

Activity 1. *Forbes* article reading

Why Is It That Women Are Seen As Less Competent?

Fighting a battle that women don't even know they're fighting.

In the middle of the meeting on a controversial financial proposal, "Jane" has a flash of insight into a problem. She looks at the men and women around the table as she enthusiastically elaborates on what she believes to be an important point that can bridge the conversation.

After she finishes speaking, she waits to hear responses to her comments. Crickets. No one responds. No one picks up on the idea. It was as if they didn't even hear what she had said.

Jane feels confused and frustrated. She thought she was bringing a lot to the table, but then why wasn't she getting any reinforcement? Maybe her observation wasn't really as worthwhile a contribution as she thought? Maybe she just doesn't have the leadership abilities needed?

Fifteen minutes later a male version of what Jane said, slightly reworded, is heard loud and clear. People think his idea is "brilliant!"

I bring up this vignette at many of my speaking engagements. It always receives many nods from the women in the audience: "Yeah, I've been there." So what is going on?

One way to explain it is "gender schemas."

In her book *Why so Slow? The Advancement of Women*, Virginia Valian, professor of Psychology and Linguistics at Hunter College, New York, explored why women's advancement has crept at such a snail's pace. Along the way she uncovered the world of what she called gender schemas: culturally bound assumptions about men and women that are unconscious.

One assumption is that women are first assumed incompetent until proven otherwise. It's the opposite for men. So right from the start women are not perceived as leaders. If a woman is successful it's because she's a hard worker (recent headline: ["How BofA's Sallie Krawcheck Outworked Her Peers"](#)), or was lucky; if she fails it's because she's incompetent. If a male succeeds, it's because he's competent; if he fails it's because of bad luck or a scandal (HP's Mark Hurd comes to mind).

Consequently, cultural biases consistently *overrate* men and *underrate* women. Self-assessment studies show that men and women do the same to themselves. Women tend to evaluate themselves two points lower than reality, while men will evaluate themselves two points higher.

Assumed incompetence puts women on the defensive and their struggle to prove themselves keeps them on a never-ending treadmill. So if you as a woman have felt held to a higher standard, it's not your imagination, you have been. It's the Fred Astaire/Ginger Rogers syndrome: Ginger has to do everything Fred does, except in high heels and backwards.

It's not just men assuming women are incompetent; women also fall prey to assuming incompetence in women. A woman may feel that she's competent but she won't assume that of other women. In one global experiment called the "Goldberg paradigm," researchers asked men and women in one group to evaluate a particular article or speech supposedly written by a man. Then they asked a similar group to judge the same material, this time supposedly authored by a woman. In countries all over the world, participants rated the very same words higher coming from a man than from a woman.

The fact that women often assume other women are incompetent may, in part, explain why women traditionally haven't been so great at helping each other up the ladder. That's changing however, with the plethora of organizations and initiatives dedicated to women supporting women. A revolution is underway; a level of collaboration among women as we have never seen before.

When I talk with younger women, some say they don't experience this assumption. And may they never! It's a pretty level playing field when entering the work force. After all, 46% of employees in Fortune 500 are women.

But the higher you climb, the wider the gap. Women make up only 15% of board seats, 14% of executive officers and a paltry 2% of CEOs. Another way of saying it: men hold 98% of Fortune 500 CEO positions. I don't think we can say assumed incompetence is no longer a battle ground for women.

Irven DeVore, a former professor of anthropology at Harvard University, once said to me: "We will have gender equality when half of Fortune 500 CEOs are mediocre women leaders." I guess we have a long way to go, Irv!

Some women use the negative gender schemas against them to their advantage. These women play along as if they don't know what's going on, when in reality they are five steps ahead of the guys. As Mae West put it, "Brains are an asset, if you hide them."

Being under-estimated can work to women's advantage when she is covertly outsmarting him, but that's a short-term benefit. In the end, feigning ignorance only helps perpetuate a misperception. As one of my favorite leaders, Linda Rusch, former VP of nursing in Hurderton Medical, told me, "What you permit, you promote."

So let's be conscious of this unconscious assumption. If your comments are overlooked, don't assume you have nothing to contribute or are not a leader. Rather assume an unconscious assumption has kicked in. If you agree with what a woman might be offering to the discussion, don't tell her at the water cooler. Speak up and stand beside her and giving her credit. If someone takes your idea and claims it as their own, do as one woman scientist who did research on cancer told me. Tell that person, "Thanks, I'm so glad you love my idea!"

Being conscious of gender schemas can give woman an advantage: heightened awareness can pull us out of the mire.

Source: <https://www.forbes.com/sites/85broads/2011/04/14/why-is-it-that-women-are-seen-as-less-competent/?sh=7afc2ac9394d>

Discuss in your group:

1. What happened to Jane in this meeting?
2. What does the author say about why this is?
3. What is a 'gender schema'?
4. How, by this way of thinking, is it thought that women succeed?
5. How, by this way of thinking, is it thought that men succeed?
6. What might be two things that could happen to a woman on her first day of work, if she was experiencing this type of bias?
7. What might a man experience under the same circumstances?

Activity 2. Drama – Equal reward for equal work?

We are going to create two scenes. In each, a worker will be completing a short task – wrapping an (invisible!) present. In one scene, the worker will be a ‘female’, in the other a ‘male’. Everyone else will be the ‘society’ around them, sharing the kinds of things they might hear, or people might think, when observing them working. These things should make sense with what you have read in the article before.

Brainstorm things the woman might hear or might be said and thought about her and her work. Write your ideas as sentences that could be said out loud.

Think about:

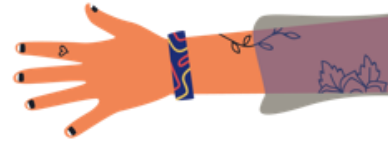
- *How is ‘she’ doing the task – e.g. fast, slow, accurately, inaccurately?*
- *Is ‘she’ being creative in how ‘she’ is problem solving?*
- *Does ‘she’ seem confident or not? Are there parts of her body language you might comment on?*
- *Any other ideas you have!*

Brainstorm things the man might hear, or might be said and thought about him and his work. Write your ideas as sentences that could be said out loud.

Think about:

- *How is ‘he’ doing the task – e.g. fast, slow, accurately, inaccurately?*
- *Is ‘he’ being creative in how ‘he’ is problem solving?*
- *Does ‘he’ seem confident or not? Are there parts of his body language you might comment on?*
- *Any other ideas you have!*

Look at the ideas you have brainstormed above. Select one sentence for each student to share in the relevant scene.



Group member's names:

Individually, read the following article:

Time Use

Women continue to spend a greater proportion of their time on unpaid work than men.

The [Time Use Survey 2009/10](#) showed that men and women spent similar amounts of time on productive activities (about 6.75 hours a day). However, men were paid for most of their time (63 percent) while women were unpaid for most of their time (65 percent). This split has changed very little since 1998/99. Productive activities include labour force activities, household work, child and family care, purchasing goods and services, and community services.

Women's greater responsibility for unpaid work is reflected in [fragmented employment patterns](#), including a high rate of part-time work. This can have implications for their lifetime income and economic independence.

Key findings of the Time Use Survey 2009/10

- There were significant differences in the kinds of work men and women did, with women spending significantly more time than men on unpaid work.
- On average women spent 4.3 hours per day on unpaid work and 2.9 hours on paid work (compared with 4.8 hours and 2.2 hours, respectively, in 1998/99).
- Men spent 2.5 hours on unpaid work and 4.7 hours on paid work (compared with 2.8 hours and 4.2 hours respectively in 1998/99).
- Women who were employed part-time, were unemployed, or not in the labour force, spent more time working than men in these groups.
- Men spent considerably less time than women on unpaid work if they were employed either full-time or part-time. Women who were employed full-time spent on average one hour more on unpaid work than men each day.
- Women employed part-time spent almost the same amount of time on unpaid work as women who were not in the labour force at just over 5 hours per day. The amount of time women spent on unpaid work reduced only when women were employed full-time.

Source: Mānatu Wāhine/Ministry for Women. (2012) *Time Use*.

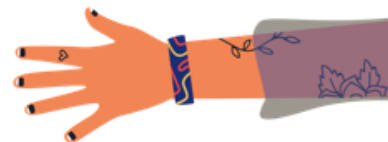
<https://women.govt.nz/work-skills/paid-and-unpaid-work/time-use>

After the reading, work together to discuss and write answers to the following questions:

1. What is considered in this report as examples of unpaid work?
2. Have you ever thought about these chores as work?
3. What differences do you notice between the types of work and the hours of work traditionally done by men and women?
4. How do the findings of the Time Use Survey relate to what we have seen in this unit so far?
5. Are you aware of others, beyond women, who might be affected by this uneven workload of unpaid work?

Participate in the whole class discussion about these and other related questions.

A poem for our women



Cinquain poem: A poem for our women

1. Think of a woman in your life who does some unpaid work that matters to you.

Write her name here:

2. Imagine that person in the act of doing that work and write a few sentences that describe that scene. *To help, imagine you are describing what you are seeing to someone on the phone who can't see the scene. They need to be able to imagine exactly what you are viewing.*
3. Use what you have written as the starting point to write a Cinquain poem. (See the following page for directions.)

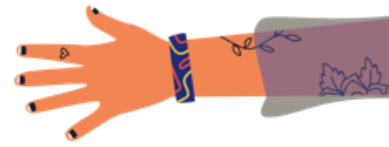
A Cinquain poem uses the following structure:

- The first line is one word, which is the title of the poem.
- The second line contains two words, which are adjectives that describe the title.
- The third line has three words that tell the reader more about the subject of the poem or show action. Many times these words end in -ing.
- The fourth line has four or more words that show emotions about the subject of the poem and make a complete sentence.
- The fifth line is one word that is a synonym of the title or is very similar to it.

E.g.:

Star
Hot, radiant
Shining, burning, exploding
It gives life to everything
Sun

Visual analysis framework



Name:

1. What can you see?

<i>Subject matter</i>	<i>Colour</i>
<i>Gesture</i>	<i>Symbol</i>
<i>Gaze</i>	<i>Space</i>
<i>Angles</i>	<i>Size</i>
<i>Lighting</i>	<i>Other impressions</i>

2. How does it make you feel? *Make sure to reference the visual language features in your answer.*

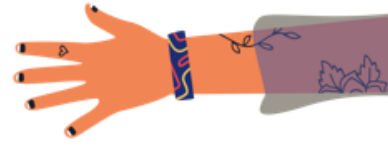
3. What is the image trying to tell us?

4. Who is the intended audience for this image? What makes you think that?

5. Is this visual language meant to represent reality? What influences your answer?

6. How might the knowledge and understanding reflected in your answers to these questions be useful when you create my own visual text?

Tāne Māori stereotyping



Analysing the videos about Tāne Māori stereotyping

- Video: *New Research shows Māori Masculinity Stereotyping* by Clarke-Mamanu (2016). <https://www.teaomaori.news/new-research-shows-maori-masculinity-stereotyping>
- Video: *Once were gardeners - Moana Jackson on the scientific method and the 'warrior gene'* by Jackson (2009). <https://www.youtube.com/watch?v=HfAe3Zvgui4> (selection of minutes: 4:00 – 8:21)

Questions for the video 'New Research Shows Māori Masculinity Stereotyping':

1. Look at the clips of tāne shown in the video that show stereotypes. Write down some words that describe the tāne you see there – e.g., fast, angry, etc.

2. How do these descriptions compare to the images you looked at before watching the videos?

3. Looking at the describing words you wrote – if you spoke to these people, what kinds of things might they talk about? How might they speak? What might their body language be like towards you when you spoke together?

4. According to the video, these stereotypes come from the way Pākehā people, when they first arrived in Aotearoa New Zealand, perceived tāne Māori. What words were used to describe these perceptions?
5. One of the tāne Māori described in the clip is referred to as “an alcoholic” and “a man of domestic violence”. Why might tāne who behave in the stereotypical ways shown in the video end up becoming alcoholics or abusers of their partners?

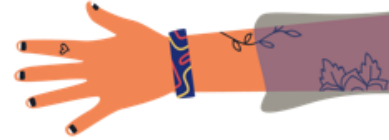
Questions for the video *'Once were Gardeners'*:

1. Based on what was discussed, if a group of people are described as a 'warrior race', what does that suggest they are like?
2. Why was the idea of the 'warrior race' invented by European adventurers?

3. When he says that Alan Duff's idea behind the title 'once were warriors' was incorrect, what sorts of skills does Moana Jackson suggest, were, in fact, traditionally valued by tāne Māori?

4. For tāne Māori, what negative impacts could have resulted from being stereotyped as a 'warrior race'? Could there have been any benefits? If so, what?

Wāhine Māori and mana wāhine



Wāhine Māori and mana wāhine: A close look at specific wāhine Māori

In pairs, select one of the wāhine suggested in the table below to investigate more closely. Watch and read the linked resources of the wāhine you selected and answer the questions below. You can also select a mana wāhine from your rohe (area) and search for resources about her, either in te reo or in English.

Emily Karaka (1952 – present. Visual artist – political work. Land rights, ToW.)

Watch:

<https://www.aucklandartgallery.com/page/five-maori-painters-emily-karaka?q=%2Fpage%2Ffive-maori-painters-emily-karaka>

Read:

<https://artsandculture.google.com/story/emily-karaka-biennale-of-sydney/FAURqZiSk2T4Cg?hl=en>

<https://index-magazine.com/in-conversation-with-emily-karaka/>

Mereta Mita (1942 – 2010. Film maker – documentary and fiction. Decolonising the screen. 'Grandmother' of indigenous filmmaking internationally.)

Watch:

<https://www.nzonscreen.com/title/merata-how-mum-decolonised-the-screen-2018/overview>

Watch and read:

<https://thespinoff.co.nz/atea/02-05-2019/merata-mita-the-godmother-of-indigenous-film/>

<https://www.ourwahine.nz/#/merata-mita/>

Meri Te Tai Mangakāhia (1868 – 1920. Suffragette, Māori women's rights activist.)

Watch:

<https://www.youtube.com/watch?v=8ywLKcF5E8E>

Read:

<https://digitalnz.org/stories/5b270c3d1257570d622de092>

<https://www.ourwahine.nz/#/meri-te-tai-mangakahia/>

Pania Newton (1991 – present. Activist – land rights.)

Watch:

<https://www.youtube.com/watch?v=Wm5jlBONWYY&t=3s>

Read:

<https://www.stuff.co.nz/auckland/local-news/manukau-courier/107862766/south-auckland-land-protester-pania-newton-in-the-fight-of-her-life>

Taini Morrison (1958 – 2009. Kapa haka leader, cultural activist.)

Watch:

<https://www.youtube.com/watch?v=qjOLlCvpcvA>

<https://www.nzonscreen.com/title/mana-wahine-2006?collection=pioneering-women> (Excerpt 1: 1.45 - 2.40 min; Excerpt 2: 00.00 - 1.35 min)

Read:

<https://prabook.com/web/taini.morrison/1838081>

Whina Cooper (1895 – 1994. Activist – land rights, women’s rights.)

Watch:

<https://www.youtube.com/watch?v=1jmbM5krlMg>

Read:

<https://www.ourwahine.nz/#/dame-whina-cooper/>

Elizabeth Kerekare (1966 – present. Takatāpui activist – she/her, politician.)

Watch:

<https://www.nzherald.co.nz/kahu/local-focus-who-is-elizabeth-kerekere-green-candidate-for-ikaroa-rawhiti/WQSIG6II65DQKJZYHA5CSZO5E4/>

<https://www.facebook.com/nzgreenparty/videos/dr-elizabeth-kerekere-giving-her-maiden-speech/253778359717136/>

Read:

https://www.greens.org.nz/elizabeth_kerekere

Taupuruariki 'Ariki' Brightwell (Takatāpui activist – she/her, trans.)

Watch:

<https://www.youtube.com/watch?v=Wl5M7U5PSxk> (Excerpt: 2.08 - 6.50 min)

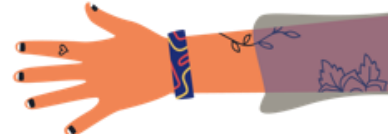
Read and watch:

<https://www.teaomaori.news/taupuruariki-brightwell-talks-gender-identity>

1. Name of wāhine selected:
2. Write down 3 words that describe the kind of person your focus tangata is/was.
3. What did you observe about them that made you pick these words?
4. What are the key things they are/were known for?
5. What actions do/did they take and what qualities do/did they display that suggest they are a leader?

6. In what way(s) is this wāhine living/did this wāhine live the values of mana wāhine?

Tāne Māori leaders breaking the stereotype



Tāne Māori breaking the stereotype: A close look at specific tāne Māori

As a group, select one of the tāne or the pair of tāne suggested in the table below to investigate more closely. You can also select a tāne from your rohe (area) and search for resources about him, either in te reo or in English.

Rua Kenana (1869 – 1937. Māori prophet.)

Watch:

<https://www.teaomaori.news/prophet-rua-kenana-lives-on>

Read:

<https://collections.tepapa.govt.nz/topic/1083>

Ranginui Walker (1932 – 2016. Academic, activist for Māori rights.)

Watch:

<https://www.teaomaori.news/dr-ranginui-walker-leaves-legacy-activism-and-academic-achievement>

Read and watch:

<https://www.stuff.co.nz/national/77368935/academic-and-commentator-ranginui-walker-dies-aged-83>

Timoti Karehu (1937 – present. Māori language advocate.)

Watch:

<https://www.1news.co.nz/2019/01/22/sir-timoti-karetu-one-of-maoridoms-most-respected-linguists-takes-step-out-of-limelight/>

Read:

<https://www.thebigidea.nz/stories/the-bilingual-brilliance-of-sir-timoti-karetu>

Moss Patterson (Atamera Dance Company Artistic Director and choreographer. Explores and supports others to explore being Māori today through dance, with reference to mātauranga Māori.)

Watch:

<https://vimeo.com/461336054>

<https://www.youtube.com/watch?v=X1RChRzhA0M>

<https://www.facebook.com/tourmakersnz/videos/moss-patterson-talks-to-jessie-mulligan-in-radio-nz-interview/290723388198915/>

<https://www.teaomaori.news/supporting-youth-through-contemporary-dance>

Te Whiti-o-Rongomai AND **Tohu Kākahi** (1830 – 1907; 1828 – 1907. Spiritual leaders (Parihaka), land rights activists. sed peaceful resistance.)

Watch:

<https://www.youtube.com/watch?v=u-FsfNCaNYM>

<https://museumofsouthtaranaki.wordpress.com/2017/09/16/identity-profile-te-whiti-o-rongomai-iii/> (watch first 10 mins, read)

Read:

<https://my.christchurchcitylibraries.com/blogs/post/parihaka-2015/>

Kevin Haunui (takatāpui activist – he/him, academic.)

Watch:

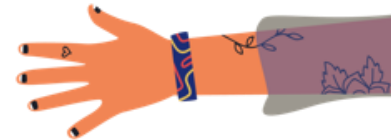
<https://www.youtube.com/watch?v=Wl5M7U5PSxk> (Excerpt: 9.51 - 11.30 min)

Read:

<https://nzhistory.govt.nz/women-together/tiwhanawhana-trust>

1. Name of tāne selected:
2. Write down 3 words that describe the kind of person your focus tangata/tāngata is/are or was/were.
3. What did you observe about them that made you pick these words?

4. What are the key things they are/were known for?
5. What actions do/did they take and what qualities do/did they display that suggest they are/were a leader/leaders?
6. In what ways do their characteristics break with the tāne Māori stereotype you explored earlier?



Takatāpu Māori reconnecting with themselves and community

As a group, select one of the people suggested in the table below to investigate more closely. You can also select a takatāpu from your rohe (area) and search for resources about them, either in te reo or in English.

Alesha Ahdar (creative, takatāpui - they/them.)

Watch:

<https://www.youtube.com/watch?v=GhI3lg8GBmM>

<https://www.teaomaori.news/first-kind-film-opens-conversation-about-gender-diversity-on-marae>

Elizabeth Karekare (takatāpui activist - she/her, politician.)

Watch:

<https://www.nzherald.co.nz/kahu/local-focus-who-is-elizabeth-kerekere-green-candidate-for-ikaroa-rawhiti/WQSIG6II65DQKJZYHA5CSZO5E4/>

<https://www.facebook.com/nzgreenparty/videos/dr-elizabeth-kerekere-giving-her-maiden-speech/253778359717136/>

Read:

https://www.greens.org.nz/elizabeth_kerekere

Taupuruariki 'Ariki' Brightwell (takatāpui activist – she/her, trans.)

Watch:

<https://www.youtube.com/watch?v=Wl5M7U5PSxk> (Excerpt: 2.08 - 6.50 min)

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Kevin Haunui (takatāpui activist – he/him, academic.)

Watch:

<https://www.youtube.com/watch?v=Wl5M7U5PSxk> (Excerpt: 9.51 - 11.30 min)

Read:

<https://nzhistory.govt.nz/women-together/tiwhanawhana-trust>

1. Name of tangata selected:
2. Write down 3 words that describe the kind of person your focus tangata is/was.
3. What did you observe about them that made you pick these words?
4. What are the key things they are/were known for?
5. What actions do/did they take and what qualities do/did they display that suggest they are a leader?

6. In what way(s) is this tangata leading in the takatāpui community?