in educational leadership. The themes and information that emerged from the interviews are a result of interpretation of what each woman shared which is detailed in the findings and discussion chapters. Other ethical considerations had to be taken into account before during and after the research. Of particular importance were the University of Waikato's ethical standards.

It was important to my nana that the 'patch' was left in such a state so as not to inhibit the growth and development of the new fruit. The only way to do this was to make sure that we were not careless in what we did that we were grateful and thankful for what we had and made sure that there was always a future and a place to go back to next season.

Chapter 4 The Participants

Nana said each piece of fruit was the same but unique. She explained that even though each fruit came from the same cane, if you looked hard enough you could see the personalities of each one. You could tell by the colour which ones were closer to the sun. The shape showed the effects of the wind and rain. The signs of bird attacks were visible. I never did understand what she meant until I really looked.

4.1 Introduction

This chapter gives details about each woman and explains the influences of significant people, places and experiences in their leadership journey. The journey of each Māori woman in this study was unique and told from their worldview. The narrative approach used fitted within the qualitative kaupapa Māori approach and provided a rich insight into the lives of each Māori woman.

4.2 Participant one: Aniwaniwa

Aniwaniwa was born and raised in a small, rural, New Zealand community with a largely Māori population. She was raised by a loving grandmother who taught her and her older sister principles and values that they could use in their lives. Aniwaniwa explained that she 'had the most wonderful experiences as you can imagine being raised by a kuia'. Similar to some Māori families at the time, being raised by an older relative was not an uncommon practice as many parents went to work and extended family members raised the children. Her grandmother spoke Māori to them, but she was determined not to allow the language to be the only focus of Aniwaniwa's learning.

Aniwaniwa was encouraged to pursue education and knowledge in the Pākehā world. Her grandmother explained 'you've got to grow up in a Pākehā world but hold on to what is yours'. Aniwaniwa considered the teachings of her grandmother as having a significant influence and impact on her leadership. Aniwaniwa added that from a young age her grandmother was teaching her philosophies that at the time didn't make sense but made sense as she grew older, 'I would always reflect on what I heard from her and it makes sense'.

Her formal education continued after she finished school and pursued a career in the health sector. After completing her health degree she returned to work in her home area. Whilst working she became pregnant and took maternity leave to care for her family. It was at that time she became interested in early childhood education. As a result of her experiences she pursued a career change from health to education. With a supportive husband she was able to stay close to the tertiary institution, raise her baby, and return to the family home in the weekend. Not everyone was happy with the decision. One family member exclaimed 'you're abandoning your children', Aniwaniwa replied 'No I am not. I will take baby with me. I will go Monday morning and come back Friday'. However, these types of sacrifices were necessary in order for Aniwaniwa to gain her education diploma. At her graduating ceremony she said 'this tohu [degree] is my whānau as much as it is mine. Because I could never have done it without their support'.

After graduation, she returned to the area where her family resided and applied for a position at the local high school. She was not deterred when she was

unsuccessful with her application. Upon reflection she realised she needed to return to tertiary studies to complete her degree rather than settling for a teaching diploma. Again she reflected on what her nan said 'one door closes and another will open'.

In her studies she encountered two significant incidents. The first was when her baby fell sick and she had to place her education on hold, but rather than give up she was encouraged to return to class once baby was fit and well. The second incident involved the teachings of her grandmother. She completed an assignment about her grandmother but when it became apparent that the teachings of her tupuna (ancestor) were for her personal learning and growth she began to understand the teachings she had been entrusted to hold. When sternly told by her sister that 'whatever nan told you, you should keep that for you and use it, but don't quote her,' she realised the sacred nature of her nana's teachings.

Upon successfully completing her degree and then her first appointment as a beginning teacher, Aniwaniwa knew she had a passion for caring and helping people. Aniwaniwa believed that the influence of her grandmother carried through into her teaching practice. 'I remember when we were young even in my teaching my practise I would always reflect on what I heard from her; like look after the foundation if you've got that right then everything else will fall into place'. Part of building these foundations began with principles and values taught to her by her grandmother.

Another guiding principle for Aniwaniwa was that effective teaching happened in how a message was delivered as well as what was being taught. Her grandmother often spoke in Te Reo Māori but what she was saying was often supported by her body language and tone.

We wanted to learn to speak Te Reo. Her instructions were in Te Reo Māori but her body language was more the tohu for us. You give short messages often and your body language carries the message.

This practice was reflected in Aniwaniwa's own classroom. Not long after she became the Head of Department; an opportunity for an Assistant Principal arose. After some contemplation she realised she had much to offer. The current senior management needed a Māori female voice. As she contemplated applying she remembered thinking 'I looked at senior management and there were three males and I thought there are no females and I've got a good chance of getting it'. However, as an internal applicant she wanted no 'special treatment' and wanted her merits to speak for itself. She remarked 'at that time I didn't think about being Māori I was just a part of that team and I didn't want any special treatment or anything like that and I thought to myself - I am Māori and I am a woman so why not have a go'. Being Māori and female were not deterrents but motivators for her to apply.

In her interview she took friends but did not tell her family for two reasons. One was that she wanted to see if she could make it on her own, and the other was that she was unsure of their reaction. 'I did not tell my family that I was applying for the leadership position because I was a little bit whakamā (embarrassed)

about what their response would be'. When she told her family they were more than supportive.

Once appointed, Aniwaniwa found the position provided an opportunity for her to be autonomous, make decisions and make a difference. She recalled that 'what appealed to me was that I was in a position where I could make decisions without having to ask'. Relationships between the school and the community were strengthened by Aniwaniwa's appointment to leadership. 'And in a leadership role I have learned too whilst there is a tendency to be dictatorial you can't be that because your leadership and the times being in these roles it is about how you handle people'.

It was not too long that the position of Deputy Principal became available. The role required her to be a liaison person between the school and the Māori community. She was not very happy with having to fulfil these roles as she recounted,

initially my role was to be the liaison person with the Māori community and I had a huge hang up with that because just because I am Māori doesn't mean to say I have all the answers. And I was hesitant with that also some responsibilities that came into the school that expected a Māori staff member on board and I used to reject that too because I wasn't entirely interested in that particular situation but because I was Māori I was put there and I rejected that too.

As a Māori voice she was considered to have all the answers to things Māori and these responsibilities afforded with it certain pressures. She decided to be proactive and show leadership and do what was best for the whole school. Aniwaniwa explained her views on leadership by recounting an experience with a colleague,

I would tell them to think about their role as a teacher. I saw myself as a teacher first not as a DP or AP before that. What could I offer as a teacher in that role as a DP or AP? And the passion that I have for young ones and their learning. I didn't want to change kids' lives I wanted them to bring what they've got and make the best of what they have and what I could add to them that could leave feeling empowered feeling their worth and feeling that they could make a contribution to their own lives.

This strong message was a reason for continuing to pursue a leadership role so that it showed the parents and the students the need to find moments for development, 'but you have to look beyond that and you've got to empower them show them what you want rather than tell them what you want. Model what you expect rather than say this is what you expect'. This is one such lesson she applies both in leadership and in the classroom.

Her educational philosophies and leadership were driven by the ideals of helping young people and teaching them about learning and in the words of her nan 'you never stop learning. Don't expect to stop learning until you close your eyes for the last time. That's when you stop learning'. Her passion for helping all students was also displayed in her leadership.

'In terms of the leadership I needed to know of what benefit was it going to be for our kids, all of our kids, not only our Māori kids. I had to turn myself around that way and show some leadership and be proactive about what the whole school wanted'.

Through sickness and sabbatical leave by the Principal, Aniwaniwa was appointed to Acting Principal. She relinquished the networks and the many people willing to provide mentoring and advice.

I've learned the ropes as I've gone on and I was never left on my own it was a matter of asking and familiarising myself and the more contact I've made with different people with different networks that I've found out more about the role.

Although faced with unsuccessful appointments she has not allowed this to affect her nor be a reflection of her personally. One such motto was 'I always thought that the best person would get the job and when I got the job well yes I am the best person for the job'.

She noted that her nan said 'one door closes and another will open and it took me a long time to see that, don't see it as a criticism of you. Just see it'. In her educational leadership roles Aniwaniwa has learned that whilst there is a tendency to be dictatorial she believes that leadership is about how you manage and how you empower people or as her grandmother would say you would fill up your bag and toss out the things you don't need 'so you whakaki your kete (fill up your bag) and toss out what you don't need and put something else in and use it that way'.

One of the most overarching principles that Aniwaniwa has is the ability to turn anything around and look at the learning side of the situation. Armed with this every challenge is but an opportunity to experience and learn. 'If you have the passion for teaching then sky is the limit. We need good leaders and we need Māori leaders and we particularly need women female Māori women leaders. There is not enough out there'. This positive attitude has supported her in adversity and coping with the challenges in leadership.

4.3 Participant two: Rangimarie

Rangimarie was raised in a rural, New Zealand community, situated close to a large city. As a young child she was whāngai (Māori process of adoption) out to her kuia (elderly woman) and kaumatua (elderly man). She was very aware of who she was as her kuia and kaumatua maintained the connections and knowledge of her heritage. 'Right throughout our lives we have always known each other which was something I always valued of my mother. She always made sure we knew who we were. We were hers but we were also belonged to our real parents it was never this mystery about adoption, it was always this was who you are'. There were other children also whāngai into the same home.

Being raised by an elderly couple had some advantages. 'I grew up very very lovingly. I must admit spoilt because they were an older couple you know they were pensioners under the penihana (pension) from my whole life that I knew'. Rangimarie felt that they not only provided an open communication about who she was but they also provided an environment where she was loved, supported and surrounded by Te Reo Māori. Rangimarie explained that 'they hadn't had jobs like parents do and of course their first language was Māori and I didn't of course appreciate that until I left school and grew up'. Although, unaware of the richness provided by this environment Rangimarie soon realised that not everyone's parents spoke Māori at home. When she moved to Auckland by herself she found out very quickly that 'everyone was scrambling and that was the beginning of a renaissance of Te Reo Māori and the near losses of it and I was so naive don't you all have it?' Because she was raised around the Māori

language she was astonished that not everyone was privileged to have this knowledge. Rangimarie recounted

for the urban Māori having been in the cities for generations of course Te Reo was starting to be lost. I had no idea of the value of my upbringing until I had been taken away from it and how people was absolutely scrambling for that knowledge and especially the tikanga and the things around the marae that we just took for granted.

From a tender age the local marae was a focal point for her family. It was at the marae that tikanga (Māori protocols) and knowledge of the local area was transmitted to the younger generation. Living in the larger cities Rangimarie was surprised by those people who did not know what to do on a marae. From other similar experiences it strengthened the valuable upbringing she had been raised in. This type of upbringing also shaped Rangimarie's leadership skills in that she was able to organise, plan and co-ordinate the occasions of the marae from a young age.

She attended the local high school and enjoyed the academic challenges it offered. Her grandmother spoke Māori at home but was quick to translate to English and also very quick to note that the Māori and English worlds were very different from each other. Rangimarie recalled,

of course going through a Pākehā system and through the educational system as it was in those days where Te Reo Māori wasn't even offered as a subject. The real foundations for us was working at the pa was being Māori and it was our proof. Right through schooling, school was strictly an English world, Pākehā world. We walked two worlds being naturally bi-cultural. And at those times there was that embarrassment, that barrier of linking the two worlds. They were quite distinct to me and I remember distinctly having difficulties at times trying to rationalise those differences understanding them firstly and accepting them. My Māori world was home on the pā and they did not mix with school and netball and the stuff we did at school.

The differences in worlds were emphasised by Rangimarie's experiences at school. Her brothers attended school prior to her but found it difficult with the clash of cultures and therefore had negative attitudes towards the education system and likewise did her grandparents.

Their [her brothers] only experiences at school were trouble and getting booted out or something like that so their experiences were not positive ones. It was understandable and a reflection that that happened for generations. It changed when I was there because I for some reason was able to handle school and I put it down to that. I put it down to Māori kids and heaps of kids with me who were just as capable as I but it was difficult for them to come to terms with that clash of cultures or with those two worlds and so they rebelled against the Pākehā world and therefore the education system and felt more comfortable in the Māori world.

Rangimarie had favourable experiences and she enjoyed school because of her natural tendencies to be curious. One of her real achievements came when she was the only Māori in her school to pass fifth form School Certificate in her first attempt. Her parents were extremely proud of her achievement. Rangimarie was further driven and motivated to succeed by three main factors. She did not want to remain in the same town she had grown up in; she did not want to disappoint and therefore bring shame on her grandparents and she was curious about life. She further explained

I was not a rebellious type. Naturally I was told to do something I would do it. This is my Pākehā world and I would be like this in this world. The other part is that I was actually curious about going out and not being stuck in the country. Not being pregnant at 14, 15, and 16 like other whānau were and then being stuck. It would have been claustrophobic for me. The biggest thing about it was that it would have been shameful for my mum.

After secondary school, she worked as a secretary. However, Rangimarie realised that the job did not require her to use her intelligence so she applied for teacher's college. In her first practicum Rangimarie realised that being a teacher was what she really wanted to be. 'It was actually that I could relate to high school kids. I'm not good with little kids so I trained in secondary teaching'. She became aware of her talent for helping students, particularly Māori students. Using her own experiences she knew she wanted to help make a difference in the lives of young Māori students, who similar to her, when given opportunities could move beyond their current place of living to wherever they wanted to go in life.

What I quickly learned was the teaching itself and the practise of teaching you've got lots to learn. What I really loved was being with kids and very quickly wanting to work with Māori kids because I thought how difficult it was. I would really love for more Māori kids to have those opportunities to get out from and to give to someone else. This gives you a better perspective an appreciation for where you've come from.

Graduating from teacher's college and taking on various teaching positions she met some interesting people. She associated with influential people 'who were movers and shakers and actually made differences to Māoridom.' One of these influential people became her husband. He had a passion for Te Reo Māori. She had earlier learned of the importance of her language but conceded that 'Te Reo Māori wasn't my thing; I loved numbers. I could just understand it that was enough for me'. When her children were born Rangimarie and her husband both became active in the resurgence of Te Reo Māori. Her husband encouraged Rangimarie by saying 'you'll have to speak, you'll have to recall, because it was

suppressed at school and over the years that embarrassment barrier about speaking, but with my babies there was no one to be embarrassed about so I started remembering, remembering what I had always heard and it started to come back'. Both her and her husband became a driving force behind Te Kohanga Reo and then Kura Kaupapa Māori, but then she longed to return closer to her home town.

A job vacancy became available closer to home where Rangimarie applied and was successfully appointed to Assistant Principal.

In terms of the leadership roles in education, it has always been about Māori kids and being educated and having and making choices, not being forced into things, positioning themselves so that they can make choices.

After only a few weeks in the new position she was appointed to Deputy Principal (DP).

In four weeks I became the DP. The role is heavily management and so you do lots of running around and all sorts of things. What it did do for me as I sit now as the Principal of this school, it gave me the real grounding of running of a school. So that as a Principal you can appreciate and you can understand exactly why things happen and where it all comes from and then what can be done about it.

Working as a DP meant being involved in a range of curriculum, pastoral and disciplinary administrative tasks. The position called for exceptional organisational and planning skills and these two skills were no problem. Rangimarie's years on the marae and working with a family had helped to develop the necessary skills. 'I'd done lots of other things and am a great organiser. I could organise heaps of things but the leadership is a different thing having organisational skills is really wonderful but leadership is another thing.' As a DP she realised the importance of having a trusting team and working

together to accomplish the tasks that needed to be done in order for the school to be run smoothly. Upon reflection Rangimarie said,

as a DP you do all of that ground work with your AP and with your Principal. You are responsible for many of those aspects the curriculum, disciplinary, pastoral, all those areas of administration. As a Principal you absolutely appreciate the role of your team, because you know you can't do it now, and for me I guess one of the biggest challenges last term in particular coming in to the job as the Principal is stepping back and allowing my DP and our APs do their jobs and at the same time being there to support them.

Being a DP proved to be an invaluable experience as Rangimarie was able to gain a real understanding of the school. This enabled the transition from DP to Principal to be smoother than anticipated. 'I found that the transition from the DP to the Principal here was not as big a step as I had anticipated'. It was because Rangimarie had worked her way through the management system that she was able to identify with how and why things happened in the school. She likened this experience to being on a marae where you cannot go from the kitchen to the paepae instead a person has to work through the process so that an empathetic understanding and knowledge is reached.

I am not really an advocate of people who go straight to the paepae from the back. I am born and bred from a person who's worked their way to the front and that may not be what everyone wants to do but I believe that that shows the integrity because you understand, you've been there you understand and you can appreciate the people coming from behind you know how hard that was. You earn that time to be at the front. It's an integral part of my own oneself so if I am advising I can advise based on experience and knowledge not based on what I could academically think of.

Rangimarie also highlighted the role of mentors in her leadership journey. They provided her with guidance assurance and a listening ear. 'I value certain people

that I can sit with and talk through like a mentor. I have my own mentors and one is my husband’.

In her leadership journey she was also very aware of her own personality as a possible challenge. Based upon her upbringing she was taught to be humble and thankful and that often being ‘in the front’ meant you were a representative of the people. She would personally find it difficult to be a leader of people whom did not respect her.

I’ve had self doubt not because I didn’t have competence or confidence either, but it’s maybe just a failing of my personality and I just want to make sure that I would want people to want me there. I could not be a leader in a room full of dissenters. I would find that very uncomfortable and untenable for me.

She knew that at the heart of her leadership, at the heart of the school were students. Her passion for students, especially Māori students was a result of her own childhood experiences.

I guess for me had I not had experiences I would have found this job a job, just a job to do not a having a meaning or depth to it. I believe that in my role here that I’ve got a job to do and the job is about kids, the job is about our people. The job is not the being the Principal and being able to do the budgets, those are just tasks, duties but at the heart of it it’s about these kids. You can’t help but love them and know that they are going to be our future, so that’s what drives me. I would love to see more Māori women and we are very few in mainstream schools and certainly secondary mainstream schools. So we are very few so and all ups for those of us who are there and those in future coming women.

4.4 Participant three: Rerekohu

Rerekohu was raised within a large, Māori family in an urban New Zealand community. She formed a close relationship with her grandmother on her father's side. Rerekohu's grandmother instilled in her children and grandchildren knowledge of who they were and where they were going. 'They [the women in Rerekohu's family] are very successful, very articulate very caring, compassionate all the things our Nan wanted for us have continued to come through. Not only through her grandchildren, but through her great-grandchildren as well'. Her mentor and nan was very strong in her religious faith and had a deep desire for her family to have the same.

When I look at the mentors in my life my grandmother on my father's side was a key person in my life. You know she had 12 children absolutely stunning, really strong in her own faith and who she was and where she was going and certainly instilled that within us and her daughters are my aunts and are all stunning.

When Rerekohu attended secondary school she was a 'disengaged' student because she was only one of very few Māori students in the academic classes. She explained that 'I suppose for my own schooling experience I went through high school and didn't really like school. I was quite a disengaged student for the first three years because there were only two Māori in our academic stream'. It was quite a lonely experience coming from a large family and not having Māori friends in her classes, as Rerekohu remembered 'and that's quite a lonely journey when you're in a school like that which is predominantly Māori'.

Her interest in teaching grew when her secondary school teachers encouraged her to move into the teaching profession. She was already thinking about teaching as it seemed to be a natural extension of her family roles. She considered herself very fortunate to have teachers who inspired her. A teacher also invited her family to talk about a topic Rerekohu was studying in class. It was these types of teachers and the personal relationships she formed that inspired and encouraged her to move into teaching. She left the family home to pursue her career and attend teacher's college.

At teacher's college, her class was visited by Dame Whina Cooper who encouraged all students to be true to themselves and to be proud to be Māori because that's what and who she was.

When I was at university I remember Dame Whina Cooper talking to us and I thought she was just stunning I thought fabulous when she did that hikoī (land march). She stood up and said 'never forget you're Māori you'll never be anything else, be proud of it'. I am proud to be Māori and I am proud to be a New Zealander and I am proud to be able to work in both cultures comfortably.

After attending teacher's college she applied and was appointed to a beginning teacher position. However, soon after she had started at the school her nana and koro (elderly man) wanted to take her on an overseas trip. This created some conflict for Rerekohu when she had to tell her new Principal that she would be unable to work.

She recounted

When I went to see him, because I was so embarrassed that I had to give my job up, he said 'what you learn overseas will far surpass what you will learn here and your students will be the richer for it'. And I really thought that was fantastic. I always remember that incident because these

opportunities don't always happen. All those little things play an important part actually when you become a leader like how you work with other people.

The Principal's response has affected her own leadership style and affected the leader she has become.

Family support has been very important for Rerekohu. The support of her husband and children made moving into leadership positions much easier and also helped her build in confidence in knowing that they were there to support her.

But I think for Māori women especially with a family it is hard because your tane [partner, husband, boyfriend] has to understand what the job's about. Sometimes my husband doesn't get it and I have to re-educate him but I must say he's been through all the things with me and it makes the job just so much easier because it is hard.

She has needed the support of her family 'for Māori women while you've got all that strength behind you, you are never going to do it if your tane is not behind you'.

The arrival of a new baby did not deter her drive and desire for leadership roles. She was supported by her family in leadership roles as Principal and Deputy Principal. Although wary of the sacrifice needed by her family they encouraged her to pursue her goals. 'Your family does, it's at their expense really a lot of these things once you start moving in to those leadership positions ... But we really just had to work together as a team'. Family has always been a priority for many women who move into leadership. Rerekohu alluded to the idea that for some women family and leadership are difficult to balance, but in her own

personal experiences her family have always been supportive of her and been there together as a family.

A lot of women they can't take a Principal's job because of their family. I've been in a position where I've been able to take my family with me or in our case we moved them with our husband. But for a lot of women they don't have the luxury of being able to do that. I've been lucky in that I have been able to do that and I could not have done it without the support of my family.

She also identified that being Māori and female were two distinctive barriers to leadership aspirations. However, in spite of these barriers she has continued to carry on and gain experience both from educational and personal mentors. As a Māori she identified that 'being brown in itself is a huge barrier for some people and so my teaching I've had some wonderful teaching experiences'. The experiences she had helped to develop leadership qualities. One such experience was when a brother and sister school was amalgamating. Rerekohu explained,

we all had to apply for our new jobs in the new college and I was Head Mistress at the time in the college and when we had to apply for the new school it was co-ed. So I thought 'I don't even think they are going to take me seriously applying for the Head of Department position as a female and as a Māori as well.

She was unsure of whether to apply for the job in the new co-ed school but believed she could do the job. She recalled sitting in front of an all-male panel being interviewed for a Head of Department. This was not only daunting but a learning moment. The only other applicant was another male. 'I thought I can do this job I know I can. And so I was interviewed by nine men and I will never

forget that as a learning moment. There were no women and I went in by myself'. She was appointed to the position and not long after the new Principal of her school mentored and encouraged her to begin preparing for principalship.

He said 'we are going to start mentoring and coaching you so that when the time is ready'. So about six months in to the job he sent me on my first interview as principal. And I said 'I'm not ready for this'. He goes 'maybe not but if you get short listed that's going to be fantastic'. And I said 'okay then'... And I thought that that was really good giving me the heads up and he mock interviewed me and that was fabulous.

This encouragement led her to begin applying for senior leadership roles. 'But it was through the mentoring really because I wouldn't have done that. So all along the way he just kept putting in opportunities for me'. He encouraged her to finish her degree (which she did) and then she began applying for and was appointed to Assistant Principal and then a Deputy Principal. She returned to university to finish her Post Graduate studies in leadership.

The experience she gained from working in her previous schools was invaluable. It was not too long that she was then appointed as a first-time Principal. She said that each school has not been without its challenges but each played a part in shaping the leader she is today. Being a Principal at a largely non-Māori school she has instigated those values close to her of multi-culturalism especially being Māori.

Rerekohu has very definite ideas of leadership. To her leading a school is not about power it is about people. She believes people are what make a school not the school itself. Without people there is no school. In some leadership contexts there can tend to be a few people who hold the power. For Rerekohu power is not associated with leadership.

Young people coming in to the school could not see career pathways for leadership opportunities so it was breaking down those things and dismantling all the power. I am not power hungry you know I share that power. Power can be used for the benefit of everybody and that's how it should be used. So any opportunities here are also building leadership capacities amongst our leaders.

She advocated providing the opportunities to people and encouraged mentoring and coaching in a leadership capacity. Building leadership capacities meant that leadership was distributed and work shared to build people to be the leaders of themselves. 'I hope when I leave this school it's not about bricks and mortar for me it's about leaving a legacy of leadership'.

Rerekohu believed that every person in the school should be given the opportunity to develop their leadership capacities and this can be accomplished by identifying and using the strengths of people. 'And that's what I see my leadership role is the same way I have been mentored and coached in to making sure that leaders are going to be able to build leadership capacities that are sustainable'. She also encouraged a willingness to be true to your own personal values.

I suppose you just have to be strong in yourself. And it is all about who you are and you are not going to get it all right. I mean I've done some real doffers. And I say I'm sorry but it won't happen again I assure you this will not happen again and it's just being honest and that's really important and it's being true to yourself because I don't want to compromise my values I don't want to compromise who I am I don't want to stop greeting the school in Māori first because that is who I am.

She conceded to having learned many skills and knowledge from different people, but was certain that one of the most important skills was to involve others in the decision making and to listen carefully.

Utilise other people's strengths. Go out and have a look how you can bring other people in to help you or how you can gain the different skills of knowledge from other people. I've learned a lot of things from different people. I've worked in a lot of teams. I've looked at how leaders have lead and I thought I like that I don't like that. I would not do it that way but that works for them but it doesn't work for me. And so from out of that I've had to listen really carefully. My style is I'm a collaborative person I am a team player and that's been really important and it's looking out for those opportunities. I think you've got to have a go at those opportunities even if you don't think it's going to happen.

Rerekohu was also passionate about teaching and learning and the difference it can make to people's lives. 'I've been a teacher for 37 years and absolutely love it and passionate about making a difference especially for Māori women and Māori in general'.

4.5 Participant four: Manukotuku

Manukotuku was not born in New Zealand, but came to New Zealand when her parents decided to separate. She is the youngest in her large family. She grew up in a small, rural, New Zealand community on the outskirts of a large town. Her mother raised her family by herself supported by her immediate and extended family. Manukotuku acknowledged that her career in leadership has been strongly influenced by her family. She recounted that

I think a lot of what's made me today as a leader has been hugely due to my experiences involved in a large family and being the youngest of a large family and seeing the highs and lows of my siblings and learning from observations of how they have done things. I never took notes but I remember being quite reflective even as quite a young kid.

As a young child she was noted for her mature ways and ability to relate to older people. 'I was always told that I was quite mature for my age and I was drawn to a slightly older age group in terms of my friends. I had lots of mates my age so I was able to connect with older people as well'. There were also strong family values and a strong work ethic in her family. 'I think it was due to being the youngest in the family and having strong family values and each of us having a role within the family in the day to day loving like having chores, valuing hard work and respect'.

Manukotuku remembered observing her older siblings and reflecting on their actions. The skills of compromise, negotiation and repairing broken relationships were a few skills she learned. She explained,

you learned to live with a lot of people and you learned how to negotiate to compromise and you learned what a good relationship was and what happened to the relationship if it sort of broke down what the behaviours contributed to the breakdown of relationships.

Another contributing factor in Manukotuku's leadership has been religion. The values of integrity, honesty and being an example she attributed to her religious upbringing and to her mother's example.

My church beliefs have been a huge part of my life because it is something my mother has practised every since I can remember, that's just how it was in terms of our church values or striving for perfection and striving to be the best that we can be and lots of realms of life and also learning from my brothers and sisters what mistakes they had made.

In her high school years she was sent to a boarding school but until her senior schooling she had attended the local state primary schools. Her mother was

actively involved in her education and discussed the areas needing improvement with teachers. On one particular occasion her report comments were about the need for Manukotuku to 'see things through to the end'. Manukotuku realised that she needed to take these criticism on board and work hard to rectify the shortcomings. It was Manukotuku's reflection and her willingness to strive to improve that she was able to develop her abilities and learn from experiences.

At boarding school Manukotuku was exposed to the possibilities of further education. She boarded privately with a family who strongly promoted tertiary education. Initially she was reluctant to take up studies so she moved into paid employment. However, she acknowledged that the time she stayed with the family was a turning point in her life. After a short break she returned to pursue a primary school qualification. The idea of a career in the primary school sector was initiated by a good friend who was also pursuing a career in the field. A primary sector qualification also provided a teaching option to pursue secondary school. Manukotuku decided to move into secondary teaching qualifications after she realised she preferred the challenge of the older age group of students. During tertiary studies she got married and started her family. Facing the challenge of motherhood and a career she managed to secure a position that allowed her to do both. She was stimulated by the school's leadership opportunities. Manukotuku sought extra responsibilities to push and challenge herself.

These beliefs and values have underpinned her teaching career. 'In teaching I wanted to be a good teacher I wanted to be an effective teacher'. Being a

beginning teacher afforded Manukotuku the opportunities to put tertiary learning into practice. The idea of shaping the future was exciting to her. She developed professional relationships with her colleagues and those in higher positions in the school. She was mindful to be respectful but mindful that teaching is about the student. Forming a professional relationship with her colleagues allowed changes to be enacted that looked at improving the positive experiences of the students in her classroom. It was not too long before her skills and leadership abilities were noticed. After taking up several positions in middle management and thriving on the challenges they offered she then pursued senior management positions. The middle management positions of heads of departments and curriculum development afforded professional development opportunities. She learned from those before her and those around her. She worked extremely hard to ensure her own high standards were represented and her reputation and integrity intact. Her passion for Māori has always been a part of her life and teaching. She attributed this to the interactions with her mother's side of the family. She is proud of her identity and has used this to work at achieving success for Māori. 'One of the things I have always been passionate about ever since started teaching is particularly improving Māori student achievement'.

4.6 Conclusion

One of the most vital elements with using human participants is to show respect for who they are and what they share. It is paramount to remember that the

researcher is the privileged one not the participant, this aligns with the kaupapa Māori principle of āta – growing respectful relationships. The leadership journey of each woman is surrounded in a rich knowledge and insight into their lives. The opportunity to learn and listen to their stories about their lives from their own worldview is a privilege and honour. Listening to the stories of each woman presented several findings that were understood in the context of each woman's life.

Nana said that even though retrieving the fruit had its rewards, you must always respect the land, our environment. Time and time again she explained if we looked after Papatuanuku (mother earth) she would always provide and look after us. In all things be grateful and give thanks. This applied not only to fruit but for people too.

Chapter 5 Findings

With childish eyes, nothing looked more beautiful than big, luscious berries. Nan said that behind every blackberry there were three essential requirements – a sturdy bush, a fence post and the natural elements of the sun, air and rain. When one of these elements was amiss nana said it would negatively impact on the fruit. I never did understand; until I saw my first diseased bush.

5.1 Introduction

When examining the experiences of Māori women it was vital to investigate the essential elements that contributed to their leadership journey. This section will be split in to three areas with subsections. The first area explores how the environment the women were raised in contributed to the shaping of their leadership attributes, principles and skills. The next area discusses the role of personal support, professional support and the cluster network support. The final area considers the influences of professional opportunities, appointments and studies in leadership. The three pronged approach is organised in chronological order to trace influences from their early years to the present day.

5.2 The Blackberry root: Strong foundations

In this study, a person's upbringing and the nurturing of skills and attributes were identified as key points which contributed to the women becoming strong and hardy educational leaders.

5.2.1 Growing Up

All of the women were nurtured in an environment that helped to develop the person they were to become. Each woman spoke fondly of their upbringing and how the lessons of the past have affected their views on life and especially education and leadership. Rerekohu reflected on her upbringing and commented that,

they [the women involved in their upbringing] are very successful, very articulate very caring and compassionate. All the things our Nan wanted for us have continued to come through.

Philosophies of life were being taught even if the women didn't understand the lessons until much later on in their life. The lessons were being passed on from one woman to another through their words, teachings and actions. Education occurred not only in a formal setting such as a school, but also within the home. The lessons being taught in the home and as they were growing up were more appreciated, especially in terms of things Māori. Rangimarie recollected being taught things Māori.

I am so eternally grateful for that aspect of my upbringing because that is the foundation of my upbringing and having had Māori spoken to me all my life and English translated all the time. Mum would speak Māori and then translate she didn't need to but it was just her way of thinking that was her contribution to my understanding of the Pākehā world.

Three of the women were unaware of how significant their upbringing was until sometime later.

From an early age education was a priority. Aniwaniwa recalled her nan saying 'you never stop learning. Don't expect to stop learning until you close your eyes for the last time'. Because of each woman's early attendance at secular schooling and a supportive environment for education, a firm foundation to extend their individual career pathways in education was provided.

Two of the four women spoke of the difficulties in developing the ability to walk in both the Māori and Pākehā worlds. The advantage of both worlds was encouraged. The ability to move within both realms, although not easy, certainly was an advantage when it came to leadership in education. For some of the women this related to identity and to using and choosing your own opportunities in both worlds. Rangimarie remembered being told 'you've got to grow up in a Pākehā world but hold on to what is yours'. However, when their services were required back in the community they were quickly put in their place. 'You're not the Principal here you're at home now. Your apron is at the back there. You've still got to peel the spuds'. Rangimarie recalled quite a different struggle, where one world was deliberately kept separate from the other.

Right through schooling school was strictly an English world, a Pākehā world. And at times there was that embarrassment, that barrier of linking the two worlds. They were quite distinct to me and I remember distinctly having difficulties at times trying to rationalise those differences between two worlds.

Rangimarie also explained some of the challenges and experiences faced by her own family members,

it was difficult for them (her family) to come to terms with that clash of cultures or with those two worlds and so they rebelled against the Pākehā world and therefore the education system and felt more comfortable in the Māori world.

Being raised near a mainly Māori community had an impact on three of the women. A sense of connectedness to their heritage, their identity and therefore their family was evident. As a child, links to the community were encouraged as each was taught the philosophy of the collective good of the communities in which they lived. This principle of kaupapa (collective philosophy) was significant for Māori families in that all benefitted from a collective approach. These women were a product of the context with which they were culturally located. The links to the community continued to the present day as each woman gives back to the community that helped to shape who they have become as leaders. Each woman acknowledged their respective communities for helping to mould them and helped to teach them the skills of organisation and planning which were essential for leadership. Rangimarie outlined her role on the marae,

we were waitresses, we were kids you were allowed in the kitchen but not allowed to be hoha (a nuisance) you worked at the marae. And so we grew up with that knowing how to do it ... So my whole ethic around tikanga is based on that haukainga (home people) you go there you work that's what you do.

As a result of a community involvement, three of the women have used skills to develop close ties with their communities whom they now lead within.

For three of the four women the influence of an older Māori female (i.e. a nan or kuia) was significant. She was a teacher, a mentor, a notable person of influence

in their lives. The older female figure provided encouragement and support.

Rerekohu explained that her nan instilled in her, a sense of commitment and purpose,

when I look at the mentors in my life my grandmother on my father's side was a key person in my life. You know she had 12 children absolutely stunning, really strong in her own faith and who she was and where she was going and certainly instilled that within us and her daughters.

For Aniwaniwa the ongoing impact of her nan was clear, 'my nan still has an influence on my life and the very things she has taught me I teach'. The women have felt the presence of their ancestors in guiding them in their decisions in life - being omnipresent, yet present. Aniwaniwa recalled,

I remember when we were young even in my teaching my practise I would always reflect on what I heard from her and it makes sense like look after the foundation if you've got that right then everything else will fall into place.

5.2.2 Personal attributes, principles and skills

The skills and attributes developed as a result of each woman's upbringing were significant. The influence of a Māori female figure in their lives can be seen in their leadership. Three women have remembered the principles of trust, love, care and commitment shown by their own kuia (older Māori female). Each woman has used these principles in working with people in their leadership capacity. They each in turn, have tried to mentor other young and upcoming leaders in developing and building leadership.

One of the most important attributes evident in all of the women was passion. Because the women have worked closely within their communities or because of their own experiences they each have a sincere desire and passion for improving the education of students, especially Māori students. The women expressed their own passion for learning, enjoyment of school and succeeding in school. On the other hand, some negative experiences such as seeing the rest of their Māori peers and family members leave school early made them as leaders determined not to see the same experiences occur for their students. The lonely personal journey ignited a passion for each of the women's desire to help the well-being of Māori students. The women thought that leaders should have a passion for learning and helping others succeed. For Rangimarie she learned that,

I loved being with kids and very quickly wanting to work with Māori kids because I thought how difficult it was, I thought, for me. Right then I thought I would really love for more Māori kids to have those opportunities to get out from wherever they are from. It gives you a better perspective and an appreciation from where I had come from. I knew very early on that I really wanted better for Māori kids.

This passion for Māori learners carried on in Rangimarie's journey to educational leadership as she kept them at the centre of what she was doing.

'If I am passionate about something it is about Māori kids because my whole life has been driven about Māori kids that's where my passion is and these kids I've always been passionate so it wasn't like I was extra passionate, my passion is still there about Māori kids'.

This passion was similar for Rerekohu, 'I think you never have to lose sight of what you're here for and you're here for the kids, you're here to make a difference in their lives'. Manukotuku said, 'if I can make a difference I'll stay

here, when the passion has gone then I'll leave'. Aniwaniwa linked passion for teaching and explained the need for more leaders to:

have the passion for teaching then sky is the limit. I think teaching is a wonderful profession especially if you know you are shaping an individual and you have to tread carefully because how you shape those individuals too.

Another attribute for all of the women was determination. The idea of not giving up and persevering in the face of adversity and challenges whilst maintaining integrity was a trait described by the women. Manukotuku explained that 'it's just been pushing your case if you think, choosing your battles and making sure you see things through and if you are going to do it do it well'. For some of the women it helped to have values that supported their drive to succeed. 'What's helped me as well as your own values is just determination to see things through and to get things done. To never give up – perseverance'. Additionally for Aniwaniwa this meant, 'don't do it unless you can give it your all. Unless you can commit yourself to it and you've got to give it full commitment 100% commitment'.

For Rangimarie,

it wasn't about one of them, thinking all these things up, it was about all of them then they would all own it the passion to drive it. So that's going to be my direction so that's going to be my leadership that's certainly a big part of it that's driving that.

Rangimarie also expressed,

I think once you set your mind to something you do everything you can to get the best possible outcome and if you get to a point where you think it's the best it's going to be you learn from it. You learn from the process.

Rerekohu spoke of being true to herself and persevering on the leadership path.

I suppose you just have to be strong in yourself. And it is all about who you are and you are not going to get it all right. I mean I've done some real doffers. And I say I'm sorry but it won't happen again. I assure you this will not happen again. And it's just being honest. That's really important. And it's being true to yourself because I don't want to compromise my values I don't want to compromise who I am.

Each of the participants expressed the determination to be strong and proud.

Being proud often involved a connection to their culture. Rangimarie advocated 'just be strong and be proud'. For Rerekohu, this linked to being true to oneself and representing their culture positively.

And I am not going to change this is who I am I bring to the table to this school you know who I am and my culture and I am proud to be Māori and I am proud to be a New Zealander and I am proud to be able to work in both cultures comfortably.

Working hard to achieve success was a part of building one's reputation and seeing ideas through to the end.

Dealing with people and potentially conflicting situations was a skill learned through experience. Although not easy to 'get right' leadership is about managing people and challenges well. For Rerekohu people skills were central to her leadership role. 'With me my style is that it's people first, get the relationships right first and then all the other things fit into place'. For

Aniwaniwa the treatment of people was important, 'in a leadership role I have learned too whilst there is a tendency to be dictatorial you can't be like that. Being in these roles it is about how you handle people'. This also appeared true for Rangimarie who said,

the leadership part of management is the exciting part. We've got a starting point now for our whakatipuranga (growing up) and our development and now we can go and I've got a brilliant team, brilliant staff.

Keeping people, especially students at the core of what they were doing was a determining factor to do better. Aniwaniwa explained,

in terms of the leadership I needed to know of what benefit was it going to be for our kids all of our kids not only our Māori kids. I had to turn myself around that way and show some leadership and be proactive about what the whole school wanted.

Organisational skills are important and, as noted earlier, were often attributed to the women having worked within their respective communities and sharing family responsibilities. The skills became transferable into the workplace. Organisation is about managing multiple tasks and prioritising time and tasks, essentially time management. Aniwaniwa insists 'you've got to manage your time well in leadership'. 'In terms of the leadership roles in education I think it's just important, that was my background, from the beginnings right through, and has steered me in those sorts of directions'.

Organisation is linked to the idea of achieving a balance in life. All of the women felt that having or working towards having other interests outside of work was

fundamental. When balance was achieved in their personal lives then the likelihood of being a better leader was evident. Rerekohu supported this by explaining the need to 'have other interests to pursue'. Manukotuku explained 'you need to have some personal interests and you need to have a life out of work to get you through because it would just totally consume you'. Rerekohu provided further evidence of this by stating 'the reality is the time and absolutely having a balance. You've got to have a balance. The gym is an out for me, walking is an out for me, and my family are an out for me'. There have been lessons learned when was not reached. Rerekohu shared from her own experience,

I just think sometimes that isn't finished. That job I can do that tomorrow. Whereas before I would stay up all hours until it was all done, but now I think I am OK with that I know where I am heading, I'll fix that up.

Manukotuku also maintained that balance was crucial, but that it wasn't easy to achieve.

I think you need to have a balance but this is easier said than done. The goal for me is to make it more of a balance, but I would hate to be in a situation where I am totally not focussing on one particular thing. I couldn't comprehend that. I don't think I would be able to cope. Hauora (health) and everything. I think it's crucial is having a balance.

Manukotuku considered that most Māori women are more likely to place others' needs before their own.

I think so even more so for Māori women because I think we don't value the time that we take for ourselves as much as we should. And I think that in terms of health wise and emotionally, spiritually we need to take

the time out for ourselves because you know we often are there for everyone else.

The final personal characteristic evident in all of the women was self-confidence or a lack of confidence. Aniwaniwa said confidence had taken time to develop.

I had to be confident; inside I wasn't, but I have gotten better with an interview panel selling myself and I found that quite difficult and as long as you truly believe in yourself the first barrier is you.

Rangimarie also developed this point by saying 'there was one barrier - only myself and self doubt'. Similarly, 'if there are any barriers it was my own doubts, whether I am doing the right thing'. It was important to note that some of the women did not doubt their ability to perform the tasks. Rerekohu remembered applying for a position 'I don't even think they are going to take me seriously applying for the position as a female and as a Māori as well. But I thought I can absolutely do this job I know I can'. More so, a lack of self-belief indicated whether the employer believed they were the best person for the position. Aniwaniwa indicated 'those words about the best person for the job they still ring in my ear. Don't take it personally. The Board their loss is someone else's gain, you are going to be better for the experience'. The idea of not taking rejection personally was a way of learning from the experience. These learning experiences have helped some of the participants grow in confidence in leadership.

Manukotuku explained,

I guess you gain more confidence as you go through and deal with situations that you have felt have been challenging for you. So your confidence is always increasing and it helps you to be able to cope with challenges that come in the future and helps you to realise that actually

you can do it. I think you'll have internal battles but you have to cope with things to rise above them and you will work it out but anything is possible. I think once you set your mind to something you do everything you can to get the best possible outcome and if you get to a point where you think it's the best it's going to be you learning from it.

Rangimarie outlined that a lack of self-confidence was not a weakness, but a feature of her personality where she wishes to lead those who want her to be there.

I've had self doubt not because I didn't have competence or confidence either, but it's maybe just a failing of my personality. I just want to make sure that I would want people to want me there. I could not be a leader in a room full of dissenters. Give it a go because then you find your strengths and in even in your weaknesses because in finding your weaknesses you can at least identify them and work on them.

Self-confidence, self-belief, self-doubt for the women was not a battle with anyone or anything else but a battle from within. The attributes, principles and skills developed by each woman was vital to their success in a leadership role. Underpinning these important attributes and skills were the principles of being true to one's self, care and love for the job and the students.

5.3 The Fence post: A support system

A support system was essential to the women in their leadership role. Support was seen as essential in order to cope with the demands of educational leadership. The women in this study acknowledged and discussed the need for two types of support – personal and professional. The degree of support

available and used by each woman was varied and different in accordance to their needs and aspirations.

5.3.1 Personal Support

Personal support was concerned with receiving sustained help from the people who are closest to you. All of the women needed and acknowledged the help from their immediate to extended families. Husbands, partners or spouses were mentioned as having fulfilled several duties in supporting these women in their roles. For these women, families negotiated duties and responsibilities to fit around the leadership responsibilities. The women all expressed a deep appreciation and gratitude for the help their families provided whilst pursuing and/or holding a leadership role. Manukotuku expanded on this point.

This is a huge strategy for Māori women in leadership. We've got children, we have longer hours, we have lesser holidays and we have meetings that take us into the night and unless you've got that supportive whānau you just couldn't do it. It means that your tane takes and you have a relationship where you negotiate and share the load. In the holidays you've still got work to do but you've also got kids to look after. It means relying on your mum who doesn't work or paying for childcare so that you can still keep up with the mahi (work).

Rerekohu acknowledged that the pursuit of leadership roles involved the family making some sacrifice. 'It's at their (the family) expense when a lot of these things happen, once you start moving in to those leadership positions. ... But we really just had to work together as a team'. Manukotuku explained 'you do need a supportive whānau to help you'. When considering applying for leadership positions it was important to seek the opinions of the family. Rerekohu

recounted 'when I asked my husband and my children and they said we will support you whatever way'. Aniwaniwa decided to change her career pathway and pursued a career in education. She felt she could not have done this without the support of her extended and immediate family.

Sometimes the need to be near family support networks and near loved ones influenced the personal sacrifices these women had made. This happened for Rerekohu when she decided to care for her parents.

I wanted to come back because my dad was sick and so my husband and I used to travel home with our son and daughter every weekend. Into the car at 2 in the morning do the weekend shift and back in the car 6 o'clock on the Sunday and back home. I loved that time and looked really forward to it. It was hard juggling our jobs around that and trying to do all our mahi (work) in the week. As a result, working past midnight most days during the week but absolutely pleased we did that and were able to do that.

For Manukotuku and Rangimarie their partners became a mentor, advisor and a sounding board in their leadership role. Manukotuku said

I couldn't imagine doing this role without a husband and supportive family. I don't think I would be able to do it. I think my mum would be just as supportive but that's different to a partner.

This is echoed by Rerekohu who said 'I suppose for Māori women while you've got all that strength behind you, you are never going to do it if your tane (partner/husband) is not behind you'. Rangimarie also explained she 'valued certain people that I can sit with and talk through like a mentor. I have my own mentors and one is my husband'.

For some husbands or partners, it has required a certain level of understanding of what the role of educational leader entailed. Rerekohu explained,

I think for Māori women especially with a family it is hard because your tane has to understand what the job's about. Sometimes my husband doesn't get it and I have to re-educate him but I must say he's absolutely been through all the things with me and it makes the job just so much easier.

Husbands and partners have helped the women by giving guidance, preparing them for interviews, or offering advice. Rerekohu valued the lengths her husband would go to build her confidence as she applied for different positions.

You've got to prepare well for interviews. Every practice interview, my husband taught me. He used to drill me. He'd say you haven't answered that question. He would put the power point up talking to the power point making sure I was clear. It's also looking at those leadership positions making sure you talk about your experience.

In some cases the husbands raised their children whilst their wives and partners went to work. Rangimarie recalled the role her husband played 'he bought them [the children] up while I went back to work'. For Aniwaniwa the family expressed a concern for the care of children, but families worked through such issues.

I would go Monday morning and come back Friday. A huge mihi (greeting) to him (her husband) especially in my absence. When I graduated, this tohu (degree) was as much my whanau as it was mine. Because I could never have done it without their support.

The extended family became a great support when immediate family were not living in close proximity. For Rangimarie this meant the elderly women from the community they lived in.

They were the kuia that came and supported us. They adored our family and especially my husband because they could see his heart and unlike most men who didn't look after babies and don't change nappies, he grew up with eight sisters three brothers and lots of moko (grandchildren) round the house, grew up with a big family, so he was used to babies so it was no sweat to change babies and that sort of thing our kuia would be mortified absolutely mortified.

Whether it was the extended or immediate family, husbands or partners, the family is a vital and essential support network for Māori women leaders.

5.3.2 Professional support

Professional support was given to the women by professional people who were respected and trusted. The relationship was established as a mentoring type of role. The professional support often took the form of professional conversations, advice and guidance. The women explained that the support was from those who were experienced educational practitioners that had years of experience in leadership. The most successful professional support was from the mentor the women chose not those who were appointed to the role. All of the women highlighted the amount of professional support they had received and needed to enable them to fulfil their leadership responsibilities.

Rerekohu recounted a time when a new Principal was appointed.

We are going to start mentoring and coaching you so that when the time comes you'll be ready. So about 6 months in to the job he sent me on my first interview as principal. I thought that that was really good giving me the heads up and he mock interviewed me and that was fabulous.

Three of the women have acknowledged the way in which their professional mentors persuaded them to pursue educational leadership roles. The support offered by their mentors, guided each women into leadership pathways that she would not have taken. Rerekohu recounted, 'it was all through their mentoring really because I wouldn't have done that. So all along the way he just kept putting in opportunities for me'. Manukotuku explained 'some of the things that have helped me were definitely having a visionary leader who is supportive of your ideas and helps you to further develop those ideas in your own capacities and capabilities.

Rangimarie also explained,

they just mentored me and they had confidence in me not once did they ever doubt or second guess or undermine any initiatives. I have to learn trust and those are the qualities I have learned from other people.

The women also gained useful experience from mentors outside of the school. An external mentoring relationship may offer a different perspective, honest and unbiased opinions and a listening ear. Manukotuku has particularly favoured this approach,

and if you don't feel like you have a mentor within your staff well then you seek it elsewhere it has helped heaps. Just always someone whom you can go to and just know that you are going to have a confidential listening ear. Because mentoring works better when it's distanced. They help you to come to some things that you haven't really thought of because you are too entrenched in the whole system of your own school and so mentoring is a strategy that works.

Making contact with an outside mentor can give much needed counsel. Regular contact with these mentors built a relationship of trust and confidence. Rerekohu remembered an experience involving her external mentor, 'before I applied I rang my mentor again and I asked how seriously will they take me? He said 'very seriously, you put that application in'.

Part of the mentoring relationship is to be willing to listen and apply the advice given. This was extremely important to leadership development because of the differing perspectives and opinions. Aniwaniwa advised, 'I think in a mentoring situation it helps you to consider a lot of different perspectives'.

All of the women acknowledged the time and helpful advice suggested by their mentors. It was essential that each woman was able to have someone they could approach to guide them in their leadership journey and role. Similar to a mentor within the same organisation, an external mentor was more effective if selected by the woman herself.

Another professional support mechanism that participants found particularly helpful was cluster meetings. Cluster meetings are groups of people who occupy similar educational roles. These meetings were opportunities to share ideas and forums for professional development and collegiality with those in similar leadership positions. This was a way of developing professional and personal networks.

Aniwaniwa explained the value of these meetings,

the networks that I am enjoying are the Principals' cluster meetings that you go to and find out what else is happening in their schools. I've learned the ropes as I've gone on and I was never left on my own it was a matter of asking and familiarising myself and the more contact I've made with different people with different networks that I've found out more about the role.

Additionally, Manukotuku viewed the cluster networks as follows,

I have learnt in my different courses, the aspect of building your networks that you develop with different colleagues who are in secondary schools and who are in the same position as you. You are networking about what's happening in their school as far as implementation and sharing ideas and your kind of journey.

Some of the networks helped the participants to share knowledge and provide possible options for them to try. Rerekohu noted that these cluster meetings helped her;

to keep up to date and to utilise other people's strengths to go out there and have a look how you can bring other people in to help you or how you can gain the different skills of knowledge from other people. I've learned a lot of things from different people. I've worked in a lot of teams I've looked at how leaders have lead and I thought I like that I don't like that.

The cluster meetings have had positive outcomes for developing leadership capacities. Some networks began with courses specialising in increasing the number of Māori Principals in New Zealand. One such programme was Te Hiringa i te Mahara. Run through the Ministry of Education a series of professional development courses were run to help participants develop skills in leadership within a Māori context and understanding.

Another professional network support group was for those leaders who resided in the same locality. Some of these network groups have a Māori branch which was sought to develop Māori leadership in the area. For Rangimarie this Māori support group has helped in her development as a leader.

One of the other things that did help me in the role was developing this really strong group. Those networks that we developed were absolutely fabulous and it's affirming as Māori. What we started off as workers, organising an event we now have all become Principals. So it was just wonderful seeing that around and we did all this work that has prepared us for leadership.

All of the women agreed that whether you have a mentor within the school or externally, it is necessary to have a relationship with someone who can provide support in the leadership journey. There were also advantages to gathering together as a group in exchanging knowledge and ideas.

5.4 The Elements: The competitive natural environment

The leadership journey of each Māori woman in this research was different and unique. As mentioned earlier, the impact of gate keepers and the glass ceiling effect provided two inhibitors to educational leadership. The problems and challenges that were overcome by these women were invaluable. All of the women expressed the influence of seeking professional opportunities to promote leadership development and build leadership capacities. Taking advantage of opportunities enabled the women to learn and progress in leadership positions.

There are two types of appointments in educational leadership – internal and external. Internal appointment is where a person was appointed to a position from within the school. An external appointment is where a person was appointed to the position from outside the school. Both offer development and experiences that contributed to the leadership journey.

5.4.1 Opportunities and appointments

Recognising and seizing opportunities was important in educational leadership. Seeking opportunities in and within leadership can arise from applying for a position both from within and outside of a school. When opportunities within a school occur it may build and develop leadership from within. However, sometimes these opportunities did not arise within a school. Rerekohu identified that it was noticeable when there seemed to be little development in leadership within her own school,

I hope when I leave this school it's not about bricks and mortar for me it's about leaving a legacy of leadership because what I noticed when I applied for this job there were no internal applicants.

Rerekohu saw her role to develop leaders by providing opportunities for those within her school.

And that's what I see my leadership role is the same way I have been mentored and coached in to making sure that leaders are going to be able to build leadership capacities that are sustainable and I say to my DPs you are all going to be leaders I am always looking out for opportunities for them.

Rerekohu further explained as Māori women leaders it was important to recognise opportunities for growth and development, even if a person was not successful in an appointment to a position. 'Any opportunities to build leadership within myself and amongst us as leaders were beneficial'.

Much learning was gained from opportunities in the leadership role. When challenges arose, how each woman coped with the challenges helped develop leadership qualities and capabilities. A person's attitude to a challenge can turn something such as rejection from an appointment into a positive experience, a learning experience. Aniwaniwa explained that 'learning happened not from the end product but the process too. And I thought if ever I am in this position again I was never ever going to do that. All those experiences have been learning opportunities'.

Aniwaniwa used an unsuccessful appointment as a way of staying determined to seek for opportunities.

I think the only way you can really overcome it is that you can't dwell on it. You can't because it's just going to put you off. Going for any further opportunities. I guess in terms of that it would be it would be seeking every opportunity also seek it with knowledge.

For Rangimarie the learning came as she went from one position to another. She encouraged leaders to learn as much you can about the situation.

Get as much experience as you can as an educational leader. I am born and bred from a person who's worked their way to the front and that may not be what everyone wants to do but I believe that that shows the integrity because you understand, you've been there you understand and you can appreciate the people coming from behind. You know how hard that was before you earn that time to be at the front.

Manukotuku viewed opportunities as possibilities to learn differing viewpoints.

I always want to learn more and more and my love for learning. This has helped where I just it was one of the reasons why I took up educational leadership because I am in this role I may as well do something that will help me in this role to be a better leader.

Opportunities within a school can in fact be negative because it may be the case of the same issue with the same solution as opposed to a fresher approach to the issue. Manukotuku's experience about internal leadership changes within a school meant that solutions were limited.

It has been a hindrance when leadership changes have been within the school. I like looking at new things and new directions not just for the sake of it only if I really believe if it's going to be beneficial for our students.

The influence of professional opportunities was the ability and capability of growing in knowledge and understanding as a person and a professional leader. Being promoted internally showed a school's willingness to develop leadership from within. Two women were promoted internally. The desire to provide a stabilising foundation was a motivating factor to apply for promotion. Rangimarie explained, 'many people congratulated me before I had even applied. This told me that they wanted some form of stability'. However, Aniwaniwa saw the opportunity for internal appointment as an opportunity to provide another perspective to the current leadership. 'I felt that I had a lot to offer and contribute to the current leadership at the time'.

Two women applied for their leadership position from outside the school. They both went through the process of applying and being interviewed and then successfully being appointed. Both women prepared for the interview by considering among other aspects: the type of school, the school culture and context, the current leadership team, what strengths and qualities could they bring into the school. For Manukotuku she saw the opportunities for leadership as secondary to working under visionary leadership. Manukotuku remembers being excited by the prospect of working under a leader who shared similar views on education and leadership. For Rerekohu she considered other factors before applying for the position of Principal. She wanted a new challenge. She thrived on the possibility of sharing her experiences and qualities with the school. She was aware of the community expectations of her. Yet this made her more determined to be appointed and begin the work.

Being appointed to a leadership role internally or externally had an influence on the way in which each women progressed along their leadership journey.

5.4.2 Formal studies in leadership

Formal studies in educational leadership were seen by three of the women as providing foundational pedagogical knowledge. Formal programmes, courses, meetings and professional development provided the women with opportunities to develop in theoretical knowledge of educational leadership.

Formal qualifications in educational leadership were seen as opportunities to return to tertiary education to become more effective leaders. Some of the

women considered that the courses would help to place experiences and personal values into a leadership context. Manukotuku described what was particularly impressive to her.

You will always have experiences that will help you. Experiences that you have in the classroom or with parents or in different committees you've been involved in. You'll always have your own life experiences in terms of the pedagogy and the reasons of the education reform the wider picture. This is really important in a senior leadership position and looking at the organisation in its entirety as a learning organisation. This has also helped with my studies, actually understanding what educational leadership is.

She added,

for me I knew that varsity would help me. Although we've had lots of professional development opportunities and things put up on the web and I've attended heaps of meetings I think having the grounding of the university studies and the pedagogy behind that has helped immensely.

For all of the participants, tertiary studies have increased understanding and knowledge of the educational context. Rerekohu spoke positively about the benefits of 'going to university or picking up papers that will assist you in educational leadership is beneficial'. Rangimarie recalled that her tertiary studies confirmed her beliefs and passion for improving the educational outcomes for students.

Aside from tertiary qualifications there were also courses and programmes offered. As mentioned previously, participants discussed the value of programmes such as Te Hiringa i te Mahara. Rangimarie said 'those networks that we developed were absolutely fabulous and it's affirming as Māori so the

leadership is among us and a number of us are Principals'. Ako Panuku also offered a range of courses in leadership from heads of departments to principalship. Most of the women saw the value of obtaining formal qualifications and attending courses to help develop their leadership knowledge. However, what was of equal importance was meeting and networking with other educational leaders. The decision to seek qualifications was however, an individual decision.

5.5 Conclusion

The findings have revealed some commonalities and differences in experiences which will be discussed in the next chapter. The experiences of these women do not totally align with my own, but do provide insight into the lives of leaders and leadership.

To the childish mind, the fruit is what mattered most. To my nana the blackberry was the outward appearance of the goodness behind it. Nana always did worry about the future of the blackberry root and did everything within her power to make sure she cared for what was behind.

Chapter 6 Discussion

Many people looked forward to summer because of the beach, holidays and warmer weather. I, on the other hand, looked forward to the end of summer because I got to spend time with my nana. You see blackberries bloom in summer, but the magic didn't happen until afterwards. Slowly, turning from green to red, and from red to a deep purplish-black. When a blackberry is ready to be picked, it would be big, black and shiny. However, I learned very quickly it was not only the blackberries I enjoyed, but mainly what Nan and I discussed.

6.1 Introduction

The focus of this study was to learn about the experiences of Māori women in educational leadership in mainstream secondary schools. It was hoped that this research would then inform future Māori female educational leaders. The three main ideas from the findings will be discussed: the environment the women were raised in and how this affected and shaped them as educational leaders, the importance of support both personally and professionally for each of the women; and the opportunities, appointments and studies in educational leadership.

6.2 The Blackberry Root: Strong foundations

6.2.1 The Root: Growing Up

Each woman's upbringing had a significant impact on the leader they became. The experiences each woman had whilst growing up has helped to shape who they are. Nolan and Francis (1992) cited in Stewart, (2000) showed that life experience shaped a person.

The kinds of choices that people make, the information and ideas they are attracted to, and the sense that they make of their work, are all based, to a large degree, in the experiences that they have accumulated in their lives to date. (p. 24)

The journey in educational leadership did not begin when appointed to a formal position of authority but when each woman was younger. Experiences in childhood and growing up contributed to the values and principles that each woman used in their formal leadership position. Osterman & Kottkamp (2004) explained that 'one's family influences behaviour patterns and actions. Experiences play an enormous role in shaping beliefs and attitudes of children and adolescents' (p. 70).

All of the women were surrounded by people who encouraged education and learning whilst they were growing up. Homes were not formal places of instruction but a place where lessons of life could be learned. Having a nurturing environment at a young age encouraged a desire to learn. Despite some of the families' negative experiences with schooling systems and formal places of instruction, the family still encouraged the women to attend school regularly and to do well. Nurturing a desire to do well and celebrating the successes in education brought much pride and satisfaction to the family and the women. Having supportive surroundings and a supportive family contributed to the women's aspirations for leadership by providing opportunities to learn within the family and an encouragement to use formal education as a basis for a career pathway.

All of the women grew up being aware of the role they played within the home. The responsibilities in the family were distributed and shared. Each family member was expected to fulfil their tasks and duties in order for the family to function as a unit. Durie (2006) supported the idea that leadership skills were learned from family responsibilities within the home and involvement in communities. Court (1997b) explained that 'women's nurturing and people-management skills developed in their families and in teaching young children were not recognised as providing worthwhile skills that could fit them for positions of decision making and responsibility (p. 186)'. However, each woman described how working within their families provided opportunities to develop skills which were transferable into their own leadership.

Leadership skills were often taught to each woman by a significant female figure in their life. For most of the women it was the influence of their grandmother or nana who had the greatest effect on their educational leadership. Because of the influence of a significant female figure, each woman pursued education further. In spite of the images of male leadership, for these women their leadership was within their own home. An intimate relationship helped to provide a foundation of core principles that were transferable into their professional lives. The teachings although not understood at the time, have underpinned their own leadership. The philosophies taught were not forgotten neither was the example of their female role model. Jackson & Pfeifer (2009) outlined that 'observing and interacting with notable people assist with

leadership development as they may develop a greater understanding of key competencies and values (p.10)'.

The experiences that the extended family provided were regarded by each woman as connecting to their culture, language and identity. All of the women valued their experiences with their extended families and were aware of the impact the teachings had on their own leadership building. 'With respect to the ways in which the leadership is developed, it is widely acknowledged that leadership is something that can be learned, primarily through experience. (Jackson & Pfeifer, 2009, p.10)'. It was noted by two of the women that trying to live in a Māori world and in a Pākehā world was difficult. A sense of loneliness and isolation was voiced. It was important to nurture the connection between both worlds for educational leadership and a sense of identity. This was seen in each woman's passion for improving educational outcomes for Māori.

It was important to the family and the women to work within their respective communities as they were growing up. These strong links were and are essential for Māori. 'The whānau or hapu discourse is frequently overlooked in terms of its importance to understanding what it means to be Māori and female' (Smith, 1997, p. 39). For the women in this study the skills of establishing relationships with their school community were associated with their early years of interacting within their community. The experiences of each woman in this study showed 'the authentication of indigenous women's voices and an understanding of ways in which background, ethnicity, religion, gender, family circumstances and other identities serve to transform and shape their [female leaders] educational work'

(Fitzgerald, 2003, p. 20). Furthermore, 'Māori educational leaders need to be able to establish positive relationships with a variety of institutions, communities, sectors, iwi, systems of knowledge, the past, present, and future' (Durie, 2006, p. 14).

6.2.2 Personal attributes, principles and skills

The upbringing of each of the women contributed to their attributes, principles and skills needed for leadership. Although there were several attributes, principles and skills identified, all of the women agreed with the following points as the most significant in influencing their capacity in leadership.

At the heart of each woman's leadership was passion. There was a passion for learning, for their work and especially for improving the educational outcomes for students. Creighton (1999) explained that 'effective leadership is much more than a set of skills or competencies, and is related to a leader's character, beliefs, morals, values, emotions and spirit (p. 1), whereas Osterman & Kottkamp (2004) termed passion as being innate tendencies. 'Educational leaders possess innate tendencies, qualities or personalities (p. 68). For Māori passion is coupled with the principle of manaakitanga (care) (Jackson & Pfeifer, 2009) 'the leader of today is still required to reflect the value of manaakitanga in the way they work with the people and relate to others (Jackson & Pfeifer, 2009, p.10). For each woman passion was not about power, but about making a difference. 'Women leaders value having influence more than having power (Hall (1994) cited in

Normore & Jean-Marie, 2008, p. 185)'. At the heart of each woman's leadership was their passion and their general ethic of care for all students, especially Māori students.

In educational leadership being determined to overcome the many challenges a leadership position poses was important (Lockwood, 2004). Being determined often meant dealing with people and potentially conflicting situations. This aspect of learning to work alongside people required a lot of work and perseverance. Keeping students at the core of what they were doing was a determining factor to do better. Each of the woman sought opportunities to improve. Constantly evaluating and reflecting on their leadership practices showed each woman's determination to do better.

Confidence in the ability to tackle and successfully complete new and challenging tasks was evident. A lack of confidence was seen in whether a decision or choice made was right or an assurance that the direction taken was correct (Stewart, 2000). However, with an exposure to learning experiences, this lack of confidence was minimised. Much of this confidence can be linked to past experiences and being placed into situations including challenging and difficult ones where they could develop confidence (Shakeshaft, 2007). In her study, Neidhart's (2009) responses by the women she interviewed noted that self-perception was a barrier to career advancement. This point was asserted by the women in this research whereby they too identified that a lack of confidence was self-perception.

Another skill needed in leadership was organisation. In leadership the ability to organise and prioritise was seen as important (Strachan, 2007). Working closely within their family and community has allowed the skills of organisation to be developed. The day to day tasks and responsibilities within the home and within the community allow the skills of organisation learned to be transferable into educational leadership (Durie, 2006). Organisation skills were necessary for prioritising the competing demands of the leadership position.

Achieving a balance in life was seen as crucial in a leadership position. All of the women alluded to the importance of balance. The balance between professional and personal lives was established with some sacrifice. The choice between family and career appears to exist mainly for woman. 'Women are seen to have made considerable personal sacrifices to get into leadership by choosing work over family and social life (Blackmore, 2002, p. 58). Court (1997b) also makes this point about there being a 'persisting assumption that women should be the ones to make a 'choice' between having a family or career' (p. 189). For some of these women only through trial and experience was a balance able to be obtained. The advice for future Māori women leaders was to consider balance as significant for maintaining a healthy outlook on life. Work was one aspect of a person's life, but there were other areas to consider. All of the women stipulated a need to have interests that rejuvenated their spirits and gave another dimension to their life without becoming absorbed in the leadership role.

The personal attributes and skills of passion, determination, self-confidence, organisation and balance were all important in each of the women's unique leadership journey. Underpinning their journey were strong principles and values of identity and being true to themselves.

6.3 The Fence post: a support system

It was essential for leaders to have some form of support whether personal or professional. The leadership journey seemed a lot less lonely or difficult with good support networks. Personal support involved help from family, partners and husbands, and extended family. Whereas, professional support were from colleagues who engaged in a mentoring type of relationship with each woman.

6.3.1 Personal support

Receiving support from those closest to each woman made a difference in coping with a leadership position. Personal support was more concerned for the general well-being of each woman as opposed to the professional realm.

All of the women expressed gratitude for the love and sacrifice of their families whilst working in educational leadership. It seemed that without the family support a leadership role was more challenging. They felt that they could not have taken leadership positions without their family's love and support. 'Leadership to me is about working within our whānau as the foundations of

tangata whenua social, cultural, and political organization. Whānau is the source of identity, security, support and strength (Turia cited in Te Puni Kokiri, 2005, p. 55).

The spousal efforts and sacrifices to support their wives or partners in a leadership position was a determining factor in coping with leadership responsibilities. Husbands and partners often became sounding boards, mentors and a vital support mechanism. Understanding the demands of a leadership role and a willingness to negotiate duties around the home were crucial to each woman. At times the husband or partner also became the primary caregiver for the children. What the women enjoyed was a confidante who could provide advice and a listening ear on challenges with the role.

Three women outlined the influence of a significant female figure who affected their beliefs and values. All of these female figures were elderly. Winiata (1956) explained that 'grandparents were particularly close to their grandchildren, the older folks having more time and patience in the education of the young (p. 219). The familial ties between the women and their families provided a strong foundation with which to build upon. Tomlins-Jhanke (1996) found this same idea in her study. She noted,

significant in the lives of all of the women were positive models of womanhood that were grounded in specific sets of experiences and informed by culturally specific knowledge. These were models of strong women (grandmothers, mothers, aunties, sisters and cousins) who remain a significant influence in their lives. (p. 237)

When distance meant that immediate family support was unavailable, extended family members were invaluable. Help with childminding and duties around the home were discussed. Educational leadership roles were demanding and required a large amount of time. With the extended family support the burden was spread and the load shared. When no actual blood relatives were close, a supportive local community became a support network. The community in a similar way to an extended family shared the responsibilities. These communities were fondly remembered by two of the women and a relationship of trust and care was formed. Bishop (1999) explained that 'individuals have responsibilities to care for and to nurture other members of the group, while still adhering to the kaupapa' (p. 4).

6.3.2 Professional support

Patuawa (2006) pointed out that there were two approaches to professional support. The first is formal where the mentoring is arranged and the other is informal where the mentoring partnership is formed through choice. This distinction was made by the women. Professional support, in the form of mentoring and/or coaching both informally and formally was very important. This type of relationship occurred in three different places – within the school, outside of the school and cluster networks.

The Ministry of Education (2008) identified that educational leaders needed support from their professional colleagues. 'Effective mentoring and coaching

involves: learning conversations, a learning agreement, a thoughtful relationship, combining support from fellow professional learners and specialists (Ministry of Education, 2008, p. 71). Jackson and Pfeifer (2009) explained that 'mentors pave the way for their protégés success included: providing them with opportunities, suggesting strategies to achieve work objectives, helping them avoid situations that might be risky for their careers, offering emotional support and building their confidence (p.10)'. What the Ministry (2008) highlighted was that a professional relationship contributed to the development of the leadership within the school.

There were other advantages to collegial support within a school such as on-site learning conversations, emotional support and successful strategies. It was also an important opportunity for different perspectives to be shared. 'A critical friend raises questions and critiques the work, nudging the learner to see if from different perspectives (Ministry of Education, 2008, p. 73). Most often a mentor within the school based their support on their own experiences in leadership. 'Mentoring involves leaders receiving support, either formally or informally, from someone who has more experience or knowledge within the organisation or community (Jackson & Pfeifer, 2009, p.10)'. It was also vital that the mentor offer a model of learning consistent with their advice and suggestions. 'Leadership also involves mentoring, and successful mentors also model learning' (Stoll, Fink & Earl, 2003, p. 122).

Mentoring from someone outside the current workplace had the advantage of providing the mentee with new directions or new possibilities that was not

considered. A major benefit of an external mentor was a fresher approach. The women mentioned that the advantages of finding support outside of school were the lack of bias and seeing the reality of the challenges. A part of the reflective process was the desire to listen to other points of view and a willingness to take on board and critically review the situation (Brunner & Grogan, 2007; Grogan & Shakeshaft, 2009).

Two of the women identified the value of being part of a network of educational leaders. These networks provided support, access to professional development opportunities and involvement with communities of educational learners (Stewart, 2000, p. 131). In 2007-08 a report by Nga Haeata discussed two programmes Principals Development Centre 'participants receive intensive one-to-one support from trained facilitators, many of whom are ex-principals; and Principals Professional Learning Communities 'it is focused on critical reflection and sharing of ideas. The programme has face-to-face and electronic components (p. 141)'. A better network according to the women was to establish a cluster group specifically suited to issues associated with Māori female educational leaders.

The cluster support meetings were deemed effective when some sort of structure was evident. The clusters became less of a 'moan and groan' (Stewart, 2000, p. 130) session and a move towards successful strategies of support. 'Networks that were found to be successful shared common purpose, had a sense of commitment both for the support of each other and to share information, were led by a facilitator, and met voluntarily as equals (Stewart,

2000, p. 132). According to the women, the cluster meetings were also successful when they met face-to-face and frequently.

It seemed that the introduction of online communities was very useful. 'The main benefits of being involved in an online professional learning community was that it reduces isolation, supports the social nature of learning, encourages both reflection and action, reduces stress and improves self-confidence and efficacy' (Patuawa, 2006, p. 34). Online learning communities according to Stoll, Fink & Earl (2003) 'helps create communities that can keep in touch. There is also evidence that online discussion groups can promote leaders emotional engagement with learning, development of a critical perspective' (p. 111). This online approach was used by two women, but was a useful tool in allowing them to find time to engage in professional dialogue at a time suited to her competing demands.

6.4 The Elements: The competitive natural environment

6.4.1 Opportunities and appointments

Opportunities and appointments provided useful learning experiences irrespective of whether the woman was successfully appointed to the position or not. There were two ways a woman could be appointed to a position either internally or externally. Internal appointment was applying for a leadership position at the current place of work. External appointment was appointing a leader from outside the school.

Internal appointment built leadership capacities. It showed the belief and recognition of the efforts of the current staff members (Jackson & Pfeifer, 2009). Building staff confidence by internal appointment meant staff already knew the person and found the appointment stabilising. Developing leadership capacities allowed the women to have the opportunities to gain leadership experiences and then continue building leadership within the school. Two of the women were appointed to leadership positions internally. Their leadership journey was signalled early as each woman took on responsibilities within the school prior to being appointed to formal leadership positions. Each woman was identified and mentored by the current school leadership in preparation for future leadership.

With any opportunity in a leadership position; there were setbacks. Most of the women had experienced rejection. However, this increased their determination to apply for other positions. Not taking the set back personally, led to a positive learning experience. Many of the women used a set back as an opportunity to learn and sought ways to improve. Each woman learned that setbacks were a reality, but how one responded to the challenges was a part of the learning. These women and the women in Ang-Waitere (1999) and Tomlins-Jhanke's (1996) studies showed resilient women who had successfully incorporated strategies that provided helpful advice for other Māori women leaders. Opportunities for leadership were not always linked to formal positions of responsibility. Gathering skills and gaining experience helped to build one's repertoire of skills and knowledge.

External appointment to a leadership position afforded with it learning opportunities. The women researched and used guidance from their professional mentor before applying for a leadership position. Husbands and partners also aided in preparing for interviews, giving feedback on answering questions and delivering presentations. External appointment entailed more preparation but also gave the women leadership experiences by greater exposure to different types of learning institutions and contexts.

6.4.2 Formal studies in leadership

The number of academic courses in tertiary institutions and the participation and interest levels in educational leadership programs were increasing. Māori women were encouraged to pursue tertiary studies in leadership (Māori Education Trust, 2009). All of the women supported the idea of completing post graduate studies in educational leadership. However, one participant realised that her skills lay in her relationships with people in leadership as opposed to knowledge of educational philosophies and paradigms. Gaining a formal qualification in educational leadership supported the notion that women leaders were determined to make a change. 'Among the factors that motivate teachers to consider leadership preparation and training are an intrinsic need and a moral responsibility to make a difference (Normore & Jean-Marie, 2008, p. 197).

It was claimed that more women completed tertiary studies because it could add to the likelihood of being appointed to a leadership position. Manu & Sherman (1995) explained that there are 'increasing numbers of Māori women

empowering themselves with knowledge and university credentials. This is not to say that this is not the only way one can seek empowerment, but for many it can be the first step' (p. 86). Normore & Jean-Marie (2008) believed that 'socialization experiences in educational leadership programs enabled women to challenge their own assumptions, clarify and strengthen their own values, and work on aligning, and work on aligning their own behaviours and practices with these beliefs, attitudes and philosophies' (Normore & Jean-Marie, 2008, p. 190). Jackson & Pfeifer (2009) asserted that formal studies in educational leadership were essential for developing leadership. 'What is really important is the ability to continually learn from ones experiences. Education studies provided the women with new and challenging ways of looking and conceptualising their and other's experiences. However, they note that like training, it's better treated as a means not an end to leadership development (p.10)'.

Professional development programmes in leadership offered other opportunities to learn about leadership. The time frame for these programmes was much shorter than the formal tertiary programmes. Programmes such as The Aspiring Principals Programme, Principals Professional Learning Communities, The Principals Development Centre and Te Hiringa i te Mahara has responded to the need to provide support and guidance for educational leaders. Attending other courses, meetings and programmes helped these women. The women were able to network with other educational leaders in a similar position and discuss strategies, solutions and concerns. These programmes were important because

they provided a forum with which to seek advice and stay up-to-date with educational initiatives without a long term commitment.

6.5 Conclusion

Formal studies in leadership, opportunities and appointments contributed to the educational leadership journey of each woman. Although not always successful in a leadership appointment the women were still able to learn from the experience. The importance of passion, determination, organisation and balance was a direct result of their upbringing and family influences. The roles and responsibilities of leadership were only accomplishable due to personal and professional support.

Ongoing studies and research in the area of Māori women in leadership will contribute to the educational leadership landscape in the 21st century.

I can't remember what nana and I discussed, I only remember how privileged I felt. I only remember knowing that I could talk and someone would listen. Sometimes I would do all the talking and she would simply smile and nod. In my mind I thought she would live forever. She didn't, but I still talk to her and she listens.

Chapter Seven: Concluding Comments

Nothing was more satisfying than eating fresh blackberries. However, nan found ways to extend and preserve the delicacies of the fruit. Blackberries tasted even better, when I knew I was a part of the process. The spiritual and emotional attachment and satisfaction to blackberries was and still remains immeasurable. Thanks to my predecessors these experiences and skills live on.

The central question in this study was what are the experiences of Māori women who hold educational leadership positions in mainstream secondary schools? In this study it was confirmed that obstacles are a reality, but how we respond to them was a part of the journey and learning. This research has shown resilient women who have incorporated a number of successful strategies that have provided me and I hope other Māori women with some helpful advice. I have realised the importance of one's upbringing and development of fundamental personal values. Just as my nana said 'a time and a place for all seasons'.

Limitations of the study

The limitations of this study were that there were only four participants and therefore it was difficult to make generalisations or draw conclusions that relate to all Māori women leaders in education. With a low number of participants I was not able to delve deeper than what has been provided.

It was important to understand that all of the women also reside in one area of New Zealand and therefore location was another limitation. I also only researched those women who were interested in participating in the study. No

doubt, the women who chose not to participate may have provided other dimensions not considered, and contributed other insights.

My own prejudices were apparent in this study especially in the earlier stages. Questions were formulated with end results in mind and my need to find answers to my own disappointments. This was noted early on in the process and my subjective interviewing strategies became less. After transcribing and listening to my first interview I became more aware of my own prejudices. I refined my questioning style after the first interview. The use of body language and tone of voice became indicators of my own narrow mindedness and the need to refrain from influencing the flow of information. I became more attentive to allowing the women to speak more and remain unbiased. Whilst it is not easy to take out all personal prejudices, striving to be neutral was a goal.

Future research

The experiences of Māori women in this study showed that a strong mentoring programme and an ongoing focus on effective networking of Māori women in educational leadership were necessary. The need to share thoughts and experiences with one another was invaluable. The comfort, support and encouragement received from other people have proved to be invaluable. Some encouragement was given to complete tertiary studies educational leadership although, not all women agreed with this advice. Those who did speak of leadership studies explained the pedagogical knowledge and understanding gained from linking the theory with the practice.

This study has also been in response to the perceived gap in the literature on Māori educational leadership. The need for more research into the lives of Māori women in educational leadership will be of benefit.

Findings

As mentioned in my introduction, we need further studies to help increase our understanding of Māori women educational leaders. With the under representation of Māori women in educational leadership, it would be pertinent to study how Māori women in educational leadership leadership has been affected by the changing context of educational leadership in New Zealand.

Policy makers, teacher educational institutions and leadership centres use research to instruct their own practices. The more studies that confirm and improve the situation for Māori women in educational leadership, the better.

Policy makers need to address the concerns of Māori women. Whilst relatively only a small sample what this study highlighted was that programmes such as mentoring and networking must be seen as an essential step to be taken into consideration. Not a generalised group of women, but a network of Māori women leaders in education. Professional development programmes must support and respond to the challenges raised by the women in this study. Māori women in particular need support that enhances their own aspirations and builds leadership capacities.

Leadership centres must pay attention to what was learned and what advice was being offered by those currently in the practice of leading. Studies can only seek

to nurture a much needed relationship between theory and practise. The two are interdependent on each other.

My closing thoughts

It was hoped that the study may benefit all women, and especially Māori women, in that it provided a forum for a group of Māori women who are educational leaders to voice their worldviews on educational leadership. I set out on this journey to examine the experiences of other Māori women in educational leadership positions and I can determine that to a certain extent they align with my own experiences. I will now use this knowledge to help further my own pathway into educational leadership in the 21st Century.

I have learned so much about leadership through these women. I am humbled by their example of determination, compassion and love. Their inspiring stories have reignited a leadership flame that I thought was extinguished. Above all, their stories have made me realise how blessed I was to have a nana who taught me about life, love and the purpose of this world.

As a child and a teenager I never fully appreciated what my nan meant with her 'funny' ways of teaching. I truly have been humbled to know that what she taught is far surpassing the tertiary studies which have been left hanging on the wall. Her life time of teaching with love is starting to make sense. The scent of blackberries always take me back and reminds me just who I am and where I come from. He reka te wai o te hua pango.

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Appendix 1: Information letter and consent form to Potential Participants

39 Norton Rd

Frankton

Hamilton 3204

Date

Tēnā koe

This is a formal invitation to participate in research that I am doing to complete a thesis for a Masters of Educational Leadership degree at the University of Waikato. The title of the research is ‘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’.

The research aims to investigate and consider the experiences of Māori women currently in educational leadership in mainstream secondary schools. This topic is of personal interest to me because I currently hold a leadership position and a teaching role in a secondary school. I hope that from this research you may benefit by having the opportunity to identify, reflect and discuss your experiences. The intent of the research is that the findings may inform leadership development and practice, enhance the experiences of other Māori women in leadership positions and also those who are wishing to move into educational leadership in the future.

My central research question is:

What are the experiences of Māori women in educational leadership within mainstream secondary schools?

Your participation would entail the following three sessions. Firstly, a one-to-one audio-taped interview of approximately one hour. Secondly, approximately two

hours to authenticate your original transcript. This session will also present an opportunity for you to add, clarify, amend or delete material. And finally, approximately one hour to check the updated copy of the transcript.

Confidentiality is critical and as a participant, you have my assurance that I will do everything in my power to protect your identity as well as the identity of people and places that you name in the research. It also needs to be noted that because of the limited amount of potential participants in the field that it may be easy to identify participants. I will do my very best to protect your identity and the identity of your school. This will be done through the use of carefully selected pseudonyms. A professional transcriber will be employed to transcribe the interview. The professional transcriber will sign a confidentiality agreement which ensures that no information will be disclosed to anyone else but me. The transcribed text is saved to a pen drive and is accessible only to me. The information is not permanently stored on any computer. This research will also be used for future journal articles and an electronic copy of the thesis will become widely available, as Masters theses are required to be lodged in the Australasian Digital Thesis (ADT) database.

Should you change your mind about your involvement, you are able to withdraw at any time up to two weeks following your return of the transcript of our interview. A letter will be sent to you acknowledging your formal withdrawal from the research project.

Please feel free to phone me should there be any questions you would like to ask or if there is anything you would like clarified. I can be contacted on my cell phone: 027 535 9608, home: 07 846 6242; or emailed at tnm1@students.waikato.ac.nz.

Alternatively, you could contact Pare Kana who is my chief supervisor. She can be reached either by e-mail: parekana@waikato.ac.nz or work telephone: 07 838 4466 xtn 7732.

Please find enclosed a self addressed envelope and two copies of the consent form, one to sign and return and one for your reference. Please return the completed form by _____

Thank you for your time and consideration.

Yours sincerely

Trudy N Taukamo (Mrs)

Informed consent for

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.

Please complete and return the form below

I accept the invitation to participate in the research project

I decline the invitation to participate in the research project

Signed: _____

Date: _____

Full name:

Address:

Phone: _____ E-Mail: _____

Appendix 2: Possible Individual Interview Question Guide

In line with the nature of semi structured interviews, open questions are written and provided as a guide.

1. Could you talk about your leadership role in your role?
2. Please could you tell me about some of the factors you considered when applying for this role?
3. Can you explain some realities of the role?
4. What are some of the things that have helped you in the role?
5. What are some of the things that have hindered you in the role?
6. Can you identify from your personal experience some of the barriers entering into educational leadership? Have these identified barriers been broken down now that you have been in the role or do they continue? Can you explain why or why not?
7. What strategies have you incorporated into your leadership to overcome any identified barriers?
8. What is it that you would like future Māori women educational leaders to know? What advice would you give them?