**The Treaty of Waitangi and the workplace:**

**Issues reported by wāhine Māori in the PSA**

**REPORT 2:** **Nga kupu o nga wāhine Māori**

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# About this report

The Public Service Association surveyed its wāhine Māori members in 2019 about education and work experiences and breaches of Te Tiriti o Waitangi. Results of the survey have been reported separately. Wāhine Māori wrote from their hearts about their experiences. There were far more comments than could be used in the reporting. We have therefore decided to produce a further report, which is simply lists of quotations from the survey organised by six main themes and a number of sub-themes. To navigate around the document, ctrl-click on the sub-heading you are looking for in the table of contents.

There were far too many quotes to include, and even so we ended up with sixty pages of nga kupu. Most of those omitted repeated others’ experiences. A small number were left out because of concerns that a person’s detailed analysis could be traced back to her. In a tiny number of cases, a long but heartfelt story was omitted because of similar concerns, and also because the principles may have got a bit lost in the telling.

This is not to take away from the stories told by wāhine Māori. Their kupu are pithy, fascinating, heartfelt, insightful and challenging. Nga mihi nui, e wāhine toa!

Many of the descriptions of education and work are deeply concerning. There is plenty in the attached to stimulate discussions about whether and how workplaces have breached the principles of the Treaty of Waitangi.

# Pay

## Suffering income disadvantage as wāhine Māori

Again as a single mother I feel I am looked at differently to men (white or otherwise, single or otherwise, children or not. They get more opportunities as I guess they don't have as much responsibility as home as I do. Sick leave has always (in my opinion) been a factor when it shouldn't be.

Always less for a lot of heavy lifting

As a Māori woman it shouldn't matter that I'm Māori and a woman to be paid less. I believe our skill set should override our colour and culture.

Because of these inequities I undervalue and at times doubt myself. My self esteem has been lowered. It is embarrassing to tell my daughter how much pay I get. I do not want her to experience the same.

Currently I am paid at the same level, but I had to spend a lot more time at the lower level to get here than my peers. I believe this is the true disparity. Those that are determined will get there but the road is harder and longer, in that time and in my examples white men will have been in the position for 5-20 years and have enjoyed all the financial and family positive benefits of higher pay and advanced opportunities.

I am in a role that others cannot work in unless they were provided with training. The hours we can expect to work can be very long. This is why I neither agree or disagree with whether we are paid appropriately?.

I am paid a lot less than the person who previously did my role, but my manager has explained this was due to experience etc. However if I am doing the same role and improving things, speed, ability to pick up new tasks...should I not be paid similarly?

I am tired, tired of having to work harder just to feel like I am justified in asking for a pay rise, or being made to feel guilty when I apply for annual leave or take sick leave to look after my daughter…

I am underpaid for my skills, experience and qualifications. I don't even get an interview for leadership or senior positions regardless of my skills, knowledge and experience. I am paid less than a lot of the white males at my workplace in the same role with less experience and qualifications.

I carry out duties for which other staff have recognised as being worthy of higher pay scale. Step 5 pay scale designations were granted to some without any evidence being required, while others have achieved Step 5 after completing a required level of evidence. My experience has been that I feel that I must provide more evidence or evidence of a higher standard and with less active support than some of my colleagues.

I don't think a lot of the surrounding work we do is recognised, e.g sometimes we have to be relationship counsellors, therapists, financial mentors and other roles that are not included in our job descriptions

I earn the equivalent to my wage 20 years ago. My wages have been spent on wealthy property owners paying their rentals. I am debt free but have never earned enough to qualify for a mortgage as a single person. I still cannot afford to buy my own home.

I feel all support workers deserve to be paid more than what we are currently getting, however, I'm pretty sure that isn't going to increase any time soon. Only in regards to the pay equity.

I feel that the work I do is the same as other people who have different titles which entitles them to more pay but yet we are not paid the same. I also don't know if our pay gap here is fair as we do not discuss it.

I felt as a wāhine Māori I am overlooked in my skills and abilities when pay is concerned. I do feel I am disadvantaged when pay is being considered and feel this is due to team comments that have a negative connotation, my customer approach and questioning of senior decisions. However, I do support our organisation, I am seen as a strong team member who is always the go to for team members… I am not happy with my pay level. I do believe it is because I am Māori and Wāhine.

I have worked over ten years in one organisation and have experienced significant wage stagnation, where I now earn substantially less than my starting salary once adjusted for inflation. 56 staff in my organisation of 130 sit in a higher position in the salary band than I do, even though only 28 staff has worked here longer than me. There is no transparency around salary progression in our organisation, and there is a perception amongst staff that the Māori specialists in the organisation are paid substantially less than our Pakeha colleagues, but they refuse to release relevant data to confirm or deny. I am expected to perform duties to assist in the organisation’s bicultural aspirations such as performing karanga or waiata tautoko 'as part of my job' yet am not compensated differently from someone in a similar role that is not a Wāhine Māori . I work part time to manage whanau commitments, yet there are other staff who are studying towards qualifications and are paid a full time salary even though they commit much of their time to study or other professional development…. I have done this Mahi for over 11 years and by now I thought that I would be able to retire up north, sitting on a veranda in a rocking chair with a pipe in my mouth and celebrating the fact that I survived and can afford to put my feet up and say well I did my bit for society. - But I tell you what I feel like I am still 18 working in my first job earning these wages but doing a [specialist’s] job. My income barely keeps my head above water and i am still having to work full time at my age. I really appreciate what this survey is about even if it maybe too late for me. But my brothers and sisters sure need the respect for their hard mahi for them and their families.

I have enquired on a number of occasions about a pay rise. I was told that I was not eligible and therefore unable to move up the pay scale. I have since spoken to HR who have advised me differently.

I have only reached this level of pay in the last year after working for a DHB for 15 years. I started on a salary of $26000 in 2003. I was a mature student, a single parent in my mid 30's with 2 primary school aged children and a mortgage. I earned more working in my previous job which did not require a degree, so I came out as a new graduate, earning less money and a large student debt. I struggled to bring up and provide for my children on this income, which did not increase much despite my professional development and level of achievement and experience increasing year on year. My whanau helped me over these years to get through.

I put myself through university as a mature student and achieved all the relevant qualifications... Once I was in a job I was told it would take time to advance in the organisation as I needed experience. In my 19 years in my current role I have never received a pay rise that wasn't as a result of the PSA Bargaining - every other specialist in my team (9 people) has received at least one fiscal reward for their efforts in their time with my team - and I am the only Māori staff member - go figure! I have been told that I should be grateful I have a job though!

I understand that a higher salary rate for FGC roles are influenced by whether a Co-ordinator has SW registration (not required for FGC role) and has been employed long term by OT in a SW role. As a previously non-OT employee I believe internal appointments privilege government-mandated roles over those of us, particularly experienced wāhine Māori who have brought years of whanau, hapu, iwi service experience and networks into OT for the benefit of tamariki and mokopuna. Therefore I do not believe that I, other wāhine Māori , are paid fairly or equitably for my role.

I'm not actually sure this issue is due to being a wāhine Māori though. I manage people who are paid more highly than myself. When I applied for my position, I did not understand how the public health system worked and I did not know about the PSA MECA and so I assumed, the pay they offered me would be higher than those I am managing. I am quite disturbed that it isn't especially as they all assume I am highly paid because of the responsibility my role entails.

In my current job I feel I get paid fairly. In my previous job, I was severily under paid for many years and had no or little pay increases. It was a shame because I was working for a Māori Organisation. I am now on the MECA and am getting paid fairly

It has taken me 25 years of hard mahi to get past $50,000, which I achieved this year, I have struggled. Thanks.

It’s taken me 20 years to get onto a decent wage with a Massey 4 year Bachelor of Social Work as well as post grad training in - community Mental Health with adolescents and children

My employer really doesn't understand the work I and my fellow workers who are predominately Māori women do. This is reflected in the pay scales. Yes it is a reasonable wage but does not take into account the workload, experience and stress which comes with the role. Some co-workers are happy with their salary because they know nothing else.

Previously I worked for another government department and I took at $20K pay drop to work here. I believe because the majority of workers are Māori women, it is seen that the low pay scale is OK as no one is really going to fight for better.

Our roles are under review at the moment so I am currently paid the same as the staff I am tasked with training and supporting, as well as continuing to act in a higher role when required without recompense

Our work can be risky due to clients’ mental state and they can get physically and verbally violent.

The Māori workforce is currently undervalued and requires more investment within this setting to ensure improving Māori health outcomes are on track and Māori dom are to take the lead. - in my opinion a revolution is required that gives more power via inclusion of tangata whenua (locally/nationally).

The renumeration didn’t balance with the qualifications and experiences I had to offer. I was made to rethink and second guess all decisions, to the best interest of the company and not to the client or myself. representing the company as an employee. On a daily basis.

Unfair, unjust processes. Based on individual contract that’s is not annually reviewed for the benefits of the employee and is highly based on one’s personality. In my opinion and based on my experiences is job dissatisfying and undervalued.

Upskilling Māori in a dominant pakeha organisation needs to be addressed as Māori are not offered the same skillbase as pakeha staff.

When you work in an organisation like ours, your starting salary is really key, if you are not good at negotiating a rate, then your increments going up over the years are really minimal, and you have very little chance of catching up to earning the same as other colleagues. It seems very unfair to start people who have the same role in the same area on varying salaries, it doesn't make any sense.

… I come with multiple other assets that some others don't quite have yet or possibly never will. I’m having to prove myself via stats i.e. volume of decisions etc. I come with leadership qualities that I have learned from the strong wāhine Māori I have had in my life from birth and also earned elsewhere in other employment - how is that measured as a wāhine Māori here? Will it ever be acknowledged that this is the case for a lot of wāhine Māori or Māori in general?

White women get more pay than Māori wāhine even when Māori wāhine are more experienced and qualified.

## Wāhine Māori and fair pay

As a [position], this is the only time where wāhine Māori are treated equally. All pay scales are determined by length or service and competencies which are fair.

As a return to work after some years away from the work environment, to me the pay scale is valuable and more than expected for time I have been back working.

As per my comment above, I have changes section within my department. My new manager values me and is paying me accordingly. I did not feel this about my previous 8-9 years with the department.

Double standards. Not fair and not transparent.

I am aware of what some other women get paid in this organisation and it is tens of thousands more than me. Colleagues often come to me for advice, and they are paid a lot more than me. Whilst I endeavour to be an accessible and supportive colleague, I am mindful of the pay disparity and that others get recognised and acknowledged for work, that without my input to support them goes unnoticed.

I am paid according to the payrate for the role regardless of gender, ethnicity or of diversity.

I believe I am paid fairly for the role I undertake

I believe the options afforded wāhine Māori within the ministry are more than amicable however as Wāhine Māori we tend not to focus on pay 'e hara te kumara korero...' with that being said we need to ensure we continue to receive remuneration for services provided.

I reckon I'm on a pretty good whack - then your daughter snags a job at Microsoft, hasn't even graduated uni yet and is earning $87k pa (not counting bonuses) and you think faaark I'm in the wrong profession lol

My role is demanding and requires additional hours and working on weekends etc... I'm worth the amount of pay I receive as I've trained, educated and have the required level of experience in the field of social worker.

My salary may be high compared to others but I have worked 32 long hard years to get to that stage

## Few wāhine Māori in senior positions

aroha mai - I really have NOTHING NICE to say in here. What is there to say when you see two wāhine Māori in team manager roles and that is it? Where do we aspire, how do we aspire? And the pay is that koretake, as a wāhine, why would you want to aspire?

I believe everyone is paid poorly in general. Māori Wāhine have less chance of getting any advancement in their career in the organisation I am currently employed in.

I have been raised not to put money before whanau though we all know that is a necessity and does help.

10 years in the role and because I was employed at the top of my pay scale I receive only the increments never once an actual pay rise. I believe other equivalent roles receive much more. I have never had a performance review in 10 years, I have pushed for it but to no avail.

I feel underpaid because money is spent elsewhere. There does not seem to be steps available unless you are management.

Took a 15k pay cut to take this job, and the organisation has no remuneration system in place. General managers decide who gets pay rises. So as a Māori women calling out racism in the workplace and working with hapu and iwi, I will not be getting a pay rise.

Without being greedy- I believe we should be paid what we deserve. You have to look at all factors- cost of living, consumables, doctors visits and prescriptions etc.

## No pay for Māori work

All my cultural work is unpaid and it is left out of my JD. It is a huge part of my workload. The organisation relies on it and I do not feel comfortable walking away from this work due to my responsibilities to my community.

Although money is not always important in my eyes, I think we as wāhine Māori do not get recognised for the extra tasks we are asked to do and prepare for the organisation.

As a Māori wāhine, we are specialists in our own right. unless one is Māori no other ethnic knows tikanga, kawa, like we do. They do not know the true meaning of manaakitanga, tautokotanga, awhinatanga etc our practises of wairuatanga, tapu, noa. We as Māori specialists are not under a certification body.

As I have stated I organise a small Māori national group but am not recognised for this. I think the skill base in our team has grown in the knowledge of what we have learnt in regards to new technology and also events we organise.

At my end of year review I was told that I could not be given a salary increase for whanaungatanga, karanga, waiata, engaging with whanau, hapu and iwi and anything Māori outside of my core role as these things are not within the current performance management framework.

Currently in my role - they are rolling out new legislation and policy about 'how to work best with Māori Whanau/Tamariki/iwi/hapu’. Social work degrees are designed to teach Non-Māori how to work with Māori , as colonisation labelled Māori unfit to take care of their own. We live in NZ with fascist practice, views and intentions - to control, maintain and eliminate Māori .

During the pay negotiations, my level of pay did not improve to the extent that other colleagues in similar roles did. I am often needed to fulfil roles on site as I have the skills and knowledge, these roles have higher pay scales than my own. I do not get any form of renumeration for my cultural expertise, or the roles that I fulfil from a Tangata whenua position simply because I have to under Tikanga and Te Ao Māori . My cultural obligations prevent me from not providing practices and procedures when needed despite not being provided with cultural support myself.

I am a Kaitakawaenga Māori . I believe you can't teach what we are already born with i.e. tikanga, manaakitanga, marae, iwi, hapu, whanau etc. To work with, in and for our Māori customers takes some skill and I don't believe our skills are remunerated.

I am expected to be the go-to person for Māori problems or questions which is not reflected in my wage or list of skills that I provide at work.

I am paid fairly for my current role but my current role was changed dramatically through restructuring such that most of the interesting and creative work was removed and given to another team. I am however called on to explain Māori and iwi issues or names but my expertise is never acknowledged and sometimes dismissed.

I believe I am sufficiently compensated for the mahi I do. That said, I think some of my colleagues are overpaid due to a complete absence and zero commitment to Te Ao Māori worldviews. The only solution is to stop employing non-Māori who lack an understanding of their Te Tiriti obligations and/or clearly have no interest in developing bicultural knowledge or start formally acknowledging and recognising the bicultural knowledge that many Māori have.

I cannot confirm whether wāhine Māori are amicably renumerated for the important role and skills brought to the table in our organisation. As a wāhine Māori with indigenous knowledge, I do not believe I am renumerated according to my skill base and matauranga Māori .

I do not believe I am recognised for my Tikanga me Te Reo skills yet the University claims to uphold Te Tiriti principles.

I feel for the expectations that are placed on me to organise meetings, teach waiata, run cultural training. I don't get paid enough and at times feel like I am fighting an uphill battle with staff who don't want to be a part of learning what being Māori is.

I have been in my position for fifteen years. I have a broad range of roles that is not acknowledged, undervalued in regards to having a presence, cultural knowledge and understanding. I role I am passionate about, having had to create a safe space, and master what I do, sometimes accessing services outside of mahi and have paid for my own training needs without rigmarole.

I have worked on a project for cultural change (te Pai Tawhiti, Te Pai Tata) within our region. I get lip service from the people I work alongside about the amount of work I have put into our roopu. Only once has there been talk of renumeration. I have approached my own manager. No result.

I must say though, now that I am in my current role as a team manager, I feel I am adequately paid. However, from 2013 up until 2018, I was part of a transcription team of six wāhine Māori and I don't believe we were remunerated according. I am hoping the wāhine still in the role will put forward submissions regarding what we had to do outside of our core role and even having to translate when we weren't qualified to.

I think there is a particular skill set that needs to be acknowledged over and above others that aren't Māori to be effective when working with Māori clients. This isn't acknowledged or enhanced or even appreciated in my workplace.

Manaakitanga for engagement in my role has been made to feel like an excess (after all we/Māori eat too much) and so I have been given no clear budget for this, stopped ordering morning tea and coffee as it’s another expense (we use existing tea making facilities and water), and I have been buying morning tea (biscuits and crackers) out of my own pocket. It's too onerous to put in for reimbursements on small receipts and feels a lot like a guilt-trip when you do anyway. I feel I have more control over how I implement tikanga Māori by avoiding culturally-unsafe attitudes, manager hasn't even checked in on my wellbeing around this either (she should know I'm not seeking reimbursements), and now I feel sad/embarrassed to admit it as well.

Māori based skills I have are not really valued, only when they need help. Lip service.

Māori development should be incorporated into our performance reviews. I think it is imperative we are recognised for learning about the treaty and how we can engage with the principles and ensure we are following these principles in everything we do at work. This is not currently being done.

My current wage is pathetic it is a fraction of what I deserve, and the main reasons why I returned to study to gain another qualification. Being a Māori wāhine, encompasses everything that is kaupapa Māori and you do it willingly because you are part of a whanau, however it also means you’re taken advantage of as a teacher, as a researcher, as a consultant, as a cleaner, as a cook, as a mediator.

The only comment I would make here is that unlike the sector I previously worked in, I do not feel that my knowledge of Te Reo is valued appropriately - remuneration.

## Wāhine Māori paid less

An older white man being employed 10 years after me is paid higher than me due to his previous employment which is so different to what we are doing now. This person is unable to complete his daily tasks and requires continuous assistance but yet still gets more in the hand than I do.

As a acting supervisor, I am being paid less than the person before me when they were the acting supervisor

Currently I am paid at the same level, but I had to spend a lot more time at the lower level to get here than my peers. I believe this is the true disparately those that are determined will get there but the road is harder and longer, in that time and in my examples white men will have been in the position for 5-20 years and have enjoyed all the financial and family positive benefits of higher pay and advanced opportunities.

Even though I am fully employed I am still getting assistance from WINZ for accommodation as I do not earn enough to cover all my expenses as a sole parent with one child. I work overtime and the student loan takes more than I earn, it’s a waste of time working overtime, they should cap the student loan repayment percentage only on your normal wage and overtime should not be included in the calculation. Everyone is paid a different wage even though in the same role

I am aware of what some other women get paid in this organisation and it is tens of thousands more than me. Colleagues often come to me for advice, and they are paid a lot more than me. While I endeavour to be an accessible and supportive colleague, I am mindful of the pay disparity and that others get recognised and acknowledged for work, that without my input to support them goes unnoticed.

I am the youngest Principal Policy Analyst with the most Matauranga Māori expertise within the cohort but paid the lowest.

I currently work alongside staff who are on 10-20K more than me and we are performing in the same role. On a daily basis I achieve more than them based on my skill level, experience, knowledge, quality of work and responsibilities however this makes no difference and I have no say in the matter. They get a respectable living wages and I don't. This is a fact.

I feel I am at the lowest payrate of my group - I am the only female in my team.

I feel I am somewhat underpaid to my co-workers who have openly discussed with me. - For someone with similar experience and a good work ethic it would be nice to be level with my co-workers.

I felt as a wāhine Māori I am overlooked in my skills and abilities when pay is concerned. I do feel I am disadvantaged when pay is being considered and feel this is due to team comments that have a negative connotation, my customer approach and questioning of senior decisions. However, I do support our organisation, I am seen as a strong team member who is always the go to for team members. Because of me identifying this earlier I am confident in saying no to my team lead when I felt the outcome is just to be the escape goat. I will tell my team lead how I feel and why. Someone else will then be given the task and told it differently. I am not happy with my pay level.

I knew this was a low graded position when I accepted it. Other positions within the team are filled by men on a much higher grade.

I know that others who have similar roles are paid higher in other departments. I also know that my colleagues are paid more than I am.

I'm currently on secondment and I am on a higher duties allowance of a percentage higher than if I was to do a secondment within the BAU business. But based on doing the same job, same stress, same expectations as the other analysts, I am the lowest paid due to my substantive base salary being the lowest. I spent the entire time at IR being a specialist but get paid less than those that I train.

I've just found out that all the other youth workers in the organization are getting paid slightly more than me.

My manager openly told me I was lower paid than others I her team. I have 20 plus years experience and have to do extra now to lift my wage.

Recent restructure gone up two levels, despite repeated requests no role comparison done. Also I am aware of how much others are being paid for the same role and it is $20-$30k higher than me

There appears to be a disadvantage for Māori women in the workplace, where others are promoted or supported in advancement at greater speeds than Māori .

When I started I negotiated for higher however was told what I was offered was all they could offer , I later found out that a Male coworker who was less experienced and qualified received 7 grand more than me and I have no comprehension why.

## Part time and contract work

I am employed on a part time basis (16 hours a week) which suits me at this moment in time. This is just a question but should part time hours be defined e,g (20 hours)..??? a certain specific number of hours...It would mean that people like myself could be employed part time but with more hours (20) hours not less? - - However, full time is defined (40) hours a week, casual hours should be any hours less than (20) hours a week working...

I work in a women dominated sector, as a whole we do not get paid enough. Our cleaners are mostly Māori and Pacifika, but are contractors and so aren't covered by the collective agreement. They do not earn a living wage.

I would rather be at home with my Moko then do a night shift and get up at some silly hour to get stock off the road which is dangerous or a dog barking for peanuts we get for the on duty call rate. If I was paid appropriately for my role I would feel valued to stay

My salary is less than my coworkers who share the same degree qualification and who work part time. I work full time with equal experience and qualifications but earn less. I am the only Māori in our team.

Pay does not reflect the amount of mahi and situations that I come across in the community. My pay is lower than the mama pepi kaiawhina in Gisborne and my work hours are part time. Not enough hours to cover the area I am working in.

## Pay equity

Over the years I continue to take on leadership roles, however it has always been evident that our Māori men would advance in their pay scale more than wāhine, even though our workload and outcomes are significantly higher. The promotion of Māori men into professorial and associates are also evidently biased, especially when we know that our wāhine are doing double of what they do. I can confidently step into any role of any of my colleagues across the institution, however they CAN NOT step into my role unless they have the additional relationships, cultural competency and te reo Māori that I bring, however this is not reflected in my salary.

This is a big issue on one hand I am paid well however in comparison to male dominated/designated jobs I am paid much less and I feel less valued and appreciated

As a Māori wāhine toa, nearly completing Masters of Social Work. I love the mahi, the people and Pakeha management team is a work in progress. I love being close to home, to have autonomy and going into the main centre of the mahi when required and for staff hui. - I am progressing - 'Where, or what leadership role should I put my hand up for, or which organisation should I be with - Māori /or Pakeha.

As I am the only one who does this role in the DHB, I am unable to compare with anyone else. However I do work full time, and have nearly reached the top of my pay scale and that concerns as me as where do I go from there. - I don't think I should have to do a merit of progression as it is a way of the DHB to restricted my income growth. - I get told often that they wish they have ten of me, but where is the proof that they really mean it???

Gender pay gap in DOC is very low. DOC is very good about pay equity. But there's no specific mentoring and no pathways for Māori women to succeed to higher leadership roles.

Got to the top of my scale years ago, so there are no further assessments of rises unless we get % rises.

I have sat on the same pay for years at the top of a band and cannot move as already at the top. I have been asked to Coach, Train and support many staff over the years including acting in team leader roles. I have done the work of a Level 2 CSO for years but because I never applied for Level 2 due to personal reasons I do not get paid at Level 2. For me if a person is seen to do the work at a level that is higher than their position and seen to be doing this for a number of years by team leaders, Managers, Coaches etc then it should be a movement up rather than applying for the role (when you are already doing it).

I suspect I am not paid fairly and equitably for my role, based on the behaviour of HR on other staff in other business units. They tend to pay new staff way more than us long serving staff on the basis of trying to 'attract' people to roles, yet they lose focus of ensuring they keep current staff feeling valued with the skills and knowledge and fit that we have, that would cost the organisation more money if we were to leave.

I think I'm very fortunate and am grateful. I have no degree in anything yet when I started in April 2017 on $48k annually, as of Nov 2018 I have been earning $71k annually with room to move within the organisation. there is always room for growth and further development.

It appears if you adhere to pakeha principles of individuality and looking out for yourself, you will be fast-tracked for promotion. However, if you are concerned about being a team-player, having integrity and looking after those around you, you will not make any professional or financial advancement

It is widely recognised by middle management that we are paid unfairly there have been small steps made towards progress in this area.

## Prior knowledge and learning

At the point of being recruited my Manager did not give any consideration to my being a mature Māori graduate with 34 years experience in the workforce, 20 years having lived in England and Australia. I am a Mama. I hold a Mastercraft Certificate in Traditional Māori Weaving. I was started on $50,000, which is the same as a 22 year old graduate.

I have experience, empathy in the industry but lack the qualification / certification - i have asked many times to be considered for training so that I may be paid at a higher rate for the skills / attributes I bring - but told only that the next intake will occur next year - not good enough.

I prefer the currency of aroha, whanau, mana, tapu, wairua. Priceless, bottomless, fearless. Mauri ora. -

## Role of union in pay-setting

I am unable to compare fair and equitable pay because we have only one male in our domain, and I have no idea how much he gets paid. Increase in our wages only occur through the PSA, or through long service.

I have not had any discussions with my current or past leaders that indicated that the level of work I was producing was more than 'adequate' or in line with what they would expect, i.e. Exceeding, Achieving, etc. All recent pay increases have been as a result of benefits negotiated by PSA.

I have nothing to compare my pay rate to. It is identified there are no bonus incentives for going the extra mile or doing mahi well beyond our substantive role.

I receive my salary as per the MECA, so based on profession and experience rather than gender and ethnicity.

I received an additional $1,000 for the last year, due to the PSA's efforts (thanks). I was surprised to receive the one-off payment, and my Manager could not tell me how it came about. Right now I actually feel overpaid, as I am not as busy or challenged as I have been in other roles in other agencies.

I work in a female dominated organisation. PSA achieved a ground breaking pay equity claim for social workers in our organisation which led to a 30% pay increase. So with that said, I do believe that my pay is fair, particularly compared to the NGO sector who are yet to receive the benefits of the SW pay equity claim.

In my current job I feel I get paid fairly. In my previous job, I was severily under paid for many years and had no or little pay increases. It was a shame because I was working for a Māori Organisation. I am now on the MECCA and am getting paid fairly

My role has not been job sized with same mahi around the motu in terms of pay that's why I sought PSA assistance. I have been in the role now for nearly 6yrs Whanau Researching yet those that started after me in the same mahi were all paid at least $20.000 more. I also have to use my annual leave to cover my absence during the working day to attend a 36 week duration 4hrs a week Te Reo class that finishes late November 2019.

The only reason I have a higher pay is because I came over on what was high at the time TL wages. (i have worked my butt off to get where I am) I have had to take a former manager to a pay review board because his reasons for giving me a lesser amount was dodgy (I won)

The salary bands at my organisation have recently (within the last 18 months) been reset as a result of PSA bargaining, so I believe they are much more appropriate to the roles than previously. However, there is no transparency around gender or ethnicity, and I don't know of any other wāhine Māori that have the same or similar role as I do, so I cannot comment on whether or not my pay is fair and equitable when compared to others.

# Education

## Schooling

'Put downs', separation, physical abuse from teachers. Challenges in the education system had more to do with gender inequalities and expectations of that era.

Expectations were low and I was not encouraged to pursue higher education.

At primary school definitely horrific, no kaupapa Māori. I failed secondary school, starting work young, working in labouring jobs, then customer services. Returning as an older adult into an education system with tutors who are encouraging and fantastic.

During intermediate & high school, fees for activities were so expensive for 2+ households, whereby we would skip school to save the embarrassment of not being able to avoid the fees/uniforms. Dad couldn't afford to pay for my NCEA credits, so I never received my results.

Mainly high school which was predominantly for compliant pakeha.

As a female Māori, it was assumed I would not succeed as many before me did not. I felt this and it was made know to me at times by certain teachers, so I persevered and made sure I completed high school and successfully too.

I believe I had a fair and just education. however, I refrained from subjects such as History. I was empowered as a Māori student through Kapa Haka.

I noted that those that were at the higher merit/excellence scale were offered more opportunities than those that worked extra hard to achieve their school grades, like myself. These should have been the students they approached and guided but more so, those that never excelled at all and were often truant.

My high school education didn't prepare me and I got my university degree when I was 40 years old.

When I was young, I was excluded from school, as an adult I returned to education to improve my wage. I did not set the bar too high and I achieved. If I had have had the correct support when I was younger, I would have continued my education and would be in a much better situation now. I worry about my future, retirement and what that looks like.

I studied through bi-lingual all through my schooling and into tertiary study. I was a high academic performer and don't recall any negative experiences regarding education.

This is something that not only occurred throughout my education but while my children too were going through school. Something really prevalent is that a teaching approach is one that demonstrates favourable outcomes for non-Māori learners, because Māori learners won't succeed anyway so why bother putting in any extra effort to assist them. This behaviour causes the learner to dis-engage and as a result they lack the appropriate self-esteem and motivation to be the best that they can.

Not enough support for Māori students that leave school without qualifications. Thanks to the government (WINZ) I went to WINTEC and got qualifications to get fulltime employment.

At school I felt, if you couldn't keep up then you missed out. So us Māori students sat at the back of the class and mucked around. We didn't have all the stationery, couldn't afford to go on trips or afford a full uniform for example no jersey/jacket/shoes. My parents couldn't afford to send me to university, so I enrolled myself at a Polytech. I couldn't afford to do courses I wanted to do so I did the free ones to get experience. I felt I wasn't good enough to do anything. I'd only apply for positions that required no qualifications. They were usually low paying jobs. All I can do now is try to 'climb the ladder'. Even that I find difficult. I have experience but no qualifications. I'm still proud to be a wāhine Māori!

At primary and intermediate school, I was treated no different to my other peers. At Intermediate I began wanting to learn about myself, my whakapapa and culture. Even then, I didn't feel like I was treated differently. Unfortunately, when I went to high school, I felt as Māori, I was isolated out which by default, drew me closer to my other Māori peers. Unlike previously, I felt I had no choice. When you get a group of Māori together, and then created division between non-Māori and Māori. I felt I wasn't given the same level of support compared to non-Māori students. I went from being in the top class and achieving to barely scraping through. It didn't seem to matter whether I was at school or not, in fact it wasn't until I decided to leave school when the school decided to raise all my absences with my mother. Prior to that, she was none the wiser and it was too late. I was pregnant and leaving school to go onto correspondence school. Being Māori and pregnant at 16 I knew that I had added to NZ statistics. I decided to change that and enrolled at Correspondence School. I was treated as me. It didn't matter what colour my skin was. I became interested in learning again. I was supported by those supervising me. They helped prepare me for when it was time for me to go to University

I was removed from school at the age of 14 years I had no experience in the work force so took jobs that would pay the bills, I educated myself because I knew I needed an education if I was going to make anything of myself.

As a Māori wāhine, at secondary school I was often put into a box as a 'student of Māori descent', meaning that there was certain stereotypes put to that. I was initially placed in certain vocational classes that I wasn't able to change out of rather than being allowed to take extra subjects despite my good grades and time management capabilities.

I attended primary and secondary school during the early to mid-1970s; and as a Māori, I was expected to be part of a technical class grouping. In those days, college was divided into, Academic, Commercial (secretarial) and Technical (sewing) groupings; based on sitting a college entrance test. I was put into an academic class, based on my results; and went through my college life as the only Māori student in my class. As such I experienced my first real discrimination. It was terrifying; however was from both Pakeha, who thought I had no right to be in the academic stream, and Māori, who thought I was up myself for being in the academic stream.

I have always been an outspoken wāhine, so was labelled a problem Māori. I finished school in form 4 and self-educated through life experiences.

While attending my local school, Northland College, I had a racist English teacher. One day arriving late to class from volleyball practise, he threw chalk at me and said don't ever let this happen again. He didn't see my volleyball teacher standing around the corner. They had a loud conversation and my coach left the class. I sat down at the desk and then he proudly announced to the class while pointing his finger at me, that I shouldn't even bother coming to school, because you Māori girls are only good at one thing, having babies. I went home and informed both parents, who challenged this teacher the next day about his comments. This taught me a valuable lesson in life - stand up for who I am: a proud Māori woman.

I felt disadvantaged, I was poor and due to classes been so big I as never listened to or paid any attention. Was this because I was Māori or was this because I was poor?

Being Māori was not celebrated like it is now. There was unconscious discrimination to not speak Te Reo and the Māori classes was like learning Social Studies.

I was at primary school in the 90s and we did not have the benefit of full or partial immersion at that time. I felt a lot of tokenism with how te reo and Māori culture was 'incorporated' into my schooling. I feel that if I had had the opportunities that our tamariki now have within their early years this would have greatly benefited me to complete high school (I dropped out) and also in my adult life.

I was placed in the 'bad' or lowest stream class where I would have stayed had it not been for my love of doing languages. Luckily I was heavily involved in the school Polynesian Club and through the love, attention and constant encouragement of the older girls I did manage to successfully navigate the fifth and sixth form and even complete Seventh form English. I also only had 2 teachers in all my 5 years at high school who showed any interest in me at all. I felt invisible and inconsequential most of the time I was at high school as far as the teaching staff were concerned.

All schooling that I attended included numerous experiences of racism. Teased by teachers and students for being Māori and poor, negative comments about being 'that Māori girl'. Physically hurt by other students for being Māori. Left out of opportunities to attend extra curriculum activities.

The schools I went to never supported me to plan for a career after school. We were stereotyped and were put in mundane subjects.

I thrived on education and was very competent for the majority of my schooling life. Through a troubled upbringing, I was still an achiever. By the time, I was 16 and undergoing assessments, before sitting for my School Cert, I received a D+ or some score that was detrimental to my abilities and my best friend (pakeha) whom copied my assessment received an A+. You can imagine, how I reacted to that, after years of being looked upon as unworthy and working diligently. It didn't go down too well. I was infuriated. This pattern has repeated itself over the years, through sneaky underhanded tactics.

High School 1970: my older siblings and I were initially streamed for general studies - sewing, cooking and other domesticated duties. My mother was a wāhine toa and she believed her daughters were intelligent and unfairly categorised. I ended up being streamed into professional studies; another sister commercial and the other two very happy to do general studies. My high school principal was very supportive as were a couple of the teachers; not all of them mind. As a child I was hit by my teachers for no apparent reason - my earliest experience of being hit was when I was 5 but it didn’t stop at that age. I have been insulted by teachers since primary school through to college. I have been told I’m lazy. I was treated so badly at school that I at the age of ten ended up refusing to go. My mother enrolled me in correspondence school and I was left at home to teach myself with my books from correspondence school. I did much better as a result of not having to go to school. Teachers were openly racist and derogatory. Expectations of Māori girls were extremely low. I ended up extremely depressed and dropped out of school and tried to commit suicide. Even though I was a bright student, no teachers or institutions asked if I was ok. I only went university when I was an adult and when i had rebuilt the fortitude to deal with study and work.

Racist teachers - Bully teachers

During my formative educational years, I was bored at school because the lessons were easy. I was rarely given any meaningful, challenging high-quality or developmental academic tasks. I was labelled a troublemaker by most of my European teachers and found myself regularly being disciplined.

I experienced institutional racism at high school. It was horrible. Being part of the first generation to experience kohanga reo and bilingual the total immersion education in primary and intermediate levels I was unprepared for the open racism I experienced from both the teachers and non-Māori students at secondary school. After being in constant trouble for not conforming and / or questioning things moved towns and schools to a more culturally diverse environment and thrived.

I was from a Māori and Pakeha parent family so when I went to school in a South Island city during the 60's I was made aware in no uncertain terms of the colour of my skin, which I had never encountered before. I hated my colour as the horrible things that were said about my colour and the noticeably different treatment that some people treated me as. I would put powder on my face to hopefully change my colour. Now I am so proud of my iwi.

## Matauranga Māori

When writing essays for my undergraduate degree, I generally averaged A or B grades. I wrote an essay on Māori Mental Health and the use of Tohunga and other traditional ways of healing. I achieved a C grade, because I did not reference or quote enough of Dr Mason Durie. I quoted & referenced Kaumatua/ Māori Academics such as Te Rangi Hiroa and Sir Apirana Ngata and thought I nailed the essay. When our cohort of Māori students got together at a hui, I mentioned this and all of them had experienced the same low mark and comments as I had. The lecturer was a Pakeha. I think of it now and don't know why we didn't challenge them on it. I fancied I could walk through both worlds and not be affected by this, but I was wrong. This made me aware of this bias. And as I'm older, I'm kicking myself for not challenging it. I guess I felt beaten down.

I got the opportunity to attend Te Wananga o Raukawa from a work colleague. - I was able to attend a decolonisation course when I worked for a Māori NGO which was really good and enables me to see things that I could never have seen without it. I think every Māori should do decol.

School did not prepare me for work, my family did. We were taught to work hard and earn what we get.

I was pregnant at 16 and a mother at 17, sitting my 6th form exams while my grandmother looked after baby. While I was a good student, my current position at work was due to the time spent with my grandfather growing up - attending hui, being engaged with our whenua & unknowingly networking.

Desire to remain connected to my Māoritanga, but this clashed with 'academic' streamed classes. Social Studies clashing with my known histories (within whanau/ hapu/ iwi) and needing to use commonly accepted information in order to get good grades. Recognised Māori leadership roles that were specific to tane only. No leadership role for wāhine. Mispronunciation of ingoa Māori.

I attended High School during the years of 2002 -2006. Māori education was available during those years however it was not as normalised as it is today. You would be categorised in one of two groups: can speak Māori vs can't speak. I was in the latter group so faced many comments and put downs over the years. No consideration was ever taken into account of my up bringing or passion to learn.

I was grew up in a Māori World and with Te Reo Māori as my first language. I felt left out and wanted the urge to be normal and taught myself English at the age of 16 years old. I felt it extremely difficult to do my school exams in English and at university my English was poor however I did pass just for the 1st and only year I was in Tamaaki.

The other thing I'm conscious of is washing of clothing and tea towels together as to me that is sacred and a no no but trying to explain to other cultures is like talking to a brick wall .So what I usually do is put tea towels into a bucket of water and Janola and I would tell them to leave them there in the bucket as they are soaking and I will wash them when there is enough to be washed. That form of negotiation works okay and well with most of my clients.

I was very blessed to complete my studies at Te Whare Wananga o Wairaka where I was supported hugely, as were my Tamariki because at the time I was a single mum. - I worked hard and one year received the Māori endowment grant through Unitec and also due to special circumstances, received funding through the Rangatahi maia scholarships - TEC funded

## Tertiary education

I didn't have much success at high school, it wasn't until I attended tertiary education where I was able to understand how I learn best. I was able to pass assignments and exams gain a real understanding of critical thinking.

Finished high school in 1986, worked ever since. Finished my BA this semester (yay) but had a very positive experience as a Distance student with Massey University.

I was enrolled in the Bachelor of Nursing Māori course and every time I was out on placement everyone would ask if this was an easier course than the mainstream nursing program. This is incorrect and we all sit the same state finals regardless of what nursing programme.

I noticed that I could give an answer that was correct and no one would value it as accurate until someone else said it. Or I could put an idea forward and it wasn’t accepted as a good idea until someone else said it. Certain students in my University level class were celebrated however when I received top marks it was treated as expected or normal. The other thing people seemed to have an opinion on was Māori scholarships they were not regarded as prestigiously as generic scholarships. The tertiary education system is not responsive enough to whanau situations (e.g. sick relatives, funerals, students that have responsibilities to care for whanau members). It becomes difficult to manage multiple commitments, with little flexibility in the tertiary system to catch up on missed lectures, etc. There's a real assumption made that students shouldn't have these responsibilities (that these are parental responsibilities) which doesn't reflect the reality for many wāhine Māori.

My qualification prepared me well for the technical skills required in my roles i.e, analysis, research and writing. The unfortunate experiences I had during my studies (at postgraduate and Masters level) were from my peers, rather than the institution. Elements of racism were often apparent during group work. Having to overcome outlandish remarks about Māori stereotypes, difficulties fitting in, unfriendly peers and overwhelming disbelief that I was even enrolled on the Masters programme.

I attended my studies at the Wananga and found them to be very supportive during my studies, which helped me to complete my social work degree.

I have recently completed a thesis which was kaupapa Māori research, I was given a significantly lower grade due to the school not understanding what kaupapa Māori was and due to their inability to learn.

I have a graduate diploma in leadership (Māori Development) which I have not been able to put into practice as part of my current position and past positions.

My education was great I have a masters but that is the problem. I do not feel I earn enough a year for the amount of education I have. If I knew this was my pay I would not have spent so long at uni racking up so much debt.

University is a colonial structure that is ultimately at odds with life experience as a wāhine Māori. While I have a strong desire to continue my education beyond a Bachelors degree, I don't feel that a traditional university is the place for this. These places unduly harm Māori.

I decided at 14 years old that education was not needed as I was going to work for my Dad in the shearing sheds. This was not sustainable and it wasn't until many years later, after my third child and I was on a benefit that I looked at my children and decided, actually, I want a great future for myself and to provide the best for my children. I enrolled at the Tairawhiti Polytechnic and my higher education and sustainable employment journeys began and have continued. I am often told by my 3 adult children who have their own children about how they remember seeing me studying and working all the time and the positive impact on their lives - they're all very independent, have strong work ethics and integrity. So as a proud mother and a grandmother to 6 beautiful moko, that's pretty great. I have continued studying, after a few breaks over the years, and am studying towards a degree in applied management.

I was staunch about achieving the best that I could do at University. I took up every opportunity to attend Māori study groups and tutorials. There was a lot of support I could fall to as needed and was grateful for. My goal was to do the best that I could do to land a job that not only paid well but also what I would love doing.

As a mature student I had my challenges, but I no longer sat quietly, I voiced my concerns and opinions and enjoyed robust discussions with my lecturers and fellow students and friends. This confidence comes with age, life experience and education though, oh and a bit of attitude.

There were times when the education provider was unable to cater for my needs as a single parent with two school children. I struggled to meet the requirements of placements when the kids were unwell.

Having completed a degree and masters as well as working with academics, lecturers, and Professors, these qualifications and educational institutions do not provide the skills in the real world and are a waste of money. However we pursue this western model of education to gain the tohu to advance in our careers.

Initially I did not have a high level of education but, went on to night school courses for adults and then Polytech as well, - where I was able to increase my knowledge base with a Diploma and I went on to study towards a BA. Now I am about to start a study course for Management in the new year which will be of help in gaining meaningful employment as a manager.

I was told by tutors that the only reason I got into university was because I was Māori. I was the only Māori in my entire year at university. I made predominantly Māori work and had it marked by pakeha who did understand my content and didn’t turn up to meetings I had scheduled to explain my cultural concepts. One of the markers for my final work didn’t even turn up to my final performance, and instead graded me on a work they didn’t experience. My final grade of my entire 4-year degree depended on someone who was pakeha and didn’t even turn up to view my work. My work was also left out of the grad book that featured everybody’s work. I was the only one left out. They didn't understand my work and I was severely disadvantaged by that.

I've a BA and PGDip and continually was singled out as being 'Māori', being told 'You get it easy', 'Māori have so many options', 'You're Māori, you don't even pay'. The flip side is being judged as incompatibility of learning/further personal education due to being 'Māori'. Constantly judged or made to feel stupid in learning situations or being treated differently.

## Racism in education

My personal views as wāhine Māori were always challenged. Non-inclusive decision making;

Racism, isolation, inequality, hurt

I've a BA and PGDip and continually was singled out as being Māori, being told 'You get it easy', Māori have so many options', 'You're Māori, you don't even pay'. The flip side is being judged as incapable of learning/further personal education due to being Māori. Constantly judged or made to feel stupid in learning situations or being treated differently.

Labelled as disabled and non-educated at high school High School. I was put into a special needs class to improve my development. I was put into detention for challenging a non-Māori teacher who was teaching as they stated I was confrontational and trouble.

The education system was/is not set up to support mana wāhine. Māori as a whole are not supported or encouraged to be who we are. It is a system set up to fail Māori and our desires to excel. Regardless of the education we received, the general perception is that Māori are only good in labour type roles and one has to work very hard to prove themselves otherwise.

Racial discrimination by some in power, but mostly from other pakeha students...ranging from subtle to blatant

My knowledge and experience comes from life experience and not a degree and I have noticed that I have had challenges in regard to my intellectual credibility. - I was verbally abused by a departmental psychologist in regard to the work that I had done with a maximum security woman (which was successful) because I had used whakawhanaungatanga and manaakitanga as my focus and she minimised the value of those concepts.

I have studied in departments with no permanent Māori staff members, no appropriate supervisors, no on-site mentoring. Have experienced outright racism from fellow students and a lecturer.

I don't feel that any of my educational experiences have adequately supported or prepared me as a woman or as a Māori woman. Cultural bias/ racism/ gender bias has been prevalent throughout my education and working life

In reality my whole educational journey has been fraught with bias and racism from when I was 5 years old to today

I went to a Māori girls boarding school where the focus was more about kapa haka and sports rather than education. At the age of 17 I enrolled at EIT to complete a computer programming course. I was the only Māori in my class and was racially harassed constantly by another class member. I made a complaint and nothing was done about it. It became so bad that I left.

My state school, university, and secondary school teacher training from 1960s to 1975 successfully indoctrinated me away from my whanau and hapu language and culture to a teaching life that required me to conform to the mono-cultural worldview.

The education system is very white patriarchal and does not teach Te ao Māori matauranga

You’re not 'equally' or on the same 'pay level' as someone else doing the same job. I have another different skill set (Te Reo Māori) they don't even acknowledge you, or thank you, only when it suits the employer, you maybe then asked to translate perhaps, or attend a hui and speak Te Reo Māori on the employer's behalf.

Growing up Māori in a predominantly European environment hindered not only my upbringing but all facets of life up until I understood how things had to be done just to get through in other words don’t complain and just do the mahi

Having studied social work the racism by other students in regards to Te Tiriti was challenging and often resulted in conflict within the classroom.

My whanau disconnection from our whenua, our Reo, our tikanga has been painful and which we are reclaiming and healing from. My mother died in 2018 having experienced being hit at school for speaking Te Reo. More acknowledgement and awhi and support to Māori students is very necessary. It is vital.

Seen as the brown face in the class; tokenism approach to supporting Māori students; lack of interest by Pakeha lecturers or barriers toward researching Māori kaupapa

As a young mother, as well as being Māori, I felt an insurmountable pressure to be educated. Having been told to my face that I was just another statistic adding to my culture - being asked why am I sitting exams (in secondary school) as it's not like I will be going to University now

The system to access support financially was extremely difficult as a young Māori mama - being told by a WINZ worker 'you can't just decide to go to university - if you can work fulltime, you should be'... These deplorable conversations being made to me from other women, and women in positions of support and power - has left lasting memories which have spurred to me work as an advocate with other whanau to ensure they do not go through these experiences alone. However, it is still a hugely and very prevalent experience whanau and wāhine Māori still have!

what education system. I was frowned upon, totally ignored, practically segregated from certain students. My name was changed because they refused to try and pronounce it, apparently, it wasn't important. Feeling of inadequacy, spoken down too. It was very difficult to try and learn in an environment where they chose not to teach you.

Found a considerable amount of negativity about have 'special' privileges because of being Māori amongst peers felt like I had to constantly stand up for Māori.

I was expected to not do well and was discouraged from entering the science field. When I was struggling at university in an advanced paper, one instance I remember my lecturer said that maybe I wouldn't find a job in that field unless I worked for my iwi. I felt great shame at the time. Even more so that he just thought it would be acceptable to have half competent workers in my iwi and as Māori I was one of them.

Māori are sometime discriminated against, or overlooked, or treated poorly at times.

I am an openly outspoken creative wāhine, often my ideas were shut down and or re-worded to appear as the ideals of others

## Opportunities in education

I was given opportunities and took them to the point that I was chosen to participate in Spirit of Adventure supported by a Māori Affairs grant which enabled that experience, was then chosen to participate in Rotary overseas exchange due to lack of confidence, lack of self worth. An interest and high ability to join Navy never resulted due to lack of confidence.

It was good how training was provided on the job, although at times workers do get thrown into a job that they may not be comfortable with.

I grew in up a mainly pakeha environment which enabled me to navigate the system (public service) quite well

I attained high levels of education throughout my life. I love education I believe it strengthens you and helps to gain understanding about bullies.

I was not offered any educational experiences or shown another environment or potential life that I might have considered if somebody had offered me a day in the life as a lawyer, accountant, business owner, beneficiary, homeless person as these experiences would have impacted my decision making and motivation to complete school

I was trained many years (1960s) ago so there were no supports to get through exams, which often I had to sit several times until I passed. I was sent into sole charge dental clinics as a 19yr old travelling throughout the North. Lucky I came from Hokianga otherwise I would not have had the courage or stamina to go into Māori communities on my own to encourage whanau to bring their tamariki to our makeshift clinic to get their teeth checked. Many times I went to Marae to recruit and talk with whanau (not directly mine) and build trust as to the importance of keeping healthy mouths for overall health. Working long hours from daylight to dark. Then having a Dental Nurse Inspector checking on me, berating me for being in gumboots when I had to carry water in a bucket to operate a clinic. In the 1980s I took my babies to work with me as there were no suitable childcare centres available especially while breastfeeding. I was not able to take maternity leave as there was only one wage in my house and eight tamariki to feed. I could go on and on but no time at present.

Even though I have worked here for nearly 33 years, my experience (and I have held several positions including 2 secondments to National Office in Wellington) doesn’t count for much if anything. I completed a frontline management course a couple of years ago but I recently applied to go on 2 leadership programmes but I didn’t get the support from our leaders. The first one my Manager said don’t bother applying as there’s a highflyer applying for it and there's only room for one. The second one which just closed last week was for Māori staff and the senior Managers in my region did not support me applying so I wasn’t allowed to submit my application.

As one of the eldest children from a whanau of seven I was working at the age of 17 and so was not able to attend University, due to financial constraints. I spent some years working in a clothing factory until I eventually moved onto other work. I then upskilled and I feel if you have a good attitude and are willing to apply yourself no matter how menial task it may seem… this helps to build character. So that has helped me to advance in different fields even management.

I experienced challenges throughout my education and career, but I am not only Māori....I am resilient! Any Māori who survives the system without losing their ngakau Māori, does so through their own grit, determination and resilience!

I have always been a proactive and optimistic person which has given me the skills to gain many qualifications and work opportunities. The lack of incentive and support has been a barrier for myself, only because of my natural ability to be curious and nosey that I have managed to not get into debt and excel in my education like many others do. I am not recognised for my achievements especially when all Māori wāhine have had the same opportunities but due to stereotype, poverty and lack of encouragement they have allowed themselves to be pulled back.

I suppose what I have found really hard is the ability to upskill myself or follow my aspirations due to having to also fulfil my role as a mother. Very tough to juggle this time. My children miss out on a mother that can be present to nurture them into their future as adults.

Coming into employment & being recognized for my te ao Māori and called upon by my colleagues for support in te reo leads me to believe I have a skill that is becoming highly requested and feel I/we (wāhine Māori) should be recognised for that in terms of pay equity.

As a confident wāhine Māori, my focus was on what I was there to achieve rather than challenges others would try to present to me

If you’re focused enough to get through these and set a goal to get somewhere in life especially from a small town, you eventually come home and possible benefit not only yourself but your community.

There has been mostly no Iwi funded services throughout my lifetime, it is only the past 20-30 years changes have been made to support wāhine Māori into positions. Wāhine have been very much a part of helping develop those changes

Through education I have been able to overcome the disadvantages faced by most of our people, especially many of my whanau. Education has been a focus for my husband and I and our whanau.

Education supported me through my career as well as life experiences

Again I was fortunate to progress and achieve. Many others were not so lucky nor unscathed. I was the first on my whanau to get School C, be accredited with UE and go to the 7th form. That was more testimony to my whanau, who valued education above all else. My achievement is testimony to them.

# Bias and discrimination

## Discriminatory words or actions

A recent experience: I was the most qualified, most experienced and had Māori and Pacific experience. The organisation has an EEO policy, so I questioned them about it. They offered to help me with interview techniques and training.

I had a boss who would call my students racist names and accuse me of unjust behaviours.

My name will often get me to an interview, or I will attend a meeting with a new group of peoples - as my name is not particularly Māori - when people meet me - there is always an obvious look of -'Oh! I thought you were... nice to meet you' I used to think that it was just me being self-conscious, until one day, someone actually asked me what my ethnic make-up was - as they did not expect a Māori woman.

We (Māori Wāhine) are not recognised, listened to (like our voice doesn't matter), looked down upon because we don't have the high qualifications as others. You tend to just brush things off and try and get over the racism, unfairness, bias comments etc and try even more to prove yourself. - A lot of people do 'joke' about things e.g. Māori are 'Dumb' 'Paru' 'Poor' 'At Risk' and we have labels put on us.

Nobody makes an attempt to pronounce my name properly, yet the whole office know how to pronounce the surnames of my colleagues who have difficult names of European origin (gaelic, dutch etc). - - I sometimes attend a bi-monthly hui for Māori staff working for the DHB and colleagues who are non-Māori often 'joke' that Māori are 'always trying to get something'. Comments made include 'more free time off work?', 'you guys (referring to Māori ) just go for the free coffee and lunch right? (said in jest - yet offensive), 'why can't everyone go?'. It leads colleagues to think I get some kind of preferential treatment or that it is somehow unfair for them.

The thing that offends me the most is the dismissing of my entire life, upbringing and viewpoint. For example; Māori have notoriously high statistics in negative social outcomes (poor health/higher rates of crime, drug use, suicide, violence, unemployment etc.,) and my life was no different. As a wāhine Māori I was on the same path that has led to many of those statistics. I grew up in a whanau filled with domestic violence, drug use, poverty (and yes there was lots of love too). I was exposed to drugs/alcohol/cigarettes/violence at an early age and had terribly poor chronic health problems as a child (leading me to pursue a career in health). I lived in an overcrowded home and was around gangs and the behaviour that comes along with it. I am not ashamed of my upbringing, I climbed hurdle after hurdle to get myself opportunities in life and break the cycle for my tupuna, yet when I attempt to talk about my life in my office building I am literally hushed and silenced. My pakeha colleague once told me 'you shouldn't talk about that stuff here; you don't want people to get the wrong idea about you'. I believe my lived experience of what it is like growing up a poor wāhine Māori makes me incredibly good at my job, yet because it is a sad and ugly story I am not able to bring it up in any context at my workplace. It is like some taboo topic - not valued as a piece of insight into the life and struggles of the communities we are trying to reach. I understand it makes them uncomfortable, but it is the harsh stark reality of many whanau. Colleagues frequently talk about their background, history, family, childhood etc yet because mine exposes the dark underbelly of life as a Māori (e.g. my experiences with drugs) I am told to keep it to myself.

For every time I have challenged and spoken up about the above inequality I have endured in the workplace, I have had to seek external support and guidance on how to conduct my stance and attempt to make people understand their behaviour is not right. As recently as two weeks ago I was told by a Senior Pakeha Manager (she is taking Māori classes) - your language is extremely 'Back to Front', no wonder we can't understand you. My response - ' my language is NOT back to front, have you looked in the mirror lately - I think you are facing the wrong way - that's why you don’t see my language for what it is'. The above is very much real and alive today.

Oh Just mainly by pakeha clients who obviously were not directly affected by colonisation and so due to this are not able to be able relate and also a mocking of te reo Māori And things that are Māori , disregarding that I have any authority in the situation and looking down on me as I complete his cares.

My experience of racism is from other team members towards our Māori customers so not to me directly. Lack of cultural awareness, ignorance towards Māori which is a shame and saying racist things like 'she is good at breeding' about a wāhine Māori who had three children. Those comments are disgusting and unacceptable.

Managers particularly middle aged Pakeha have no idea how to deal with bias, discrimination or racism. there is little cultural awareness across the public sector and you are made out to be a difficult or sulky worker.

I feel like I cant address bias/discrimination as i will be labelled as problematic

Racism and sexism is treated like a non-thing and you're made to feel like you're being irrational and unprofessional. Lots of hypocrisy I see around me and not even the our Mana Tane in positions of authority are willing to do anything about it.

For a piece of work that was happening I was providing support to one of our colleagues who had an event planned with my iwi. It is common knowledge that I affiliate with this iwi however I was providing support for work related assistance and within this capacity. I was not acknowledged for my presence on work capacity for this and resulted in me having to do 'volunteer' work for this as this was my iwi work. (This was not decided by me, and was raised as this due to me asking if I could use flexi time for having to attend etc.

My trouble is that I am a Māori Gay Women, I have had to deal with discrimination all my life, I just never knew exactly why, Māori ? Woman? Gay? but it was discrimination anyway.

Mental Health issues which have gotten worse, no longer have confidence in abilities, anxiety each day when travelling to work, medication increase including cancer drugs, paranoia over being watched at work this is due to new manager being aware of everything I do even when out of office, miserable and loss of mana.

I have tried to incorporate using our reo as the greeting and farewell in our web message and was told by my team lead that I can use it but cannot force it on others. I have then tried to incorporate it in our web message templates and there has been zero support from my team lead, I have had support from our Māori network delegates but I have had to provide reasons for using reo in the templates to content management and then it was an option after English and not the standard greeting and farewell. I was advised customers may get offended.

This culture is changing slowly, but nothing changes if we don't stand together and speak out. I have been in situations before where my suitability for a position was overlooked due to the fact that I speak up generally, and do not just accept unfairness.

I earn 10K less than my equivalent non-Māori colleagues. I was offered the role with less reimbursement, and was so grateful to have employment I took it. I arrive at work really early, 6.15am however I am told that until 7.00am this time does not count as employment, so I work a 45 hour week. on average. I count 35 people come into the building between 6.00am and 6.30am each morning I have talked to some of them. All of those I spoke to tell me that the early time is always counted.

Colleagues fail to attempt proper pronunciation of Māori names and words. Extreme reluctance to engage in anything Māori (waiata, karakia, powhiri). Casual conversation among some where negative actions/decisions/behaviours are 'typical' of Māori . I have been subjected to an expectation that I would take on cultural roles simply because I am Māori . Non-Māori are unwilling to make any attempt to carry out those roles. I have been told that 'you Māori s' are the problem in this society because you are yet to become civilised (from a mature non-Māori person).

As I am an outspoken women, I have found that this has held me back, and that I have been passed over for roles that I have had the ability, skill and experience to do

Every mental health team operates according to their own beliefs on what is needed by the consumer. Māori staff employed to support service Māori users are not valued by the mental health teams, management or the board. Over the five years that I have been employed here organisational racism and bias continues to pervade the culture of this entity. We have raised this at every level including the General Manager to no avail.

I think in certain workplaces Māori are judged as being almost inferior purely because of their race. I believe everyone should be treated equally.

I was being humiliated on a daily basis by a client and I was told I had to put up with it. On really bad days this client would scream at me from my car and into the building, she could scream at me throughout my working day and then scream at me to my car - her content was racially derogative and abusive and so loud - it was an extremely humiliating time.

What I see on a regular basis are non Māori not knowing how to work alongside Māori . I have seen non Māori get into good paying positions over Māori . I have had clients speak discriminately about Māori , I have always identified myself as Māori and excused myself. Within the area I work in there are no Māori managers or seniors.

I was given opportunities to act in higher roles because they wanted to keep me quiet about the discrimination in the workplace. I have also been told: that I'm too laid back; that I'm too brown in my approach; that I'm passionate; that I need to blow my own trumpet; that I need to know my place (what place is that?); that I need to play the game; that I need to be resilient ( I think it's called resistance); my opinions in meetings do not matter; and my name has been murdered so much so I would prefer to be called by the nickname I was given in my workplace.

Stereotyping ethnicities. Hori Māori s etc. Were you on the benefit before this blahblahblah

We have had ongoing issues of 'white-streaming' with our current boss. It is very evident in our organisation that our Māori staff and student numbers have dropped considerably of the years under his leadership. All support programmes for Māori have been put into mainstream departments, led by pakeha and therefore our staff and students are at the lowest morale in history. Systemic racism is live and well here.

When I was working for another company I spoke Māori to a colleague and my boss who is Māori himself called me over and told me that he did not want to hear me talking that language in the work place again. I took the complaint to his senior who told me that my boss probably did not mean it the way I took it and did I know that my boss was Māori too?? Nothing else was done.

When I taught in secondary schools I lacked the confidence to challenge the overt racism, sexism, classist, and generally hegemonic practices common in state schools at the time. I was often the only Māori teacher on staff and still a young woman whose Māori voice had been silenced through primary and high school, university, and teacher’s college.

The issues have been comprehensive, rather disconcerting. The people, personalities, and behaviours from these people have been contrary to the departmental strategies that we as employees are required to follow.

From the above experience and other such scenarios there were more than one, what this behaviour did was brought to the fore racism, prejudice and sexism behaviours not only of managers, supervisors but also colleagues. People perceived me as a radical because I would stick up for myself and others.

In my earshot I am constantly hearing racial remarks about whanau and have been told when I have reminded people that I am Māori they say yeah but not a proper Māori and these remarks are based on my education status and the way they perceive me as being well presented and my children doing well. In the prison system I was subjected to the officers continually referring to inmates as being black bast.....or c...ts. referring to visitors as black bitches etc. When a Māori focus unit was introduced to the prison officers continually berated the purpose and the whole idea of the unit. While working for a kaupapa Māori health service as a manager I was always having to defend the way we worked to other mainstream service providers and the insinuation that we didn't know what we were doing.

Just to set the scene, I am managing 16 court reporters who I have worked with for the last 10 years. We transcribe all jury trials and all jurisdictions and there are a high number of Māori offenders who appear for sentencing. Over the years I have heard, in passing and conversations I have been part of, throwaway comments about Māori , which I have grown accustomed to brush off and ignore. Although it hurt, at times I would laugh along and nod in agreement.

Managers saying something a bit off and then directly looking at the Māori or Pacific members of the team and asking 'was that racist?' as if they are the voice or should be the check point. Or people saying, 'you got the job because you identify as Māori '.

I advised manager I refuse to follow verbal and email directive of speaking English only. The manager was specific the this includes no Māori is to be spoken. Following this treatment, an investigation into multiple allegations against me was undertaken over a period of 4 months.

After performing a mihi, a male colleague said you weren’t Māori last year. Have also had people ask on multiple occasions but how Māori are you? I don’t look Māori but identify as Māori through my connection of whakapapa, can speak Te Reo. Have raised with my manager how I don’t feel comfortable as a Māori women in an organisation that is so openly racist.

I work in a DHB system which in its own right is discriminatory and racist both consciously and unconsciously. I have obviously been left out of decision making even though I am a middle manager and other middle managers are engaged with, in these cases I have raised awareness to this. I have held the position of acting exec on many occasions, am capable and knowledgeable with much experience but got looked over for a promotion to a male with no health experience, language acquisition and little knowledge of tikanga. Māori voice and opinion superseded often by the white male voice.

A colleague was talking about the ‘Māori s getting another handout'. This was related to news of one iwi having settled a Treaty of Waitangi matter. I was asked 'what more do you Māori s want', 'you got the blankets and guns' and how 'you' already sold your land and now you want it back when it is worth something. Advised my colleague that they have no idea what they are talking about and what did they mean by 'you Māori s', she stated I knew what she meant … Also I would send out a roll call via email - who was on leave, visitors etc. For Māori language week I put the roll call in Māori and was yelled at by a colleague who called me a racist and that it was unacceptable that the Māori language should be used as English is the official language.

We were invited to be a part of setting up a powhiri process, we discussed karakia and a long story short we were told by the chair of executive committee that he was not going second to any Māori .

I want to be a manager but the one who hires managers will never allow me to progress higher than where I'm now. He's pakeha and middle aged and wants leaders to be like him or you don't go through to high management levels. I can never be that manager.

I have consistently experienced being overlooked when it comes to career opportunities, so I have to look out for myself and promote myself or I miss out as no-one in my workplace has my back. I have watched many of my non-Māori colleagues get supported by management and put forward for training, development and career enhancing opportunities, while I am expected to do it all on my own. Although I am called upon frequently to provide Māori guidance on te reo and tikanga Māori advice or take waiata practices with the team and help my colleagues get their mihimihi done, I do not receive recognition for this as it is considered by my managers as just 'part of my role'.

Cultural supervision has always been difficult to access for me at Counties DHB and since my employment in 2006 I have had difficulty accessing cultural professional development as a Māori and Tongan. I was initially asked to choose only one race as I was unable to identify myself as both.

Bias: Pakeha colleagues get treated favourably, Māori staff are seen as problems due to their challenging practice, challenging outdated work practices that are predominantly a Pakeha western lens and hierarchical. - - Discrimination: Māori staff are not given the opportunities of flexible working hours as easily as Pakeha staff. Māori staff are undermined in their cultural ways of working and practicing. My manager has been learning Te Reo and told me to keep practicing my Pepeha as it gets easier with practice. My manager patronises us Māori staff frequently. Racism: I was told by my Site Manager that they could not wait 10 minutes for me to join staff when I start at 8.45am daily to experience my cultural tikanga of Waiata and Karakia. I am impacted by colonization, as are all Māori and then I have my culture used against me by my Pakeha site manager using Māori colleague against Māori colleague at work to justify management's punitive hierarchical outdated modes to continue to be superior and not work according to Te Tiriti. My manager has a real dislike of me because I am a Wāhine Toa and her mode is punitive and outdated.

Nearly 20 years ago, I was part of a sector where few Māori staff were employed and staff were predominantly Pakeha. Anything we attempted to do to progress a Māori kaupapa was a struggle compared to what other staff were achieving.

It is horrible having people talk about things they have inaccurate understanding of. For example I was told that it was completely unfair that Māori people can scatter their love ones ashes but all non-Māori are not allow too.

Sitting in tea room where non Māori staff talking about Māori this and Māori that until I told them they were talking about my father and my grandmother etc. - PSA trying to incorporate the Treaty into documents. Non Māori staff and managers rude comments in front of Māori staff, Māori staff took a letter with all signatures to management and were told we were out of order. One non-Māori staff member came to work wearing chicken bone around his neck when there was going to be a powhiri in the office.

Tokenism was huge, dial a Māori .

I have experienced situations where people have incorrectly pronounced Māori place names and made an effort to make me feel really bad about pronouncing names correctly. I have also had experience where I was told not to greet and speak with Māori patients in Te Reo Māori .

I'm personally very capable of raising any discriminatory, unfair, racist or sexist behaviour, both formally and informally. What is difficult to identify and deal with is institutionalised discriminatory practices.

Generally it is more co-workers who think it is acceptable to say derogatory comments about Māori and things Māori . When negative items come up in the news it gives them licence to say negative comments about Māori and to Māori .

Māori children being referred to as feral. Being asked if I was a Māori or an Islander? Being criticised via comments for things happening in Aotearoa... all Māori are responsible and alike.

There was disrespect regarding some Māori colleagues, Māori Board members, a lot of misunderstanding about what is appropriate discussion and what was not. I felt uncomfortable trying to get other staff to understand impacts of racism, unconscious bias, or consider aspects of Māori discussion in reports or any other opportunities.

Can feel like being wāhine Māori is just a box ticker for some organisations. You are expected to carry a heavier load work wise because of your capabilities as both a women and Māori .

After acting in a team leader role for 6 months I found out over a year after I had ceased that role that I was underpaid and a now junior colleague who is currently in the same role is being paid at a much higher rate than I was.

I was sickened to hear that an elderly NZer hated people using the term kia ora as a telephone greeting only to be told they felt it was disrespectful and they always hung up on anyone who used the greeting. In my role at the time, it was part of my Māori Development to use this as a greeting.

I work in a environment where it is run by men for men. Being a woman in corrections, you have to work harder and smarter. Being a single woman, you get every negative gossip about your life. Being a strong Māori woman, the pakeha counterparts are very defensive and abrupt in conversation, and like to dictate treatment to female staff of what they need to do (ota huri noa).

Every day off I ask for it was referred to as a 'Māori holiday' this made me not want to ask for leave at all due to the constant digs at the fact I was Māori and had a day off. I was always questioned about why I wanted to take leave, if it was not good enough, it was declined even though I had leave accumulated. - Tangi circumstances are very hard to deal with because you are constantly trying to explain why we have so many kaumatua, relations and tangi protocols.

Asked whether I have taken lots of leave because of my children at a job interview

I sometimes feel like I am put in my place. I was seconded as a team leader a couple of years ago and found myself the only Māori in the team. There were comments like 'you'll learn how we do things around here' and I was even asked 'why are Māori so lazy?' This can be the norm.

I feel invisible within my group until something 'Māori -related' is raised, as in 'How do you pronounce this word?' or 'You're Māori , you'll know about that/this!' There is no praise for the work that I do. I feel diminished as a Māori .

Leadership who have no comprehension of Māori culture let alone any other culture other than English, I believe, struggle to even understand their errors with discrimination and unfair treatment. If the way they behave is normalised in their way of thinking and work/home environment, then how could they ever know what they have done or said is wrong.

General disrespect for correct pronunciation of place names. There has been racist discussion about learning about Te Tiriti O Waitangi, of Māori Heath statistics, of the flag referendum and of being on the Māori voting role. I’m seen as 'trouble' when I speak up against these things and the comments are brushed under the carpet.

An expectation that because I am Māori , I know everything Māori ; and that I get special treatment. Also that I should take responsibility for leading any training/learning about Māori .

These treatments, comments, bias, have come from colleagues, not employers. I am used to ignorance, We have learnt over generations to ignore these types of people. This is not a Māori problem it is a white privilege problem.

38 years ago I worked for the Public Service in an environment which was blatantly racist and sexist. We were expected to put up and shut up. There was little opportunity to raise concerns in a safe environment. You were labelled a 'troublemaker'. Being on the receiving end of openly racist hostility was degrading and demoralising. I do remember contacting a local PSA rep at the time and honestly, he was useless.

Most colleagues think they are making jokes and its funny when it comes to racist or discriminatory comments but joking or not it is what it is. It hasn't changed, you just called sensitive if you say anything. Again single mother comments are just as bad as the Māori ones. And not just Māori all races, except white generally are targets.

Just ignorance and get hoha having to explain my cultural identity to someone who doesn't care. Why try to educate someone who is not willing to listen and who think they know better than you. Yet when something needed to be done it was us Māori wāhine who were called on to complete the tasks...lol

Usually when you take someone to task over their behaviour towards you and directed at you in a racial or discriminatory way, it’s downplayed and swept under the carpet as nothing but a joke, or something that you misinterpreted.

I have been here for 19 years. I am pleased to say that this business now seems to value Māori tanga but back in the day whenever anyone talked about the treaty in the office you would hear comments like 'We all live here, how come Māori are special' or 'all the money is going to Māori s and that's not fair' this would make me feel very uncomfortable.

When I graduated I was the only Māori amongst middle upper class white colleagues who had no idea or desire to want to acknowledge Māori or their input into the profession. One team I had wanted to move to voiced how they did not think that I would fit into the team and that if I did that perhaps I would be better suited to go and treat the 'Māori children'. I have also had prejudice towards me when I have had white immigrants who came to the clinic and did not want 'black' person treating or touching their child!!

Expected to do the 'Dial a kai karanga' or teach others tikanga and kawa from customs such as powhiri and whakatau and still carry on with our normal duties without acknowledgement or even a thank you considering time prep, and personal things. - I get frustrated when they treat us like the token Māori and then forget the KOHA. Monetary or not. We are just expected to do things because we are the Māori z in the office. Yet when I put Māori development and other related things in my PDA I’m advised to be realistic and think about something else.

I had an experience where a senior Manager stated that the Māori staff were displaying ‘institutional racism’. I don’t think he understood what that meant.

As a RN with 25 plus years under my belt, I was informed I was too old and entrenched in western medicine to be part of new DHB/Māori joint venture funded by Ministry of Health. - When working for a NGO in a position of middle management, the NGO restructured to remove all Māori women from middle management positions.

I have experienced outright racism as a wāhine Māori in one workplace in Tauranga. It was in an educational organisation. I hold a master’s degree in Library and Information Studies. A colleague commented very loudly in our small workspace, 'Did she get her Master’s degree from a Weetbix box?' A staff member looking for the team leader said to me, 'Oh, I thought you were just a student'.

There's unconscious bias, discrimination and racism which leads to being treated unfairly but then there is still the conscious bias, discrimination and racism that happens due to people’s false perception. People have 'joked' and outright told me that I ticked all of the token boxes which is why I was hired. According to my colleagues, although I was the top performer in the team, it didn't matter because I was only hired as I was a young Māori female and the employer wanted to tick all of the boxes.

I have experience rejection of leadership roles yet have trained others that have then gone on to gain the very roles I have applied for. This occurred multiple times and was so hard for me and others to understand. I have also been told that I was not to use te reo Māori when working with whanau in the present of my pakeha work colleagues as they did not understand or like it. Basically told when I could be Māori and when not to be (be Māori when it makes them look good).

being yelled abuse at with racial and sexist remarks more than once in the workplace. Once I told my management and nothing was done about it, at another workplace I told my management again when it happened another time and it was dealt to adequately.

Name calling happened constantly. Missed opportunity to progress in a higher position and what’s worse had to train the successful applicant who lasted around 6 to 8 months before leaving for employment elsewhere. I never re applied.

It’s too huge to say here, many examples, over the years. absolutely tiresome and overwhelming and exhausting at times. When you speak up you get marginalised, and very scary. It isn’t safe to speak up.

During a team meeting everyone was asked if they had completed the workplace survey. The survey was labelled with something along the lines of ‘kia ora’ to which a team member said something along the lines of 'I don't read anything that is written in Māori I’m not doing it.'.

A previous Director openly discriminated against me from the beginning of his employment with our service. As there were only two Māori (both of us women) we would often hear him saying things like 'Those Māori s' we definitely felt targeted when he started reviewing job descriptions but only mine and the other Wāhine Toa.

Is this questionnaire serious? I could write an entire PhD on the subject of institutional racism, cultural arrogance, White Privilege and White Fragility. There isn't enough space to discuss this here.

## Māoritanga issues

Māori wāhine being paid less compared to other staff. Colleagues moaning about Paihere wanting a Māori interpreter and not understanding it is a right. Colleagues moaning about having to do Whanau hui and not understanding the importance. Colleagues making inappropriate comments about whanau, hapu and iwi. Applying for tangihanga leave and manager not understanding Tikanga - me having to explain and justify myself.

In terms of racism, I feel that it is experienced through the views of my white superiors or superiors of different culture and ethnicity. They do not understand the way of Māori too well but are therefore making decisions for Māori whanau and what should happen in their lives without even understanding them as a culture and as a people. I understand child safety is paramount but as a social worker we need to advocate and support change not trample on whanau and individual mana.

Only being treated equally should the business unit need you to tick the 'Māori ' box so they are seen to be adhering to the Treaty of Waitangi expectations.

I had a tauiwi staff member of high status who knew our powhiri process but show disrespect and walk in front of a kaumatua who was doing a mihi. This staff member was late and knows to wait outside until no kaumatua is speaking then walk into the room. I put in writing my complaint and all I got back was my complaint was trivial and the staff member didn’t mean to do what they did.

Our organisation has not supported our current Māori Strategic Plan. We saw this document as a huge opportunity to help shift the culture of the organisation and at the same time improve cultural competency levels. Because we don't have a MSP nothing has really changed. Learning a waiata and using a karakia to open meetings is not going to shift unconscious bias behaviour, let alone address inequitable treatment of Māori staff

I have interview for positions which talk specifically about Māori and cultural aspirations without representation on the panels - If there are Māori meetings held to discuss Māori issues they are talked negatively by non Māori .

As the only wāhine Māori in my team, I have a lot of bereavement leave, i have extra Māori relationships to nurture outside of my role-doing this makes me feel connected. For example, attending karakia. Non Māori staff have questioned me and my Māori tanga as it is outside of my role.

I applied for tangihanga leave because my role is to organise/support/prepare our whanau tangi. I took tangihanga leave for 6 days. It was declined by my line manager after explaining my role for tangi. I sought help from the Chief Advisor-Tikanga, to which my leave was then granted. I don't believe our service management understand tikanga Māori .

## Mana

I became unwell over the treatment I received and felt my mana had been stood on mashed up and thrown back in my face. After a month of suffering with depression because of unfair treatment, I finally had the courage to face the Team Lead and discussed exactly what I felt she had done to my Mana, she said she didn't realize that was how I felt and would get our clinical Nurse Manager to discuss this with her and myself, it never happened.

I don't feel any of these working for Kainga ora or in the workplace. I think we're already so diverse, we all work with different people from different backgrounds. I feel like I'm more sought after in this corporation because I am Māori and because I'm good at what I do. During my interview with HNZ in 2017 we had to stand up and introduce ourselves. There were 9 other people in the room. I stood out because I stood up, went to the back of the room so my back wasn't facing anyone and done a mihi in Māori introducing myself. My Māori tanga got me through the door.

I feel that Māori particularly wāhine Māori are used as the fall back option. We can do the mahi and feel an obligation to support our organisation as we are loyal. Wāhine Māori get stuck in and do what we have to do. I am also humble and was brought up to help others and not boast about it. This is just what Māori whanau do. I feel employers have taken advantage of the fact that I am like this. My upbringing was different to others, coming from a poor Whanau who didn't have as many experiences as others. I was already on the back foot. But have learnt as I've got older about myself, my capability and I value my worth. A little too late. If I think of mana wāhine that I know, they had more of a privilege than I and although there maybe 10 years difference between us (in terms of age), the differences are obvious.

Discounted unless you are useful to Pakeha. Sick of having to educate them. Lip service. Treaty bullshit industry.

## Not supported or promoted

Passed over for promotions, even though I was a 2IC, I was never promoted beyond this to a manager’s position

The company is very tokenistic. they don't recognise that I am a Māori wāhine unless it suits them, Ie making harakeke putiputi for bouquets for the mosque. A haka for minute silence, anything Māori I’m put at the forefront. Yet they don't understand that whanau is a big part of who I am and whanau isn't always blood. I feel that I can’t be Māori at work as I feel I am judged.

As a wāhine Māori I have felt like I have been unfairly stereotyped. I have had one boss say to me that she had no faith in my ability to undertake my role. My manager made it clear to me that the only reason why I got the role was because everyone else believed I deserved it, including her manager, but the main reason was, they needed to be more 'diverse'.

Diversity and Inclusion projects seem to be run by people with no diversity and has not addressed real issues on an action level.

Taking on project work, using my matauranga Māori , and then receiving absolutely no acknowledgement at the successful completion of the work. Constantly drawn on for cultural advice and knowledge that falls outside of my BAU. Feeling an obligation to do the 'Māori ' work. Concerns around the use of matauranga Māori not being heard

Failure to achieve promotion despite participation in a number of working parties, being a union delegate leader, ongoing study in my own time, multiple community service/governance roles. Do I have to be Wonder Woman before my skills are recognised?

I think my experience might have just affected me as we have another wāhine Māori on my team who treated differently and is awarded opportunities on a regular basis. With a recent change in my immediate Manager my experiences may change.

I have had my manager tell me to be 'nice' but I have never seen any other colleague be told to be 'nice'. I believe this means my manager views my way of talking not to be in keeping with the norms expected of women and Māori . I have also been told, as part of a Māori team, that we are too loud. I have had openly racist statements in the workplace such as 'what did the Māori s do with prisoners, they ate them!', 'Māori s should be thankful they were colonised because then they got electricity' and just a month ago at a team workshop I heard colleagues say that 'ethnicity is not important' and 'why do we have to care about the ethnicity (of our clients)' .

In October 2019 I was sent a Invitations for expressions of interest for 12 month secondment: Culture and Engagement Adviser, Customer Services. There were 10 of us who applied. The job description had only a very small Māori Component. The person who got the job was not of Māori descent.

The bias I have experienced is not necessarily related to culture, but more in line with unfair treatment - other people have been 'shoulder tapped' into acting positions which I had a strong background in, but was not considered despite my experience.

It appears that Europeans of equal merit move up the ladder faster than Māori . Often we do not have Māori on employment or other panels when hiring staff, even when some of the applicants are Māori .

Being the only person in my area of expertise, on an individual contract, at a lower level of the organisation flow had me wondering when I would get a pay rise. 3 years no pay rise. I was told we don't have the funds, yet I watched all the other members in my team get a yearly pay rise. I ended up taking it to a higher level, which eventually I got a pay rise.

## Bullying

Did not raise the issue as it was not going to change the outcome and at other times didn't want to receive the negative repercussions of reporting it

Comments made in my presence such as 'there are no Māori originated, the Māori s are them all' or ' you don't like me because I'm white' it's hard having to constantly address these statements every single day.

When I was being bullied by my work mates and Team Leader I raised a personal grievance and attended mediation where the mediator was a white male and told me he thought I had a big ego. My Team Leader micromanaged me, didn't offer me any development opportunities and allowed other workmates to continuously bully me until I passed out at work and was sick for around 6 months. The stress took its toll on my health and the issue has still not been dealt with properly.

I was a HR advisor at a hotel in Rotorua. Because I stood up for employees, and the fair treatment of employees, I was unfairly treated. This included not getting a pay rise that other managers received, being micro managed, and bullied by my manager and other managers. There were many times I was spoken down to and experienced racism.

I had requested an abusive customer be banned from our workplace after I was threatened and sworn at but the attitude from work was no we can't do that and my request was unsupported. Customers racially abused me over the phone, nothing was done after I aired my concern.

I was bullied by a general manager who also made life hell for 3 other employees. A formal letter was sent to the Board who acted and the GM was let go under her terms. Before she left a disestablishment of positions took place and 4 employees were let go, this included those who had been bullied. So not sure who won.

The thing is if you bring it up to the person involved, you sometimes get labelled as being aggressive, which really cuts you to the core. So you shy away at times. I myself have learnt to handle things in a different way which can be exhausting, but the way I think now is I am not there to socialise with people in the office, it is to be out in the community helping people.

While I was NZDF I experienced bullying which I felt was directly related to being wāhine Māori . Nothing was done to the point that I experience depression and harmful thoughts, the only solution was to leave NZDF.

I was told by my Team lead to address the person myself before coming back to her. However, I felt this was too confrontational and the issue was never acted on.

False accusations of theft, always pounced on as a lead on trials when I could not speed up my workmates. Continual lying to managers above about me without proof but because she was a manager, she was believed. Yelling, kicking me out of office for no reason at all, this was proved because I taped the last kicking out and everyone was horrified because the taping actually told who was telling the truth. I was never kicked out again after that. And yes I had warned person I was going to tape.

I have been afraid to raise what is going on as I did not want to be 'tarred' as a stirrer etc, it had got so bad I ended up in counselling and then on anti depressants, I do understand that my anxiety and depression were always there due to my childhood, however the way I feel I was treated at work brought up all the feelings I had suppressed over the years.

I have found that working in the public sector it is frowned upon to raise any concerns and most of the issues are swept under the carpet.

The case I had against my Manager was bullying and taking credit for work and initiatives that I undertook. I ended up looking and finding another position as believed the culture of the location did not support fair and equitable treatment of all staff, regardless of their position within the company.

3 years ago I experienced harassment and workplace bullying by a colleague. After several months of this and trying to inform managers, I had the union involved. It took 11 months to finally be able to be removed from the office this was in. After meeting with the area manager, I never heard back from anyone about it. I was still happy that I no longer had to deal with this person, so I left it at that.

I would never recommend that anyone raises their experiences of bullying and bias with Human Resources within the [organisation]. I was treated like I was the bully and was treated shockingly. The matter remains unresolved and I will never trust management or HR in my organisation again.

In my last employment with the [organisation], I had left meetings more than once in tears, in the ending I resigned due to management bullying and no support from work colleagues.

I was given the basic jobs that others didn’t want to do because they were considered lower class jobs. I got singled out because I was female and Māori . A South African guy in particular would pick on me and treat me like a bit like a slave. I got sexually harassed and when I brought this up, nothing was done at all.

My team raised a bullying complaint against our manager and at first HR didn't take it seriously until we further explained how detrimental an impact it was having on the team’s wellbeing. They then moved our manager into another role.

I believe a part or the reason that they used to treat me the way they did was because I am a strong Māori wāhine and will respectfully speak my mind and stand up for others and had those hard conversations with my leaders if need be. They both exercised their positions of authority to do underhanded things and create incorrect perception about me to management. I could see right through what they were up to. Both leaders were exposed for their actions towards me as a result. One still works here but was removed as my leader and the other one no longer works here.

# Aspects of employment

## Cultural safety

Although we have these [programmes] in place, not everyone feels it is driven by the correct leaders. More like a token gesture to Māori than a genuine attempt. I tend to feel more patronized than safe in these environments. Some of the programmes feel more like coercion than true interest to participate.

Capability Frameworks denote Tikanga and Te Reo as being important although most staff don't have the skills. I queried why are they were listed and was advised by HR that they were 'aspirational'.

I am reluctant to seek out support for myself as wāhine Māori due to not having a lot of trust in those so called supports on offer.

In my business unit where I work there are very few Māori employed, therefore we are a definite minority. The business unit only acknowledges anything Māori if a ceremony needs to take place ie: powhiri, karakia, haka or waiata etc. For me personally it is simply box ticking. There is no substance behind the action/s on the employers part where I am situated. There is no presence of the Treaty of Waitangi displayed in this office, only a very small piece on a wall out of the way. As a woman of Māori descent, I don't see myself being allowed the opportunities to advance my career without having to jump through some significant hoops of approval and learning to be a 'yes' person. Most Māori are naturally good orators, not all, but a lot of us are and that sometimes is not appreciated for our outspokenness and our ability to back the people should they need a voice, sometimes it may be deemed that we are trouble makers and we need to know 'our place'. There are not a lot of Māori in positions of authority here and there definitely needs to be more. Why are we not hiring Māori ? or why are Māori not applying for these government? There are definitely no support networks for Māori women where I am situated, however I could count on almost one hand how many Māori women work across my office. I don't feel like I am valued as a wāhine Māori in this workplace.

My employer hires outside services to remind them that I have rights as well and only then do they implement what is needed to ensure that I am working in a culturally safe environment

Recently overlooked for a senior role. The process was changed after it was noted there was no acknowledgment or value placed on a wāhine Māori applicant. Very difficult situation for me and my whanau.

The staff at our branch are predominantly Māori therefore the culture is more prominent. I am able to say I am culturally safe in my workplace because of that.

There is a Kaupapa Māori Team in our organisation, and I am a part of this team of 15. There are 6 roles above 'advisor' and they are all held by men, except one Manager position, that my female colleague was promoted to last month, and they downgraded the job title from Manager to Team Leader with her appointment. I have been mentored into a leadership position in my organisation, with the ability to take on much of the work of any person within my team and advise on high level government policy issues, interacting with other agencies, but I am paid less today in inflation-adjusted terms than I was paid the day I started work here 12 years ago.

Wāhine Māori are not valued in our office nor is it a safe cultural place to work without shame. Regular racial comments are made that are inappropriate especially from those having been in the Department for many years. The younger generation coming through are more open and have knowledge of Māori in positive aspects. At no time in the last 11 years have I experienced my employer ensuring that wāhine Māori feel holistic wellbeing within the workplace.

## Cultural support

Always feel culturally supported in my new role under a Māori Health Organisation. Feeling blessed.

Employer has very little knowledge of Tikanga Māori to be able to support wāhine Māori and due to the lack of acknowledgement of the importance for Māori leadership we will continue to be marginalised and oppressed.

I have to stick up for myself if I want something done plus I am a strong Māori woman who is not easily swayed. I also speak up for others if I feel they need someone on side.

I know the immediate team I work with value me. - I work in a Māori specific team but onsite I am the only one in my team based here. My manager from the Māori team absolutely values me and supports me in everything I do. The team onsite I work with absolutely value me - as for the other staff onsite, I hear some negative comments not about me specifically but about my role.

If we want something like Te Reo Māori taught in the office there is always a consequence or price to pay with something else.

It’s easier for me now that I am in a senior role. One of my biggest responsibilities is trying to ensure we take care of less senior wāhine Māori and I worry about this a lot.

Māori kahui formed by ourselves as Māori colleagues; 2 males plus 6 Māori wāhine to support each other across our workplace

Overall I feel I am treated the same as others, but it is interesting to see that it has been the Māori wāhine that have come behind me to lift me up in my time of need.

The executive leadership team have sought a Māori reference group to the Board, and that group has very strong wāhine. However, I don't believe the organisation necessarily supports or values its own wāhine Māori. It is one of the few agencies I have worked in with many strong and highly accomplished wāhine Māori; and yet, they are behind the scenes. It is as if no one realises or recognises how fortunate the agency is to have them. My Manager treats me more like a business support person and does not recognise my experience (17 years in these types of roles) and expertise (e.g. Masters in Strategy). It is reflected in my work programme, which is task rather than project oriented and not being allocated either enough work and enough challenging work.

## Discrimination at work

As mentioned there is few Māori wāhine in this area of mahi. There are some shared experiences for Māori wāhine that are similar, unfair treatment poor and lack of training opportunities.

Discrimination, racism, sexist, nepotism and favouritism.

Given that our CE is somewhat removed from the frontline in terms of all the layers we have in our organisation, I have responded to the above based on my line management. I believe the CE has good intentions but again, how it may be operationalised is different and falls onto the management layers. We have 5 working streams, and in my working stream, the management are all males going from my supervisor, my manager, my regional manager and the DCE! I put forward a strong case for flexible working hours. Despite all that the organisation had put me through, my rationale including referring to our collective agreement, gender pay principles etc. I was informed by a pakeha male (Manager and Regional Manager) no and part of their rationale was being it is not within my wellbeing to consider this!

My work sent me on a Māori women’s leadership programme however has not utilizsed me in regards to what I gained nor has it lead to higher career prospects.

Sir Mason Durie recently did a mihi on helping Māori to move from languishing to flourishing and one of the points that he shared was to work with the 'potential' of others. I have noticed that colleagues who tend to have degrees are focused on the faults of others and how to remedy those faults which avoids looking at potential. This is why my mahi with the maximum security woman worked and this is also why the psychologist supervisor that I had at that time did not view this approach as worthy and abused me.

I do not believe that I am valued as an educated Māori wāhine on my site. I never receive any feedback on my work. When I first started in this organisation my pakeha colleague was sent to the Kaumatua meetings while myself and another whanaunga were overlooked for the task. We are required under the Act to have a Māori person on our care and protection resource panel which we haven't had for the last 2 and half years and this puts pressure on the five wāhine on site to help the site with the whanau that they are working with in terms of whakapapa. other roles have come up within the panel and have been filled but the Māori position has been ignored by management. I have been told by a social worker after giving the site the whakapapa of a whanau and identifying key members of the whanau to talk to that her supervisor had told her not to listen to me. I hear the unconscious bias comments continuously by my colleagues and just because we have added Māori words in our documents and sing waiata every week at our team meeting we think we are culturally sensitive and work in partnership with Iwi and hapu.

I know that my employer makes an effort to employee Māori and will interview all Māori candidates. I have been in a senior nursing position for my area of work for the last year, many of the senior nurses get asked to sit on interview panels, to date I have not, even though senior nurses employed after me have been asked. I know that they are interviewing all of the Māori candidates that apply for jobs yet I've never once been asked to sit on an interview panel, the interview panel is always made up of pakeha senior nurses and managers.

I value myself as a wāhine Māori because I personally know that my work ethics are valued with high standards therefore I will and can challenge anyone who thinks otherwise. As a Māori why should I be treated any different, be made to feel ashamed or be discriminated as a woman because again I can stand up for myself and voice myself not in a defensive manner but to give them my view.

In my present employment, I have no worries, I am not so stressed, I have not had a headache since I left the Ministry and healthwise I am thriving. In ten years with the Ministry of Justice working as a dedicated, honest, hardworking court reporter, I was never recognised in my PDP assessments every year. I never got a pay rise in ten years for all the hard work I had done, they always came up with 'your behaviour' and there was never any behaviour just behaviour they had cooked up with no proof.

It is quite disheartening to work here as a Māori woman. As a Māori anything actually. The racial bias that exists in NZ is prevalent in the workplace despite appearances. It is soul-destroying, and I need to dig deep and rely on the lessons of my ancestors (manaakitanga etc) to endure. Endurance is required.

It is really difficult working here as the only Māori person in my team of 26 people in a specialist Māori role which has no support. I have consistently experienced being overlooked when it comes to career opportunities, if I don't look out for myself and promote myself I miss out as no-one has my back. I have watched my colleagues get supported by management and put forward for training, development and career enhancing and promotion opportunities, while I am expected to self-select and do it on my own. I am called upon frequently to provide Māori advice and help with te reo and tikanga Māori but do not receive acknowledgement for this as it is just 'part of my role'. I am one of the most experienced specialist research/reference librarians in my team with a specialist clientele area and yet I sit near the bottom of the pay range for my grade amongst my peers. It is incredibly frustrating and disheartening giving your all to your clients and your organisation day in and day out every year, and every year being told you have just not done enough to quite make the mark - meanwhile people that have only been in the profession for five minutes are getting pay rises for doing the same work that you have been doing for years but they are fresh and younger and therefore more visible!

Māori continue to be a minority in my workplace. In a recent audit of populations recruited in our workplace it found that over 85% of total workforce were young, white females under the age of 24. I have requested over a period of several years to attend development and leadership courses and have been denied. Even though young white males who were employed after me were put through the same courses and are also on higher pay rates. And there are no Māori women in supervisory or leadership roles throughout my workplace.

My manager and management team isolate, bully, undermine Māori staff and inadequately deal with cultural needs of wāhine Māori at work and their Māori practice with whanau. I was told today by my supervisor to stop looking at things from a Māori lens when I was discussing with him a Māori whanau on my caseload where the mother has had five children removed.

Things have changed over time, I feel all our people are treated fairly, cultural considerations are now part of everything that we do. But few Māori woman have progressed to leadership or higher, if they have its most likely to be later in life. Twice I have been asked to train the white male given the position I was not successful in. I have found that men are appointed on potential, woman have to prove, Māori woman have to prove and defend their capabilities, as I feel unconscious bias exists and even when they mark up to the same standards as other candidates.

We have a Māori Hui. There is a kapa haka group (if you want to travel) There is an allowance to learn te reo if you wish. However, promotion is not advertised.

## Employment context

I am happy in myself within my workplace and I have the support of my administration colleague and feel safe with them but as an organisation I don't believe there are any networks in place that keep me culturally safe. Work-life balance is often discussed (Kaimahi Ora) but due to the nature of this organisation and the workload of all staff work-life balance is not possible. Due to under-resourcing, staff work overtime including weekends with no acknowledgment and usually with no extra pay.

I feel there is no room for growth and development for me in my current employment. With all that I have experienced in my short time of working in this position I am now seeking alternative employment.

I love my work but not so sure about my treatment at times being Māori and being wāhine. I am strong enough or maybe too scared to rock the boat in case I lose my job.

I would like to note that I keep myself culturally safe within my workplace, that I also take care of my own holistic wellbeing in the workplace, and I ensure I have a work-life balance, as wāhine Māori have more than just work/life, we also have specific cultural obligations that also impact of the 'life' part of work/life. I ensure this by reminding everyone that for every cultural engagement at work, I have two or three of the same in my personal life.

Initially employer makes you feel supported in your application for employment. The interview process appears to be above board on paper. Once the interview process is completed and you are successful, things change. You become another employee and any kind of interest and/or caring about you no longer exists. Management have achieved filling a position, end of story.

It's not only Māori women who have no support where I work. It's a toxic, low trust place.

My Manager is aware of the inequities, we don’t discuss it like that though, we are aware, have spoken up over the years about things, but things don’t change. I am very grateful for my employment, so have decided to pull back and just do my work.

No network systems in place, no policies, no encouragement for wāhine Māori to up skill. There are wāhine Māori here but they are new and treated differently. They received a whakatau. I too am Māori and never received this welcome, was never asked if I wanted this and on my first day had to organise my own orientation.

There’s no clear reference to wāhine Māori or whether that is even understood. I'm unsure whether wāhine pakeha have that reference either? Having worked with pakeha carers in the industry closely, I feel they have the same concerns as I would have. Possibly seniority is a benefit for them. I'm confident that if I were to experience racism that I would be heard by my employer, I would expect feedback and a process for resolution - but until that happens, I'm unsure if there is one and how robust it is to have any effect. I'm confident that my co-ordinators would not knowingly place me in a harmful environment.

You can never feel valued or acknowledged when bullying is not addressed as a serious breach of your working environment.

## Positive comments about work

As we are a Māori women’s refuge we implement Te Tiriti o Waitangi and there are only Māori women at my new workplace

I am new to the organisation but am not aware of anything the employer is pro-actively doing to support the advancement of wāhine Māori in the workplace.

I believe my tohu has enabled me to be a strong wāhine toa, also I work in a rural sector that allows me to connect with whanau, iwi, hapu and the wider community. I am happy in my workplace now that I connect with other Māori professionals.

I feel as though I am treated fairly as a person in my workplace, without any additional treatment or opportunities based on being a female Māori.

I think my employer values me as a person not afraid to speak up and for the Māori perspective I add.

I work in an organisation that is structured as a Collective.

I'm accepted for who I am and what I do not because of race

I'm privileged to have a team leader who is receptive to nga mea Māori and is a family-oriented person. She has a genuine care for the wellbeing of all staff.

It's a safe and good place to work - there's nothing particularly Māori

I've had a range of leadership development opportunities and been well supported with career advancement. The senior and middle leadership in my business unit is mostly made up of women.

Just to clarify that my direct Manager is very supportive of Māori and of wāhine Māori

It is encouraging working in the site that I am in, as a wāhine Māori. I do not feel discriminated against, there is fair and equality between all staff, gender, religion and culture. I consider blessed working where I am today.

Majority of the staff are wāhine Māori including management

My current manager is excellent and very pro-Māori and has lead to a positive experience. Things appear to be improving.

My employer makes me feel comfortable in my workplace as a Wāhine Māori. This is the first time ever that I have worked for an organisation that encourages te ao Māori.

The culture at my place of works create wellbeing, no matter your origin, belief or culture.

There is a very high level of support for Māori wāhine in my workforce. Wāhine Māori GM and TL are wonderful supports and role models.

## Feel different

A lot of this stuff might be happening in the wider company but not in my team. Or it happens on a personal level where I trust that people in my team are decent and trustworthy and I enjoy working with them but they don’t go out of their way to understand that my experience of life is different

As a TL I get informed from non Māori staff that only managers and TL should know. I do not get the privilege to.do my TL role to the fullest

As a scientific research organisation there is a lot of talk around Matauranga Māori which is really good, however outside of our Māori research unit there are very few Māori (for example at my office of over 100 people I am the only wāhine Māori ) this means there is little support. But in saying that our office is highly international and there are people from all around the world.

As mentioned, there are few Māori wāhine in this area of mahi. There are some shared experiences for Māori wāhine that are similar, unfair treatment poor and lack of training opportunities.

For decades Māori employment and diversity has been minimal, a poor reflection of this community’s high population of Māori and Polynesian whanau who are not represented, and sadly they never will be. I am a proud, capable Māori wāhine who happens to be the main breadwinner for my whanau.

I think my employer appreciates me being a female, not necessarily a wāhine Māori. I would be great to see more wāhine Māori become Justice of the Peace, Community Magistrates, Judges, Lawyers, Regional Managers, Managers and Team Leaders and Court Security Officers I would love to see this.

Shocking place for looking after staff - especially female staff and Māori staff. I've been made to feel 'difficult' for asking people not to sit on tables during meetings. I've had to listen to managers scoffing at the suggestion of Te Tiriti o Waitangi workshops.

I work in a white male dominated workplace and despite the new Hokai Rangi coming into play, my workplace is not going to change to include wāhine Māori toa!!

More Māori in general are needed in our area, however nothing proactive is being done.

The business brought in Te Reo classes for employees who wished to attend. This was good. We do not have that many women in higher senior roles (let alone Māori full stop)

There is not much representation of wāhine Māori (or women in general) in the upper levels of our organisation despite the main workforce being female.

There is one wāhine Māori on the Board. There are no other Māori wāhine or tane holding a position at senior level. There is a Kaiwhakahaere Māori position available at third tier manager level (operational).

## Initiatives for wāhine Māori

All the policies describe inclusion, but the reality is quite different.

I'm very unsure, as to what opportunities or programmes they have for Māori Wāhine.

In the areas that I have noted a positive response, these are only because I ensure these are happening. The top four questions are a little irrelevant as our 'type' of employment is predominantly only taken up by woman and our 'region' has a high Māori population, so by default Māori woman are largely represented within our workplace

My direct team leaders are both Māori and female. I personally am still figuring out who I am as a wāhine Māori at this point in my life and am not bringing a large amount of that into my everyday life

My employer is an advocate for Māori in the workplace and encourages us to use and show our language, culture and beliefs.

My employer supports me in teaching te reo, waiata and karakia to our team

My Manager and senior LT are very supportive of me as a wāhine, and wāhine Māori. They have approved and funded Māori leadership courses for me, and supported my educational pursuits in to learning te reo Māori , participation in Māori staff komiti, attending kapahaka, and networking opportunities

There is effort to implement Māoridom into everyday work and there are many opportunities however those opportunities are easily missed.

## Lack of consistency

Again depends who you talk to and what leadership your talking about.

Pockets of good practices in organisation.

Any change has been gradual for Māori - here we are in the 21st century and we are still asking for equality, acceptance, belief in reparation in generational grievances Māori were subjected to due to colonisation. My employer is making gradual change - there needs to be Māori models of practice incorporated into training induction so non-Māori can see Māori world views.

It depends on who your manager is and what team or business unit you work in. There are pockets of people who are not supported and treated really badly and it seems that this behaviour is allowable as it continues to occur.

Most answers are neutral because my employer is large - and there are huge differences between individual managers, corporate policies, and the effectiveness of those policies.

My answers may be conflicting but 1) I am happy in my role as I still work with Māori, gives me satisfaction. 2) Managers and leaders in the South Island are either unconsciously or consciously biased.

I am aware of our unique situation where the site manager and practice leader consciously lead from a Māori, if not Iwi, worldview. However the professional registration and statutory practice that provides the legal framework for social work and FGC practice, in reality, contradicts a Māori/Iwi worldview whereby whanau oranga, whanau wellbeing, is not centred within whanau/hapu/iwi tino rangatiratanga or political autonomy.

## Lack of support for wāhine Māori

Support networks for wāhine Māori in my workplace, is nothing

Before the discretionary leave for Family Violence I experienced this and was left in the dark as there was no proper procedure in place. I did not know what my entitlements were and had to use my annual leave and be put into negative because of this, I have been diagnosed with depression and anxiety and have felt some support but the process of having to go through to get set hours was difficult and very long.

Due to my confidence being knocked I was having sleepless nights, I’d worry profusely about my mahi and when I took sick days feeling like I can’t face them, upon return id get asked if it was my work hours? Was it too much for me...did i need part time hours? I felt like I was being led to feel like it was my family responsibilities that were the cause of my sickness.

There is a number of support networks in place, however, none of these have assisted me to get any promotion or have supported me to move forward with my career despite my being qualified, experienced and competent to do so.

I do not think that my branch manager has any great in depth understanding of te ao Māori . As such, he shows no real commitment to supporting me as a wāhine Māori.

I don't feel valued at all in my workplace as a wāhine Māori or Māori woman. I believe the focus is more so on the wellbeing of client/patients. It feels more like 'Jump when I want you to jump, sit when I want you to sit' feeling. Or 'You go cos you’re Māori' sometimes not appropriate.

I don't feel valued for the experience I bring to my role as a Māori mediator

I emphasise many that in any employment in NZ there is no equality among women and wāhine Māori - let alone those wāhine Māori who challenge the opposition.

I'm not sure Corrections is confident in how to respond to wāhine Māori. It seems we are Correction Officers, period.

I am more valuable than just being a wāhine Māori. I am valuable for all the knowledge I bring in terms of te reo Māori (which I had to learn and pay for myself) and of iwi. however, when pakeha managers ask my opinion of iwi and whether or not people should be regarded as Māori - I have had my views blatantly ignored or dismissed. This would be one of the discussions where I was considered as not 'nice'.

I have been a part of the national Women in Leadership programme, which mainly focuses on white-women ideologies and do not provide opportunities for wāhine Māori to advance in the careers. Many of us have had to find our own opportunities and work extra hard to advance in our careers with minimal/no support from the institution. Those that speak up and challenge end up leaving.

There appears to be no specific policy/procedure/project at our DHB regarding meeting the needs of wāhine Māori . - We all seem to be lumped together as just a health workforce (overshadowing the subtle differences within this workforce). - Secondary services require many more Māori working in this sector particularly in leadership/advisory. - The Māori voice and presence is to be valued within any organisation.

The majority of staff are pakeha who are old school thus have little tolerance for Māori employees thus there is no emancipation from my experience.

They have never put it out there that Māori are just as important as any other culture. I have been here for 12 years.

They would say they value wāhine Māori but there are no structures to ensure the voice and growth of wāhine Māori.

Until using your Māori capability is counted as just as important and recognised as other skills it will only ever be dial a kai, powhiri, waiata etc - My workplace is not attractive to Māori

What the organisation 'has in place' and what actually happens do not match. Our expertise as wāhine Māori is in no way recognised or valued.

Would be great if my employer had specific development programmes to enhance Māori leadership and specifically for wāhine to increase their faces at senior management level. This would also help promote mentoring programmes which we don't have. Hence there are very few role models for wāhine Māori in my work to provide inspiration and aspiration.

Working for the government I am surprised the lack of value is placed on Māori input. Particularly when our voices must be sought when it comes to medical research and other areas. But within the organisation our voices are not valued.

## Old boys’ network

We are not encouraged as wāhine let alone mana wāhine...it's an old boys’ network that is biased.

I feel that the males treat the wāhine better than the wāhine treat each other

I wish I'd never identified as Māori (actually not identifying as a woman would have been handy too). Shocking place for looking after staff - especially female staff and Māori staff. I've been made to feel 'difficult' for asking people not to sit on tables during meetings. I've had to listen to managers scoffing the suggestion of Te Tiriti o Waitangi workshops.

Our workplace is still ruled by 'the old boys club' to a certain extent. Though woman are well represented in senior management the underlying decisions are still governed and managed by older European males who have been in the organisation for a number of years.

There are no women in senior leadership. Minimal women in management positions. You can count the Māori staff that work - At the organisation and it would be about 2%.

Things have changed over time, I feel all our people are treated fairly, cultural considerations are now part of everything that we do. But few Māori woman have progressed to leadership or higher, if they have its most likely to be later in life. Twice I have been asked to train the white male given the position I was not successful in. I have found that men are appointed on potential, woman have to prove, Māori woman have to prove and defend their capabilities, as I feel unconscious bias exists and even when they mark up to the same standards as other candidates.

## The policy practice gap

Policies and procedures are all in place but I still feel isolated on the ground floor and it is very easy to become institutionalised -

Using employer is such a loose word. If you had used the word Manager, then my answers would have been very different. I would've been able to pick strongly disagree. When Hokai Rangi was delivered, it gave me hope that I as a Wāhine could be me, not be discriminated, and engage with my people, in a way that is culturally responsive to them. However cultural alignment is begging. But not because Ara Poutama o Aotearoa hasn't done their work, it is because staff members of this organisation appear to be rather uncomfortable with the strategy, given their treatment toward me.

What the organisation 'has in place' and what actually happens do not match. Our expertise as wāhine Māori is in no way recognised or valued.

## Rate of change

Any change has been gradual for Māori - here we are in the 21st Century and we are still asking for equality, acceptance, belief in reparation in generational grievances Māori were subjected to due to colonisation. My employer is making gradual change.

Changing the status of wāhine Māori is a passion I am endeavouring to change within my workplace with colleagues. - We have made many inroads in 10 months, but we have a long way to go yet.

As a wāhine Māori who is also a singer, the value my workplace puts on me as someone to come in and sing waiata/national anthems as needed, also to provide advice which I am not qualified to give on matters of tikanga, te reo, etc.

I have a lot of different roles as well as the job I'm employed to do - but there is no acknowledgement for this. And when we apply for management roles, we're told we have no experience, yet clearing some of those additional roles are leadership or management roles, just without the pay scale to reflect it.

I received an award due to implementing Māori practices and Te Reo in my role. They have now asked if I could do a presentation to other services within the organisation on how I use innovative Māori methods when working with tamariki in the schools.

Māori staff are often used to cover for cultural experience and understandings above and beyond their workloads. These are not paid positions and rely on the good will and support of staff who go beyond and above.

They need to hold a mirror to their face and ask those questions and put it in context of what they feel passionate about. This is an area that we do not see advancement in relations to recruitment of Māori Wāhine into leadership positions. We as Māori women in this organisation play a major role with our Māori membership. We not only have to work with non-Māori but are also with our Māori membership. I am not an organiser but organise a national Māori group.

We work in mostly (Māori staff) offices so have positive relationships and interaction/challenges and dialogue constantly.. Sometimes work life balance is difficult to address with community responsibilities tangi, running Marae, supporting our communities, Kohanga Reo, Kura, Hospital, etc, etc

## Role of managers

Again as a ministry I think there are a number of initiative for Māori Women. I dont think it is fully promoted by managers to the frontline staff, it still smacks of tokenism in a lot of ways.

From a leadership point of view I have not had any problems from any of my leaders within my workplace. If anything it has been the opposite, they have encouraged me to do things I never thought I could do which has made me what I am today. Often unconscious bias comes from our peers where we are categorised as all being the same. We do question this behaviour but often get the response 'oh we didn't mean you'.

I don't experience much bias now that my manager is a Māori wāhine

I think right at the very top level that the employer ensures that wāhine Māori have a place and a voice however when this filters down to middle management, something changes and they do not always adhere to those initiatives. Middle management is the problem as they do what they think is right regardless of what should be done. They do not listen to their staff and although they act like they are, they are not willing to really see our point of view. - They can preach Te Pae Tawhiti and Te Pae Tata but to me it is just a box ticking exercise.

I work in the Māori Health Directorate and feel very empowered and before that I had more challenges with my Māori manager as opposed to my pakeha group manager. Group Manager was fantastic, he led from the front when it came to my health and wellbeing.

In general, Māori employees aren't consulted about how to better implement Te Tiriti. If we want something, we have to push for it and put forward a really strong case - we often encounter push back from pakeha leaders. We recently got a new wāhine Māori team leader who has been a great support for me. We've definitely made some improvements, but I wish there was more support from our pakeha leaders. I don't always feel culturally safe as a wāhine Māori in my workplace. I've had pakeha leaders make jokes about me being a 'white Māori ' with the implication that I'm not a real Māori. I sometimes feel too whakama to use te reo Māori because I wonder how I'll be judged.

It depends on who your manager is and what team or business unit you work in. There are pockets of people who are not supported and treated really badly and it seems that this behaviour is allowable as it continues to occur.

My immediate Team Lead acknowledges that I am a wāhine Māori but I am unsure if anyone knows or cares above her level.

The Ministry promotes this but our managers do not follow up our concerns that have been raised. It's a sort of happens and then it mostly doesn't.

There are support networks for women, but these are business orientated, dominated by white women, and do not address issues that affect the women most in need. There are Māori women in senior leadership positions, but this has no impact on the work that I do.

To ensure that we are drive budget priorities, economic direction, social change, political landscape Māori must sit at tables of influence. Ground builds and top table objectives need to sync. I am not talking about putting tinkering fat cats into top tables, we already have that. I am talking about the right people 'aces in their places'! These are everyday people. Educated or not educated. We need to move out of this pakeha system that insists that education is the only passage to change. It is not. It will take everyone and all walks of life. We love our systems. We love our processes. How effective are they? They are not.

While I feel happy in my workplace it is because I have adapted my situation to make myself happy. I am fortunate to be in a role that is reasonably self regulating. I feel I could do a lot more if my manager respected my abilities and provided support and opportunity. I have on a number of occasions asked for development opportunities but not encouraged or denied them. Sometimes I think it is because he doesn't want me to advance beyond him.

With regard to the question, 'The views of wāhine Māori are actively sought by leadership' this is only when it comes to tikanga or matters relating to Māori . I must say though, my direct manager has been extremely supportive in encouraging myself and another wāhine Māori into positions of leadership and she is a strong Pakeha woman.

## Specific barriers

I'm a threat to my regional manager who hires managers. Every year he has a meeting with me to reduce my work with PSA members as their National Delegate. He feels that I'm going against him as I represent so many of our members when they go up against their manager in our region.

It is a huge uplifting experience to be part of a Kapa Haka group within your organisation, it is fun! I love it as a Māori. In my role as an administrator, my employer is not willing to allow staff to take part in this sort of opportunity, which is wrong when these activities can assist with improving a person's wellbeing.

My experience working in mental health has filled me with disillusionment and offers no confidence for safety and any future outcome for any employee and more seriously, any client.

Senior management and managers choose when they want to network and work with Wāhine Māori and Te Roopu Hapaitia. It is proven time and time again their focus is a tick box exercise. There is no Mana in their actions and understanding of Te Ao Māori or its relevance to our mahi.

Our purposefulness, taking pride in our ability to progress effectively, confidently and within a timely manner needs mindful implementation and quickly. It's been nine years already.

Unfortunately our Managers are willing to learn more about Māori culture, they may not have had time or had enough exposure.

## Ticking boxes and tokensim

A lot of these I have no idea about as I feel that in most employers treat Te Tiriti as a box that needs to be ticked. There has to be Māori names no things to show that it's been accepted by us as an employer. I can't say how someone else feels about this matter or how the employer feels. I perceive that's it's just a boxed ticked because it would have been included originally not as a subsequent option later down the track.

I think people judge me when I stand up for Māori. And it always seems like I am the only one prepared to take the hard line. Sometimes it seems if I wasn't there, would they think about that viewpoint at all? It's like a check box for some people. But I think things are changing.

Policies are in place, but I feel like they are box ticking and not actively promoting their policies

The process of the employer maybe that they should be acting on all of the above but, the reality of it all is that they are more worried about their tick boxes.

A lot of these I have no idea about as I feel that in most employers treat Te Tiriti as a box that needs to be ticked. There has to be Māori names no things to show that it's been accepted by us as an employer. I can't say how someone else feels about this matter or how the employer feels. I perceive that's it's just a boxed ticked because it would have been included originally not as a subsequent option later down the track.

I don't know of any principles of Te Tiriti o Waitangi (such as partnership, participation, protection, equity and rangatiratanga) in its relationship with wāhine Māori employees.

Important and relevant for cultural understanding and supporting the rights of wāhine Māori under Te Tiriti O Waitangi.

Again I often feel I am the 'token Māori' in the team whose job it is to educate the other pakeha team members on tikanga.

Although we have these in place, no everyone feels it is driven by the correct leaders. More like a token gesture to Māori than a genuine attempt. I tend to feel more patronised than safe in these environments. Some of the programmes feel more like coercion than true interest to participate. The more brown faces on board, the better the stats.

[A city council] don't give a s.. t unless it's Māori language week or it is something that makes them look good.

I have colleges who have stated I was employed so as to have a 'Token Māori ' within the team.

I would love to learn Te Reo, and my organisation has a course for this. However, I am never able to go because the course runs during work hours and I work full time, the service I work for is incredibly busy and I cannot be excused from the service to attend a course on a regular basis. I have asked for it to be an evening course (and I know I am not the only one who has made this request) but they still run it during the day. This makes me feel like it is not important to them that their staff learn Te Reo.

More often than not - it feels as though the acknowledgements that are given to Māori are tokenism. - I am often approached to perform a karanga, a day or two (if lucky) from an event, There is seemingly no importance to kawa, unless of course there is someone attending that would expect it, and that the organisation are wanting to impress.

My workplace promotes a safety to participate in cultural activities but in some instances we are made to feel like 'another Māori thing' by others. This is not acceptable behaviour within my workplace.

Snide comments are made by colleagues when I participate in activities onsite and off site for Te Manu Taiko

# Working conditions

## Bullying

I love my existing position employed with a wonderful organisation for the past 3.5 years. Prior to this I had a top position with central government and was a long serving employee as a National Advisor. In the last 3 years of mu employment from 2013 to 2016 I experienced racism and bullying by a new manager of Pakeha descent and left because the situation became unbearable.

I have experienced bullying from my Team Leader and workmates and even though I have gone through the process of personal grievance the issues were never fully dealt with. I was asked not to have my whanau visit me at work even on my break and been told that I wasn't allowed any support with me during multiple meetings about work changes. During two occasions when someone has passed away at work te ao Māori was not observed and my workplace was not blessed.

Underpaid in the job I have, universally the only Māori female in my sector and constantly having to ignore inappropriate racial and sexual insinuations and or behaviour. Being bullied, institutional racism dressed in another guise.

I have suffered from being bullied - I now am in a situation where my continuing role is uncertain

I recall racism bullying and being fired for being Māori. Overlooked for management roles always hard in New Zealand.

I have been bullied and victimised for over 10 years. I have been treated differently from peers. I was placed on a performance review process that lasted over 18 months where I was allowed 0% mistake. Peers made mistakes and there was no issue taken with them. Every opportunity my direct line engage in an investigation process that outlined disciplinary action as far as dismissal. I received 3 written warnings that were all challenged however I was still recommended for dismissal. I took a case to the employment relations authority and won. All 3 warnings were deemed unreasonable. I found out at the hearing I had been recommended for dismissal more than once. Even after this my direct line has continued to engage with investigations threatening dismissal. So far I have successful in challenging these actions. It is incredibly stressful on me and my family. I should not have to come to work and be subject to this continued abuse, especially a government agency who should be the pillars of lawful employers. When this was at its peak I was managing a workload at least a third higher than my peers, yet requested to provide them support. If I raised I was struggling I would be criticised. My self-esteem has suffered immensely.

Not fairly trained, work overload off clients. - Workplace bullying, unsafe work practice, and not looking after my wellbeing as staff member which contributes to burnout.

Bullying in the workplace which still continues in our offices

As recently as 2019, I had a pakeha male in a lower level position advise me that I must professionally engage with him as a 'mana enhancing opportunity' for me! I referred it to higher levels, and to senior Māori managers in National Office....no action was taken. Incredibly unsafe!

Have experienced bullying, being micro managed, have been exposed to manipulation by management, being treated like I was dumb.

i have experienced bullying, redundancy, and being excluded. Excluded from work, meetings, and discussions. I have had workload removed from me without any discussion. I have recently had my manager give me a derogatory reference because she was angry with me, causing me to lose an employment opportunity.

## Cultural issues

When I first started working at the DHB people and staff presumed I was a cleaner or worked in the kitchen and not an administrator.

I am the only Māori in my office of 9 staff, i answer my phone saying Kia ora but know there are some that do not agree with it but that does not sway me to change. Te Tiriti states partnership.

Being told don’t speak in Māori to clients and customers at work, we are not Māori here, and we can’t understand you… Institutionalised middle-white upper patriarchal display of unequal level of righteous power over the non-white feminist colleague. I was told to my face 'Why bother hiring those bloody people, they are not fit to work, they are useless, they have no work ethic or ability to work, they belong on the dole'. I hired a lawyer that cost me half my wages then to advocate my view, as I knew Management were going to turn it into a disciplinary meeting against me - for challenging them on Māori behalf.

One thing I have always struggled with is the racist reputation that Māori are lazy, I have always felt like I had to prove people wrong by taking every shift, being available at short notice and working overtime when required. I had my job as the Support and Help Desk Manager disestablished and was told I could apply for a role in the help desk. During the meeting they kept saying that it was not a matter of 'mana' it was something that I had to get over.

I was told it was an act of aggression to ask for a karakia to open a difficult meeting. I was advised never to show my qualifications, in the days when we had fixed offices in education, and we hung the diplomas on the wall, as this would make non-Māori staff members hostile as I was more qualified. I have never been successful in securing an employment position across the sector when the interview panel were non-Māori women.

Racial profiling, Not given opportunities to progress in the same manner as non-Māori, Expectation that I take roles of cultural significance. Low recognition of all Māori staff, Numbers of Māori staff in this office can be perceived as lip service to the obligations to the Treaty and EEO (3 in an office of approx. 40).

I think people think they know what's best for Māori when in positions of power and make decisions that they think are right rather than what Māori think are right.

Made to feel that being Māori translates to being a troublemaker - Often used on panels in a tokenism manner

Invisible as wāhine Māori until they need someone to sing a waiata.

There is an expectation that I will perform 'Māori' tasks e.g. karakia, do everything for Māori language week by default. But then this contribution is never acknowledged.

Constantly being utilised by organisations as a cultural consultant - on top of the job I am actually employed for.

It has become commonplace to get eye rolls from staff when anything to do with kaupapa Māori is presented. And I find it extremely uncomfortable when asked by my TL to take the lead for anything (Māori) orientated, because staff get angry and think it unfair to highlight just one culture. I never have and never will make apologies because I am mana whenua. I stand strong in my mana but it starts to wear on you when staff make snide remarks about my culture and blatantly do paru things like sit on tables knowing that in our culture we find that disrespectful. These are only the tip of the iceberg in all honesty, there are other instances too many to name. I'm only one voice overpowered by ten plus voices of European descent...my whakaaro on this matter has since become clock in - do the mahi - clock out.

## Disadvantage against men

My male counterparts consistently earn at least 10k more than me, were offered promotions and undertook leadership positions before me. This meant they were able to enter the property market before me and this means they continue to have greater value assets than me.

Opportunities within the workplace are always overlooked if you are working where there is at least one male, as males are always treated with more leniency around leave from work and time in lieu and are given better work conditions, better employment opportunities to advance in the workplace. Even if they do not have the same or better qualification or experience than a Māori Wāhine in the same workspace.

For the most part my professional experiences have been good, with conditions I thought were fair and equitable. That changed when on two separate occasions my male colleagues’ payslips were erroneously placed (a) in my cubby and (b) on my desk. The first had no formal qualifications (I had a degree in Māori Studies and Social Policy) and had only been working for the organisation for 2 years (I had been employed there for 5 years. However, his annual income exceeded mine by $12,000. The scenario with the second of my male counterparts was almost identical to the first (he had no formal qualifications and had worked for one year. However, that colleague’s annual income was slightly higher than mine after five years’ service.

I have had more experience, performed better and had better results than other male managers yet we were on the same pay rate, and when it was time for promotion an older South African man was offered the promotion that was promised to me. He ended up on nearly double my salary and yet constantly asked me how to do things.

As a wāhine Māori, I have experienced the impact of having to work harder than others in the office particularly males. Males are generally asked to undertake traditional male roles and therefore do not partake in other roles they consider are for woman.

Discrimination, both conscious and unconscious. Lower salary than equivalents. Less opportunities to progress as a Māori women compared to Māori men and non-Māori in general. No support for career opportunities. No support for training or personal development.

Casual racism and preferential treatment for those who are not Māori nor female

I have had to work alongside some males that appear to look at wāhine as if they are not worthy - or as if they are better than ourselves.

Gender bias both for and against. Bias related to my Iwi affiliations. Unstable work conditions in all jobs as I have worked in a female dominated industry.

## Poor conditions

There is this expectation that I will do more because it’s a part of my caring culture to do so. I've often gone last or made to stand when there are no seats because of this hierarchy. I'm constantly having to address racist comments and behaviours, being told I'm too sensitive or that the insults are humour. What I find as a wāhine Māori is if I try to progress my career I'm somehow getting preferential treatment but non Māori success is expected and celebrated, I always feel I need to wait in line or not forget my place.

We have had three CEO's in the space of 24 months and a number of staff leave unhappy with conditions and lack of support in their roles. As a natural advocate for people, they tend to gravitate to me for support and advocacy. I have had a formal complaint laid against me after I advocated for one of my staff in a team leaders role because I took on the CEO and current Community Engagement Team Leader for being culturally insensitive to one of my staff and making her feel unsafe at work. Our cultural policy is not tailored to our organisation but more the Church who founded our organisation 30+ years ago. We have no TToW policy. Our trust board has one Māori member. We have asked for a cultural supervisor for our organisation for 16+ months and are continuously told we are still looking into it. The organisation uses Māori kupu to name their buildings but are often mispronounced and the community thinks we are a Māori organisation which we aren't so becomes misleading. There are a low number of Māori staff working in our service.

I have been discriminated against in pretty much every position I have held in my working career. I was a bar manager for several years and both employers accused me of stealing money, when it turned out to be other employees, no apology issued. In my career as a ward clerk I was asked who I was by two surgeons not based on my ward and had to show my identity when taking a visitor to her family member. I also got told by a former nurse colleague on my ward that there was a Māori patient in her room, she stated isn't that patient your cousin? I said no I am not related to her, she said oh but I though all you Māoris are related or know each other…

Workplace bullying and placed in extremely dangerous situations with dangerous clients where I ended up being seriously assaulted. - Working a 24 hour shift without a break, the last 12 hours of that was without a toilet break.

While on ACC, I was on light duties for my knee which I was awaiting surgery on. When I was at work, management put me on the construction team, where I had to walk on uneven, muddy and long walks to and from the gatehouse to the place of construction. I had to get ice packs from medical daily because my knee was unstable and getting swollen. I informed the manager at the time, with no mitigation of outcome. Eventually I told my doctor who stated that I was unfit for light duties until my operation came through.

I am currently working for the Ministry of Justice and am struggling with my workload. I have had conversations this year with my Manager regarding my case load and the amount of stress and pressure that I am under. The lack of training has a huge consequence but because I ask questions and use my initiative I am the one who is given more work and still no support or training. This year has been hard as I am constantly getting sick and believe that the stress had been getting to me. Now my attitude is flippant and I am here to do what needs to be done and go home.

Working conditions in public services are poor for all. More and more is being asked and nothing is taken away. People are working longer hours and more is expected as the years pass by.

Being micro-managed, made to feel unintelligent because I provide an alternative perspective, Māori knowledge is misinterpreted and misrepresented, flippant comments made about colleagues showing manaakitanga turned into an overeating/obesity issue, being told to take leave rather than be allowed to work from home like other colleagues with personal responsibilities (one colleague with sick pets getting to work from home regularly, while I have sick and elderly whanau needing support). Being called within an hour of lateness as to my whereabouts, feeling like I have to look like I'm slaving my guts out to prove I'm working. Feeling obliged to remain office-bound, or explain in detail, to attend cultural events (i.e. tangihanga, community hui, etc) to support (whanaungatanga value of) my role. Being told I'm too aggressive, when providing quality advice as part of my role.

## Undervalued wāhine Māori

I had numerous poorly paid part time jobs, but once my tama were old enough, I upskilled and returned to full time employment my opportunities for higher paid work increased and the playing field levelled. For me, the main barrier returning to the workforce was that I had spent so long out of it looking after my children. Being a mother became an artificial barrier to returning to paid work. That has been my experience. Being a woman and being Māori were there also, but for many being a mother defined what roles I should be given and that i was seeking to improve was only to be counted against me.

I have been overlooked for positions even though I have had more experience than the other candidate. I have never received any rate other than the base rate, again even if my experience exceeds what is required.

I feel undervalued, I have no voice, I feel like a ghost, where no one sees or hears you, ignored. As a Māori women, it has been difficult to try and integrate with other colleagues, I feel that whatever I say is of no consequence and treated like an outsider regardless of how long I have worked in this position.

The pay we get is very low, I would work overtime to supplement it but it is not an option for me due to having a young child.

As a wāhine toa I have found that I am been passed over due to the fact that I am able to stand up and challenge instructions given and not just do as I am told without a good reason.

I have often worked beyond the scope of my support roles and carried lead positions, but never acknowledge publicly and never compensated for the work I have done. I have never been on the same pay rate as the male I have worked with and have often been overlooked for promotions. I have reported sexual and physical abuse by senior staff that was ignored because of their positions. I was later made redundant.

I am currently working 4 jobs to make ends meet, days, nights and weekends.

I have worked over ten years in one organisation and that has caused significant wage stagnation, where I now earn substantially less than my starting salary once adjusted for inflation. 56 staff in my organisation of 130 sit in a higher position in the salary band than I do, even though only 28 staff have worked here longer than me. There is no transparency around salary progression in our organisation, and there is a perception amongst staff that the Māori specialists in the organisation are paid substantially less than our pakeha colleagues, but they refuse to release relevant data to confirm or deny.

As a wāhine Māori, I feel that I have been fortunate to not have had to deal with a lot of the blatant unjust working restrictions or unfair working environments that many of our people have. In most cases, I have had managers who have been fair and appreciated my diversity and the importance that brings to the workplace. The only issue I have had in most of my careers is low pay for the quantity and quality of my work.

Being a Māori wāhine I have experienced prejudices in the workplace from European men and women in supervisory and managerial positions. In my opinion, I was viewed as a threat being a well-educated highly productive and influential individual, who is also a culturally strong located wāhine. and because of this I was not considered for any promotions. European colleagues were always favoured over me even though I had the qualities and capabilities.

I feel like Māori wāhine staff are under-developed. it seems that it is a longer process for us when trying to climb the ladder but for others it comes easier. I do not know why this is but sometimes I feel undervalued and underpaid. I do work that a senior practitioner is supposed to do but I do not get paid the rate of a senior practitioner.

Inequality in the workplace such as pay rates and being frowned upon because of your ethnicity and cultural background. Ignorant remarks by ignorant people.

Being paid less than my non Māori colleagues

In private practice you are seen as most probably not bright enough to fulfil the role. In hospital seen as, well, this is your lot and as good as your career will go.

# Treaty of Waitangi

We have Te Reo classes and follow good tikanga in our workspace

they are now trying there best. I have just been away on a 2 day hui discussing how my employer can effectively implement the treaty into the policy and how people and culture can effective assist.

Cultural practices are constantly being reviewed within our policies and we have a cultural advisor to confide in if we are fealing challenges within the workplace or with clients. Tikanga Māori is practiced everyday with karakia and waiata to start the day.

We have a high number of wāhine Māori on the stuff and a Māori acting director

They are really proactive with the Māori language and culture. Even offering free language lessons. I feel supported.

They frequently implement the meaning of te reo Māori kupu that are being used. The focus of this is to ensure all staff are clear on the intention of the word and the positive desired outcome from putting the kupu into practice.

My employer talks a lot about supporting the Treaty of Waitangi and being a diverse and inclusive organisation.

I am well supported with my NGO employer. It is our funder who has reinforced the fact that institutional racism continues to exist.

This is an important part of my workplace. We are expected to use Te Tiriti o Waitangi in our work.

There is nothing in place for Māori wāhine, but there is a movement for Māori staff which our region are trying to bring to life again as it died off. This movement is called E Tu kahikitea and it brings all Māori staff together in our region to look at our we are doing as Māori within our organisation and to share what has been implemented at site level and celebrate great outcomes or struggles we are going through.

She helps by supporting the inclusion of Māori culture language and people in the workplace despite being pakeha. She is very aware of challenges women and Māori wāhine face and I can see her helping Māori waging with great potential rise to the best of their ability.

I currently work for a Kaupapa Māori Organisation who implement tikanga Māori and Te Tiriti o Waitangi in policies, procedures and values.

Te Hotu Manawa and the EEO collective allows Māori staff to meet and devise ways to implement the principles of the Treaty and they recognise and acknowledge Māori employees especially with flexible working hours.

We have a Whiti group of Māori employees who meet once a month where we would highlight any inadequacies or discuss strategies to address any situations. For example representation on HR interview panels and providing enough notice, timeliness, for Māori staff to be included by getting permissions from their Managers

My employer has worked hard to start looking at the Māori world as a whole and to implement a lot of that thinking into their policies and procedures - example - all of our differing area's have a corresponding name in Te Reo.

As wāhine Māori, we are tasked with helping to build cultural capability which can on occasion look and feel tokenistic when the hope is that this stance is a whole organisation response, effort and commitment.

Total commitment to bi-cultural relationships and support for Māori workers on site. Is respectful and acknowledges the knowledge that Māori workers hold and how that contributes to a positive bi-cultural environment.

Having a Māori cultural advisor implementing training in tikanga, Treaty of Waitangi, Māori concepts, karakia, waiata, the use of Māori kupu at reception. Kia ora when answering the telephone.

Te Tiriti is implemented in our Te Kauhau Ora. Whanaungata, tikanga, Pono, tika, Aroha, Kotahitanga

I think this has improved in recent years - our CEO is a Māori woman.

It is on the radar. There is a strong presence of Te Tiriti o Waitangi in our workplace.

My current leader does not treat us Māori employees any different to non-Māori employees. He treats us all as equals. He encourages every day in the principles of Te Tiriti.

Our kupu is all over our intranet as headings and they are mispronounced, desecrated, disregarded and disrespected. No-one even tries to pronounce our kupu correctly. Unconscious bias or whatever the buzz word is for racism is rife throughout some of our offices and more needs to be done about cultural awareness. I know that now that I have brought my story forward, they are certainly looking in to how to implement something...not sure what that looks like as yet but I am in contact with those who want to make change which is cool.

My employer does not observe any of the principles of the treaty. Does not make any effort to ensure any kind of partnership and in fact just pay lip service to Ngai Tahu because they are the local iwi without acknowledging other iwi or tangata whenua

When it comes to management level they tend to leave Treaty Of Waitangi to Team Leaders to follow through. Their understanding of the Treaty is that they put their contractual obligations ahead of the meaning of the Treaty.

My employer has a way to go in providing a service to Te Iwi Māori however there are now managers that are working towards this service and willing to listen and support. IRD did have a role Te Kaiwakataenga Māori officer but removed the job description subject to re structure this is when IRD lost the trust of Tw Iwi Māori previously officers were amongst the Māori communities and Māori economy no longer visible.

Really good at high level concepts or policies but minimal flow on to everyday workplace. There is a policy about council wide use of Te Reo but for staff to take the lessons offered, it has to come out of your particular units budget. A big barrier for those of us who work in areas where the 'budget' is quite tight.

When implementing these principles it is only done when it suits the occasion

The Ministry as a whole entity has steps in place however at the frontline these are swept under the mat and only brought out for show.

They don't most in higher positions are pakeha only two who identify as Māori are in manager positions. There way around it is to have all staff complete trading called takarangi whether you want to or not

There is no system in place to implement principles as we have a cultural awareness advisor who does very little to implement relationship between Māori and pakeha management

My employer thinks giving Māori names to everything ticks the right box. Māori Language week gets left up to Māori to organise.

Te Tiriti is verbalised, related policies are in place, shifts have been made in relation to adoption of Tikanga Māori , however, a real effort or demonstration is yet to be seen. For example, I am one of a management team of 21 Service Managers and Lead Service Managers, working in an industry where client representation well and truly exceeds 37% Māori . I am one of four who identify as Māori .

I was told that I wasn't allowed Te Reo on my business card and they checked the wording with a Pakeha who did not appear to understand that te reo can be interpreted differently by different people.

Although I am a specialist and have meetings in my calendar - I am often stopped from going for a variety of (specious) reasons. There is also a perception that I know everything about Māoridom, and can produce at a moment's notice. Honouring Te Tiriti seems to be an exercise in box-ticking only.

My employer has a 'draft' strategy called Mahutonga but Māori were not consulted on this until the draft was already in circulation which, in my opinion, does not incorporate the Principles of Partnership, Participation and Protection.

My employer has done a lot of work for incorporating Te Tiriti o Waitangi, however I don't think it's well distributed and shared with everyone. - I don't know of any effective systems for wāhine Māori.

Māori when it suits and basically don't give a hoot any other time. one example is that when we have Ministers or higher level visits like the CE in the area, meeting with local iwi representatives, we are often called on as 'token' Māori to arrange powhiri, kaikaranga, karakia etc.

Within this service here in Christchurch although they say they implement the Treaty, they don't really do so.whereas I have been informed in our other 4 services in New Zealand they do as there are more wāhine Māori and Māori staff.

Te Ao Māori knowledge, experience and understanding is readily USED by management but not acknowledged as a skill set over and above our mono-cultural colleagues. Because our esoteric knowledge is not acknowledged, non-Māori staff see no value in making efforts to learn or gain an understanding or appreciation of Te Ao Māori worldviews. This causes an endless tension between two distinctly different world views and 'ways-of-seeing'.

## Monitoring

No system for monitoring and assessing inequities faced my wāhine Māori as far as I am aware.

There is no extra support provided on the basis of the principles.

My organisation pretends it cares about Māori aspirations, but the strategies they implement are flawed or really there to LOOK like they are trying

Reference 4 - 0.65% Coverage

letting us know when the Māori hui is and supporting us to attend. - Supporting Te Reo week

Te Tiriti implementation is influenced by whoever is in government, not because the dept has a strong desire to keep Te Tiriti relevant but rather to be seen doing the right thing. In 16 years of service i have seen Te Tiriti resurrected at training every 18 months/2 years. But unfortunately Te Tiriti is not reflected in the behaviour of alot of dept staff, particularly senior management. - - there is an imbalance in the number of Māori in senior management positions.

I am mainly away from the HQ area of my workplace, we are also only 10yrs old and have only now taken a keen interest in the Partnership with Te tiriti o waitangi.

My current Managers are great! They take an active approach to Te Tiriti and its principles and actively involve Māori staff in decisions that affect them and our office. MSD as a whole are a little slower to implement this, but are definitely trying, which is nice to see.

The course is held every month for all employees. But no real systems set in place to follow up with Wāhine Māori in the workplace

Whilst recruiting for new staff they always ask the question 'What does the treaty mean to you and how does it relate to your new role' .... they have on the board a Māori person who helps with the interview process (but I don't think it was by design because they are Māori )and to be honest I don't think that they truly understand what the treaty was about and how it came about so to ask how does it relate to you and how it relates to customer service is laughable

Feels like tokenism. Unsure about an effective system in place other than ensuring a Wāhine Māori is on interview panels where necessary.

Although my employer implements the principles of Te Tiriti o Waitangi there is actually no monitoring to ensure these principles are actually being implemented on site.

Māori are definitely under-represented in our workplace. I don't know if this is the case across the board but certainly with in our office. I have also noticed the lack of Māori in leadership positions. I think that there is an effort to implement Te Tiriti o Waitangi principles within the organisation but it seems to come off as tokenism. E.g. rather than just putting Te Reo in emails/signage etc (which is great still) maybe educate staff on how to pronounce Māori words and names. I have heard some terrible pronunciation and when corrected often they don't care and continue as they were. This should be discouraged.

My current employer seems to be trying to make an effort, whether or not this is followed through with or is just tokenism is yet to be seen

Māori engagement is perceived as a 'we have to' rather then a 'we want to'. Māori engagement is very poor but they are trying to fix this inequality (hopefully for the right reasons and not a tick the box exercise)

My employer is only just starting to acknowledge and apply the principles of Te Tiriti o Waitangi. It's been over-run with white culture.

They talk about but to 'walk the talk' it takes a long time for any traction. I feel we don't get listen to or we not as important because meetings are cancelled time after time.

I don't think they measure or monitor this stuff but I may be wrong

They're switching their focus more to try and implement the principles of Te Tiriti o Waitangi but still need to work out processes. There is no system in place for monitoring and assessing inequities faced by wāhine Māori employees because I don't think they understand it enough.

There is a lack of Māori leadership in my workplace currently, which points to inadequacies in its implementations of Treaty principles. A review is being conducted which may go some way to addressing that. - I am not aware of what systems my workplace has for monitoring inequities for wāhine Māori.

## Does not happen

tick box

I've been told that my workplace enforces the values of Te Tiriti o Waitangi, and our values represent Māori but none of it happens. Unless you are a manager, in my department, you don't get treated the same. My pay is lower even though my work is high and knowledge has to stretch through every part of the department.

reviewing now - doesn’t listen to kaunihera - plastic tiki

My current organisation do not know Te Tiriti principle exist - nor do they care They 'word' The Treaty - but do not practice it (Tokenism) nor acknowledge it, nor care to take an understanding of it to its true value and essence. They do this with other Māori models: Puao o Te Atatu, Te whare Tapa Wha, etc. There is a sense of bureaucratic systematic unwritten policy to say we WORD this Māori thing...and that is enough and sufficient for the organisation’s outlook of cultural awareness and appropriateness.

I have not seen the treaty of waitangi implemented within this work place.

Zero - unless backstabbing and cruel words.

I honestly don't know, there may be some but I have not heard of any.

The service I work within the wards are named after Māori atua that is the only implementation of Te Tiriti. How this is put into place. It is not acknowledged, we have very few Māori who work within the service. I am the only Māori Kaimanaaki based in a unit I have worked in Forensics and now in Rehab. Attitudes and ignorance is apparent in a dominated white culture within this ward. I hold a position, having created a space and have navigated my way through this.

I do not think Wāhine Māori need clarity on the Treaty of Waitangi principles - moreover it is the classic 'white collar' generations that simply refute and refuse to adhere to these principles. - Oppressors feel the

I have not been an employee here at Lakes DHB for very long, I do feel that there is definitely a strong loss of Māori employees but I don't think this is the employees fault I really think the lack of Māori applicants or availability of FTE'S. We do not have a cultural supervisor Team available ( for our iCAMHS) which has been very noticeable I have seen a great need for our whanau here.

It is all talk and no action. It would be interesting to hear about pay equity.

I think my boss does like wāhine Māori employees he just doesn't know how to stand up or speak out for anyone so you can tell him an issue and it will remain unsolved and swept under the carpet

As far as I am concerned it is non existent. There is a lot of lip service and all their booklets say all the right things, but there is no implementation.

I am currently working for a mainstream service and was asked in my interview how I would cope being Māori and working in a mainstream service.

This is the first I have ever heard of any Employer implementing anything.

We have the most world renowned wāhine Māori & Indigenous academic, who previously held the highest Māori position within the university who was pushed out of her role and replaced with another wāhine Māori , who now has no mana within her role to make decisions and micro-managed by the VC - who just happens to go to all the men in our organisation in which undermines our wāhine. We again, loose another wāhine Māori who pushed for recognition as a 'professorial', only to be rejected and then she's offered a professorial from two other institutions. Again, institutional racism and white-streaming.

There is nothing. I tried to apply for an internal Māori Leadership programme but the Regional Director and Manager Regional Services said they didn’t support my application so I didn’t submit it. After all my knock backs, at the beginning of the year I thought about my dream job within the Ministry which all relates to Mana manaaki, I contacted the managers of those 2 teams at National Office in Wellington, they were both happy for me to come to Wellington to spend some time on their team. I was SO EXCITED and when I talked to my Manager about it she said the Regional Director said no, its not tangible. That was devastating, no support, nothing.

We need to see the ethnic make up of the workplace and our clients as a blot on our record. With very few Māori women (or any Māori people) in senior positions and 70% of children in care being Māori , this alone means there is something very wrong with our practices.

This is only done in very small doses and only when it suits. There is absolutely no cultural competencies in this organization and if there is it is only enough to tick the boxes.

There is no consultation with Wāhine Māori by our employer of our experiences, no evidence of this at our site on the front line of care and Protection social work. No incorporation of Wāhine Māori as a roopu to be consulted, for management to provide evidence of this. No respect, no consultation, no partnership, no new ways of doing things.

If there are systems in place, I'm not aware of them.

Never heard of it before a recent runanga that I attended. We have tangihana leave that is in our CA. But that’s about it. It is also not supported by the current national delegates which is a shame.

My employer does not even have a policy (that I'm aware of) on wāhine Māori employees. I doubt if my employer would even be able to provide you with statistics on how many wāhine Māori they employ. So there is no implementation of Te Tiriti in its relationship with any of its Māori employees, much less its wāhine Māori employees.

Wāhine Māori are not acknowledged as extra or in need of something. No specific group gets any more than another, in saying that we are all probably lacking that support.

We had a few workshops I don't think our SC really understand the principles of TOW

There's no implementation of the principles of Te Tiriti. Many in our team lack a basic understanding of Te Tiriti, the legacy of colonisation and the impact this has had on Māori whanau we work with.

Have worked for over 6 years trying to help employee to come to the party regarding Māori customs etc, Have seen two Māori Kaitiaki roles in this time who have no real support from Management when it comes to tikanga Māori and all that this entails.

There is none. We have formed an advisory group but when we bring up issues they get ignored or put off. We are also not given extra time to be able to regularly arrange the advisory group meetings.

My current line manager and her co senior staff do not follow the protocols amd principles of the DHB. He kauanuanu - Respect, was a very big disappointment as i witnessed and endured bullying, belittling and negative behaviours. Passing comments to each other both direct and indirectly referring to my work performance in front of me was also impacts and evidence that there was no respect both personally and culturally.

Te Tiriti was implemented into Policy & Procedure employment charter. But is physically and mentally used as a manipulative weapon against Māori . To be ashamed, of my culture. I would never ever work in any Mental Health Co, again. I fear it.

I have been in my current employment for 6 years and during this time none of my direct leads have implemented or demonstrated principles of the Treaty in any way shape or form

I am unsure of this at the moment. My employer has instigated a lot of work which I am yet to feel at present.

I feel my employers' overall knowledge of Te Tiriti is poor, therefore is incapable of implementing any relationship values or morals towards wāhine Māori employees.

The strategic framework for our team had no reference at all to the Tiriti o Waitangi, at a meeting I brought it to their (managers) attention when I indicated that we needed to implement Tiriti principles; Protection, Participation,Partnership, Kaitiakitanga and Manaakitanga which were placed in a report dated 2003, none of them were aware yet alone adhering these instructions.

## Wāhine Māori in the workplace

We have had several Mana Wāhine leave recently and the organisation has shown no desire to try and stem that. Replacements are non Māori . Lack of opportunity and feeling understood and heard have been some of the issues.

I don't think it’s actually discussed or looked at, or thought about to be honest. I think the Wāhine Māori support each other well. I support all of our Māori nurses in my workplace. My current managers do strongly support me in my goals to further myself as a practitioner with study and knowledge, but I fight to get them to see how we can do things differently to address equity issues as thinking outside the box while effective to provide services to those that need it most doesn't usually tick funding boxes.

Currently I feel my region is led by strong Māori Wāhine. The principles of Te Tiriti o Waitangi are upheld well here. I do not think there are systems in place to monitor inequities faced by Māori wāhine, however i feel it is not needed.

I feel that it is not a purposeful thought, but rather a person to person thought. The organization as a whole I do not feel acknowledges or honours wāhine Māori respectfully.

There are Māori values that are implemented and talked about which I guess come from the Treaty however I don't see anything specific for me a wāhine Māori.

Lifting the principal's off the page and making it operational is the key. Words dont follow action.. - I help women mostly wāhine Māori while battling my own racism. But I chose to be there because not many wāhine can provide our women with what they need.

Overall i think my current employer is moving towards the implementation of the principles of Te Tiriti in its relationship with - wāhine Māori employees. There are a number of Māori managers, male and female, the most i have ever seen in any workplace I have worked for in my entire working career so, its really quite surprising for sure.

The Treaty in embedded in the legislation we operate under, yet we are constantly having to educate and regulate the actions and behaviours of colleagues.

At my site there are no Māori wāhine in any positions of management. We have very few Māori on site though the majority of our whanau that we work with are Māori. There is an expectation that those of Māori descent are the experts in their culture and knowledge and should be guiding the site in terms of processes and all thing Māori but for me I don't get paid for that and I don’t work in isolation of my Hapu and Iwi ...the site tries to side step the fact that the leaders of our site need to go out and build relationships with Hapu and Iwi....they try to use the staff. -

We have in place 'Wāhine only workshop Training Programmes' to address any matters that may arise in our place of employment. I am an advocate for Te Reo Māori in the workplace, I have been involved in many Te Tiriti O Waitangi Workshops over the years, our practice framework was also developed around bi-cultural principles 'Te Whare Tapa Wha', developed by Mason Durie, in 1982. My experience in 'Policy' issues also acknowledges, reflect, and honours my obligations and commitment to our founding document 'Te Tiriti O Waitangi' helping to implement this in place here at te Ara Poutama Aotearoa (Department of Corrections). Kia Ora!

There is nil support from my employer for Te Tiriti issues. Even though there is a tangihanga clause my contract, I have been refused bereavement leave as it is not fair to other staff who do not attend tangihanga. I have prepared, set up and run and catered powhiri. I later found out the kaikorero received double payment than me, even though he only did a short five min speech then left.

They are very good at box-ticking but the reality for Māori women here is that we are for the most part undervalued, underpaid, unsupported and overlooked. The dial-a-Māori concept is still alive and well despite a handful of people for whom they have created specific policy type roles, mainly Māori men, but for me in a specialist professional Māori role it is a lonely road, devoid of mentors, coaches. I am often asked for my perspective and input as a Māori across the organisation but my contribution is not rewarded or acknowledged in the same way that my non-Māori colleagues get accolades for their contribution to the organisation's Te Aka Tai Whenua policy! When asked about this point, management just defer to the same old excuse 'oh but that is part of your job' - so not as valuable as a non-Māori person's contribution - it is totally biased and yet they don't see it let alone acknowledge or take responsibility for it.

As a kaupapa Māori service provider with a large majority of Wāhine Māori staff this is an ongoing process. Transformation to whanau ora has been especially challenging for some staff understanding what TTOW is truly about.

I don't know how this would be judged. I feel that as a person I have been treated fairly but if you ask me to break myself down based purely on what ethnicities I have and whether or not each one is being treated fairly, we would be here all day. I feel that based on my own morals and expectations there that are few things that I would request would be changed as mentioned above but I don't feel that has anything to do with my race or the Te Tiriti.

I think this organisation is still in its early acceptance of Māori responsiveness and programme development, it has not contemplated Māori Wāhine as leaders yet, and is quite probably treating it in a tokenistic manner.

It is my employer’s endeavour to implement the principles of Te Tiriti o Waitangi. I believe there needs to be more value (by way of remuneration) placed on the role of wāhine Māori in the workplace of my employer for things such as their contribution to kai preparation, karanga, waiata (for powhiri etc), tikanga and matauranga Māori.

I generally do not feel protected from the organisation. i fear that my practice comes under scrutiny due to the recent events in my field and i worry about the effect it has on my decision making as a nurse - that i am forced to think of the organisation before my clients

They withdrew the principals without fair open honest rationale with staff & as a wāhine Māori feeling unsupported & undervalued as tangata whenua Māori wāhine.

I know that my employer is a strong advocate for Māori employees... not sure about any specific advocacy for Wāhine Māori except a wāhine Māori leadership course offered to a small number of wāhine Māori each year.

I am where I am because I am intelligent, capable and willing. I am able to do my role successfully because I have been understood and recognised in the past and now of my skills and abilities. I am approached and encouraged by my seniors to actively participate with Māori networks and find it is my own people specifically wāhine that is our demise. I quit our network because of this issue. The wāhine in this roopu were less encouraging and less supportive of Māori growth than my pakeha seniors. I believe our wāhine became lost within the mana and accolades available to me and as a result our roopu disintegrated. This has been identified by others and being dealt with by other Māori representatives nationwide. This is looking hopeful and encouraging. I thank our organisation for the time made available to start repair, plan and strategize, and committed to allowing us to implement initiatives.

## Kaupapa work not recognised

We are in the process of developing tools. However, there is nothing in place in the remuneration scale that recognises cultural competency and other cultural mahi we do.

My employer has only just started to look at these things but as a tick box to say they are looking at it. We have a group made up of Māori employees who regularly meet and pass information to the leadership team but it goes nowhere from there. We are essentially a dial a powhiri group.

I was applying for Career Advance Salary Progression in a DHB and I wished to start to take Te Reo lessons as one of my goals. My Professional Leader at the time would not accept this as a goal, whereas I had a manager who was happy with it. The professional leader did not like other goals stating they were not meaty enough. I didn't even get to present these goals to the panel to approve working towards them. I gave up and left the DHB.

I have been with the organization for 8 months and was one of the few staff to be part of the whakatau process in the office. Though this is common practice now, but varies across teams dependent on the manager organising the whakatau and their understanding of the process. In terms of my understanding of my relationship with my employer as a Wāhine Māori , I am unsure myself as to what this even means? Though on the surface I imagine my employer, manager, and colleagues, there are implicit and underlying rules/practices that I acknowledge make me feel different in the office, but I am also unsure if this is my own biases or experiences that I have that may affect my own judgement.

Bullies keep their jobs and victims are asked to leave.

It was not asked by the panel at my interview. The panelists were all tauiwi.

## Yes and no re the principles in the workplace

My director is wāhine Māori and is seen an authority on te ao Māori , but I don't believe this is the case and have no way to challenge decisions being made on behalf of Māori . The language of whakawhanangatanga, manaakitanga etc is used extensively, but Māori staff are not actually cared for. There are few or no cultural safety protocols in place. There is no acknowledgement of the extra burden wāhine Māori face, carrying both Pakeha and Māori expectations, or the scepticism we face in customer facing roles from other Māori (as kaupapa).

From my experience, certain managers embrace our culture and others chose not to, and their ignorance is turned around and voiced as forcing our culture on to people, when that is not at all my intention, because if we were to reverse the culture, are Māori then forced to use English? I would not have thought using our reo as only a greeting and farewell in our templates was going to be such a mountain to climb.

Very few wāhine Māori employees here are in Management roles. There are some Directorates where there is real knowledge and understanding and in others it is lip service only.

The university relies on the of Office of Māori Development for cultural advice. Otago is well geared to support and celebrate Māori academic staff achievements while professional staff are left to their own devices.

To the best of my knowledge I do not think there is any discrimination based on race from the employer however I have overheard some comments or unconscious bias from other employees not directed specifically at any one sex, religion or culture, comments that are best kept to oneself.

They are behind the 8 ball. They have only now started doing workshops on how the Tiriti can be implemented and only because diversity and inclusion initiatives were moving along faster and exposing how little the Māori business unit had moved along in the last decade.

The DHB have the principles and practices in place. It is, I believe individuals that do not understand or practice the partnership principles.

We do have protocols in place. We used to have posters around our office with the principles of the treaty on them. When engaging with Iwi our staff would always seek advice from our Pou Taiarangahau to reassure they are using the correct process and keeping to and honouring the section 4 of the Conservation Act. We could however have more things in place to address this.

There is a desire to do this work effectively but all to often the need to meet the needs of government supersedes the need to meet the principles of Ti Tiriti, without the recognition that to achieve the later would more than successfully achieve and meet the priorities of Government.

My immediate employer is great - the department that my immediate employer is a part of is terrible! The department can't deal with Te Tiriti, let alone another layer in, with wāhine Māori. The Māori roles of gender are always an issue, and frequently my mana is trampled through misinformation and posturing of (usually) senior pakeha female leaders. The department’s leaders need decolonisation and Treaty training.

On the face of things, the organisation is very enlightened and encourages te reo and tikanga Māori. However, I have already experienced wāhine Māori talking among themselves and not raising matters formally. There is a perception (from what I have seen it is fair) that the most senior Māori leader lacks the personal and professional skills to deal with these issues for wāhine, and has their own issues with women.

Managers in National Office are fine. It's the regional office management level that's not ok. They are the ones who hire and us kaimahi who work on the front line with public of Aotearoa. And they stop us from getting regional management job in our own iwi. Just not fair or right.

With my employer, there are some managers who are completely on board with Māori initiatives and getting involved as much as they can. On the flip side, we have just as many individuals in management positions where it is blatantly obvious they believe anything relating to Te Ao Māori or focused on Māori people is a waste of time.

I've never been asked the question about my experience as a wāhine Māori employee by my employer. I think my employer does attempt to operate and honour Treaty principles. The recent inception of Strategies and Kaupapa Values has provided the challenge to do more work in this area and ultimately to better care for our service user and their whanau. As wāhine Māori , we are tasked with helping to build cultural capability which can on occasion look and feel tokenistic when the hope is that this stance is a whole organisation response, effort and commitment.

We have written a bicultural commitment so we want to get on board but our managers do not know how to make it a part of everyday practice.

Very tokenistic- everyone thinks they are super woke and that the treaty is important so it actually makes it even harder to discuss issues with them, because it disrupts their self identity of ”really good at treaty work”, “a good ally”, “a bicultural workplace” etc

Our workplace is a plethora of cultures. My culture features a lot in this space. We have introduced, karakia, waiata and whakatau. When asked the question of 'do we have a Māori representative on interview panel’. Reply was 'good question' followed by we don't have any Māori managers or Māori of equivalence.

Nothing explicit is done although we've just had to introduce the diversity and inclusion policy which is broader than being a wāhine Māori employee

As a Māori I am expected to take on cultural responsibilities of the office e,g. leading whakatau process and educating other non Māori staff members of this process without support. Manager gets Māori people to complete the duties to ensure that we are in line with Te Tiriti o Waitangi. There are no clear guidelines or a concentrated effort to support and teach individual social workers what being in line with Te Tiriti means. There are cultural trainings available however with workloads and schedules not everyone gets the opportunity to attend. In addition, a couple of trainings won’t correctly strengthen us to be confident in what is required in relation to Te Tiriti o Waitangi.

I am so sick of our racist public service; I am working for a Māori development agency.

I believe the employer is trying and with the support of some very good Kaumatua and Kuia their attempts are pure. But again they are up against a culture within the organisation that don't really care 'Tokenism'. The organisation values follow the Te Tiriti for people in general. Not specific to wāhine Māori employees.