

Te Maru o Hine:

A Kaupapa Māori Theory of Change
for Addressing Sexual Harassment
against Wāhine through Tāne
Allyship in the Construction and
Infrastructure Industries

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Te Wānanga
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Te Wānanga
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TABLE OF CONTENTS

03	Contents
04	Executive Summary
06	Purpose and Scope
06	<i>Who will benefit from this Theory of Change</i>
07	<i>Indicators of Success</i>
07	<i>Conventions Applied in this Report</i>
08	Literature Review
08	<i>Pūrākau Māori (Māori Narratives)</i>
09	<i>Kaupapa Māori</i>
09	<i>Mana Wāhine</i>
09	<i>Māori Concepts of Gender and the Value of Wāhine</i>
10	Research Design
10	<i>Kaupapa Māori Research Approach</i>
10	<i>Semi-Structured Interviews</i>
11	<i>Questionnaires</i>
11	<i>Data Analysis</i>
12	Summary of Findings
12	<i>Barriers to Speaking Up Against Sexual Harassment</i>
12	<i>Empowerment Through Cultural Competence and Support Structures</i>
12	<i>Need for Structural and Systemic Change</i>
12	<i>Importance of Practical Interventions and Training</i>
13	<i>Influence of Workplace Culture on Harassment</i>
13	<i>Challenges Faced by Women in Male-Dominated Industries</i>
13	<i>Anonymity and Safety in Reporting</i>
13	<i>Tāne Allyship</i>
14	<i>Conclusion</i>
16	Te Maru o Hine Theory of Change
25	Glossary
26	References

EXECUTIVE SUMMARY

The report, funded by ConCOVE, presents a **Kaupapa Māori Theory of Change** aimed at empowering bystanders to intervene against sexual harassment in the construction and infrastructure sectors. These sectors, known for its male-dominated and culturally diverse workforce, face significant challenges in addressing sexual harassment and racism, which are often rendered invisible by pervasive cultural norms. The report recognises the sacredness of wāhine (women) as descendants of the goddess Hinetitama, emphasising the need to honour their mana (authority) and tapu (sacredness) through culturally affirming actions.

The **Theory of Change** leverages a Māori worldview to challenge existing norms and promote a culture of accountability, respect, and safety. It aims to transform hostile working environments by shifting bystander behaviours and fostering a supportive workplace culture. The theory of change addresses key gaps in existing research and practice, particularly the lack of evidence on effective prevention strategies and bystander interventions from a te ao Māori perspective.

The report outlines several key strategies for implementing this Theory of change:

- **Promoting Tāne Allyship:** Educating men on recognising and intervening against harassment, and encouraging their active participation in creating a safe work environment.
- **Visible Role Models:** Identifying and supporting male champions in the workplace who can model respectful behaviour and champion supporting wāhine.
- **Encouraging Open Conversations:** Facilitating open dialogue about gender dynamics and the role of men as allies in preventing harassment.
- **Clear Guidelines and Policies:** Developing and disseminating comprehensive policies on sexual harassment, supported by training and clear communication like calling out inappropriate behaviour.

- **Ongoing Awareness and Education:**

Implementing awareness campaigns, training modules, and discussions that increase understanding of harassment and racism.

- **Supporting Healing and Wellbeing:** Providing resources and support systems to assist those who have experienced harassment, ensuring a holistic approach to recovery.

By incorporating these strategies into all stages of an employee's career—from training to leadership—the report provides a comprehensive roadmap for creating a safer and more inclusive workplace. It emphasises the importance of addressing systemic issues that make harassment and racism invisible and promotes a proactive, culturally informed approach to change.

The **Te Maru o Hine Theory of Change** is designed to empower bystanders in the construction and infrastructure industry to actively challenge sexual harassment and racism, fostering a culture of safety, respect, and inclusivity. Grounded in mātauranga Māori (Māori knowledge) and guided by the principles of Kaupapa Māori, the theory of change leverages the symbolic strength of Māori goddesses to create a supportive network that honours the mana and tapu of wāhine Māori and all wāhine.

The theory of change is structured around six key pillars:

1. Pīwaiwakawaka – Supportive Allyship:

- Promotes the role of tāne (men) as allies, providing training and resources to empower them to speak up against harassment.
- Encourages the establishment of visible role models across career stages and the fostering of open conversations to normalise allyship.

2. Hineteiwaiwa – Whakawhanaungatanga

- Relationship Building:

- Focuses on building strong, supportive relationships and integrating cultural affirming practice across all levels of employment.
- Utilises team-building events, mentorship programmes, and storytelling to challenge normalised behaviours and foster an inclusive environment.

3. Papatūānuku – Clear Guidelines:

- Emphasises the importance of clear policies and training on harassment and racism, ensuring all employees understand their rights and responsibilities.
- Provides accessible resources and communication strategies to reinforce these guidelines.

4. Hineraumati – Increased Awareness:

- Implements awareness campaigns and interactive training modules to increase understanding of harassment and racism.
- Uses a range of techniques including guest speakers and educational videos to engage employees at all career stages and encourage proactive intervention.

5. Hinepūtehue – Regular Discussions:

- Encourages regular debriefing sessions, anonymous feedback channels, and continuous learning opportunities to maintain ongoing dialogue and responsiveness.
- Promotes a culture of transparency and open communication, adapting to emerging challenges.

6. Hineraukatauri – Supporting Healing and Wellbeing:

- Provides simple, accessible support resources, wellbeing check-ins, peer support groups, and mindfulness practices to support those affected by harassment.
- Fosters a compassionate and inclusive workplace environment that supports healing and recovery.

Te Maru o Hine is designed to be implemented across all stages of an employee's career, ensuring that strategies for challenging harassment and racism are ingrained from training through to leadership. By fostering allyship, enhancing awareness, and providing clear guidelines and support, the theory of change aims to create a workplace culture that actively opposes harassment and racism, supporting all employees, especially wāhine Māori, to thrive.

PURPOSE AND SCOPE



Kōtiro, he mokopuna koe nā Hinetitama Waiwai ana
ngā karu te tirohanga atu
You are the descendant of the goddess of dawn.
And it brings tears to my eyes



The whakataukī above speaks to the sacredness of wāhine, reminding us that they carry the seeds of goddesses within them. In this context, our project aims to empower bystanders to speak up against workplace sexual harassment. While wāhine Māori are a key focus of this theory of change, its benefits resonate with every woman.

This report, funded by ConCOVE, presents Te Maru o Hine, a Kaupapa Māori theory of change informed by mātauranga Māori. This theory of change aims to empower bystanders in the construction and infrastructure industry to stand against sexual harassment. By applying a Māori lens, this theory of change seeks to transform hostile working environments for wāhine by shifting bystander behaviours.

Te Maru o Hine is crafted to assist the construction and infrastructure sectors in reviewing, revising, and designing policies, procedures and interventions to cultivate work environments that are free from sexual harassment against wāhine.

Who will benefit from this Theory of Change

Wāhine Who Endure Sexual Harassment:

These individuals experience the negative effects of sexual harassment in the workplace. This theory of change offers hope and empowerment, equipping bystanders with the skills and confidence to intervene. The goal is to create a safer, more supportive environment where wāhine feel empowered to assert their rights and dignity. By promoting workplaces that do not tolerate sexual harassment, wāhine can expect to be respected and valued.

People of All Genders Who Witness Sexual Harassment But Feel Disempowered or Not Inclined to Intervene:

This group consists of bystanders who may witness sexual harassment but feel uncertain, powerless, or hesitant to intervene. The theory of change offers support and guidance to empower these bystanders to overcome barriers and take action. Through culturally affirming training and awareness initiatives, bystanders can learn effective intervention strategies while addressing any cultural or systemic obstacles inhibiting their willingness to intervene. By fostering a community of active bystanders, both wāhine and men can contribute to a culture of accountability and support within the workplace.

The Construction and Infrastructure Industry:

This sector could benefit significantly from the implementation of the theory of change proposed by this project. By addressing sexual harassment through a multi-faceted approach that incorporates indigenous perspectives and values, the industry can undergo a transformative shift towards safer and more inclusive workplaces. The theory of change's emphasis on policy development, informed by Māori principles and perspectives, provides a unique opportunity for the industry to re-evaluate existing frameworks and implement effective measures to prevent and address sexual harassment at all levels. Ultimately, by embracing this approach, the construction and infrastructure industry can cultivate a culture of respect, equality, and accountability, leading to improved morale, productivity, and reputation.



Indicators of Success

- Pīwaiwakawaka - Supportive Allyship
- Hineteiwaiwa - Whakawhanaungatanga – Relationship Building
- Papatūānuku - Clear Guidelines
- Hinerāumati - Increased Awareness
- Hinepūtehue - Regular Discussions

Conventions Applied in This Report

Te reo Māori is prominently featured throughout the report. The widely accepted convention of italicising languages that are not English in English-language reports and articles is not adhered to in this work. Firstly, italicisation can serve to marginalise te reo Māori, and secondly, te reo Māori is an official language, thus it is seamlessly integrated into the text.

In this project, ‘wāhine’ or women is defined as individuals who identify as such, encompassing cisgender and transgender women. It is acknowledged that sexual harassment is not solely directed towards wāhine, and further efforts are warranted to address sexual harassment against men and those of other genders; however, this sits outside the scope of this report.

LITERATURE REVIEW

It was a lovely sea-breezed walk, but I call it a literature review because where the cliffs tumble down to the foreshore (remember the foreshore?), there are actually stories in the land. Stories are knowledge, and knowledge is literature. (Jackson, 2011, p. 71).

‘Literature’ from a mātauranga Māori perspective encompasses not only written but also oral literatures. Literature for Māori is carried intergenerationally through song, artwork, collective memory, and innumerable other pathways. As expressed articulately above by the late Dr Moana Jackson, Māori ‘literature’ is embedded in the land and the sea. Although this literature review draws on written literature, there is a cognisance of the knowledge collectively held in cultural archives beyond the page which we see in the pūrākau presented.

This project fills a gap in the literature around influencing bystander behaviours to sexual harassment towards wāhine in the infrastructure and construction industry through a mātauranga Māori lens. Beyond the context of Aotearoa, there is a gap in the literature around indigenous models for shifting bystander behaviours to sexual harassment. Beginning with mātauranga, this literature review will identify examples of the roles and importance of wāhine in the Māori worldview. Following this, the literature surrounding Mana Wāhine as a developing body of work that challenges colonial notions of gender that have interrupted the traditional Māori view of the intrinsic value of wāhine will be explored.

Pūrākau Māori (Māori Narratives)

Pūrākau, or traditional Māori narratives, offer rich insights into cultural values, social norms, and interpersonal relationships. While specific pūrākau directly addressing sexual harassment may not exist, there are narratives that provide broader lessons and principles applicable to addressing such behaviours.

Hinetitama and the Transgressions by Her Father:

The pūrākau of Hinetitama provides context for this project. Hinetitama is the daughter of Hineahuone, who was formed from the earth, and Tāne. Hinetitama ultimately became Hine-nui-te-pō, the goddess of the dead, when she fled to the underworld after discovering that her husband Tāne was also her father.

Pūrākau of Tāwhaki and the Pursuit of Justice:

The story of Tāwhaki, a heroic figure in Māori mythology, often involves themes of seeking justice and confronting wrongdoing. This narrative can inspire bystanders to take action against sexual harassment and uphold principles of fairness and integrity.

Pūrākau of Hinemoa and Tūtānekai:

The tale of Hinemoa and Tūtānekai illustrates themes of love, consent, and mutual respect. By emphasising the importance of communication and mutual agreement in relationships, this narrative can inform bystander intervention strategies aimed at preventing sexual harassment and promoting healthy interactions.

Pūrākau of Māui and the Goddesses:

Māui, a prominent figure in Māori mythology, often interacts with powerful female deities. These narratives highlight the importance of respecting the tapu (sacredness) and mana (inherent value) of wāhine, reinforcing the need for bystanders to intervene when such boundaries are violated through sexual harassment.

Pūrākau offer valuable cultural perspectives and ethical principles that can inform efforts to address and prevent such behaviours within the Māori community.

Kaupapa Māori

Kaupapa Māori forms the foundation of this theory of change, but its scope extends far beyond research. The seeds of Kaupapa Māori were planted during the Te Ao Māori renaissance of the 1970s and 1980s. This period saw significant milestones, including the establishment of the Waitangi Tribunal to address Treaty of Waitangi breaches, the recognition of te reo Māori as an official language, and the emergence of Māori-medium education (Angeli-Gordon, 2023; Education, 2008; Hohepa & Smith, 1992; Kapea, 2018; Royal Tangaere, 1997; Tocker, 2002, 2014, 2015). Since then, Kaupapa Māori approaches have been embraced by health services, community organisations, and other sectors (Durie, 1999, 2011).

Kaupapa Māori is rooted in challenging systems that marginalise Māori, instead placing value on and uplifting Māori ways of knowing and being. This makes it a powerful theory of change for addressing sexual harassment in the Construction and Infrastructure sectors by empowering allies who support these values. By applying a Kaupapa Māori approach, we prioritise solutions that are created by Māori and for Māori. However, the principles and practices of this approach offer benefits that extend beyond Māori communities and have the potential to create positive change for everyone.

Mana Wāhine

Mana Wāhine scholarship continues to grow, as seen in the works of Pihama (Johnson & Pihama, 1995; Pihama, 2001a, 2001b, 2020) and Simmonds (2009, 2011, 2014). This body of literature critiques early European ethnographers' perceptions of wāhine (Māori women), which were often shaped by Western biases. These critiques are essential for the reclamation of wāhine Māori and te ao Māori (the Māori world), as highlighted by scholars like Best (Best, 1901, 1924, 1929, 1954, 1959, 1995, 2005) and Grey (1928).

A powerful example of this reclamation is the work of Dr Ngāhuia Murphy, who decolonised perspectives on menstruation, challenging the associated shame and drawing on traditional Māori pūrākau (narratives) to enrich contemporary understanding (Mikaere, 2019; Murphy, 2011, 2013). In this project, reaffirming the tapu (sacredness) and mana (inherent value) of wāhine is crucial to empowering bystanders to stand up and speak out against sexual harassment.

Māori Concepts of Gender and the Value of Wāhine

Traditionally, gender roles in te ao Māori were complementary and grounded in equality. Both men and wāhine took on leadership roles and shared responsibility for parenting and the development of whānau, hapū, and iwi (Higgins & Meredith, 2024; Jenkins & Mountain Harte, 2011; Pihama, 2020; Simmonds, 2009, 2011).

The value of wāhine in Māori society is deeply rooted in pūrākau, which depict wāhine as central figures with significant mana (authority) and tapu (sacredness). These narratives emphasise the complementary relationship between men and wāhine, underscoring mutual respect, cooperation, and equality.

In the context of this project, pūrākau and the Māori goddesses offer a lens through which to reflect on how wāhine are treated within the construction and infrastructure sectors. Viewing wāhine through a mana-affirming lens, inspired by these stories, can empower bystanders of sexual harassment to actively support and advocate for wāhine's rights. This fosters a culture of respect, dignity, and equity within the industry.

RESEARCH DESIGN

The development of Te Maru o Hine was deeply informed by engaging with stakeholders across the construction and infrastructure industries. To capture the insights and experiences of those within these sectors, the research was designed with Kaupapa Māori values at its core and utilised qualitative methods, specifically semi-structured interviews and questionnaires. These methods provided a comprehensive understanding of the challenges and opportunities in empowering bystanders to intervene in cases of sexual harassment.

The project received ethics approval from the Te Wānanga o Aotearoa Ethics Committee in May 2024.

Kaupapa Māori Research Approach

Māori research validates Māori worldviews by acknowledging the significance of indigenous leadership, tikanga, the principles of Te Tiriti o Waitangi, and te reo Māori (Rautaki Ltd, 2022; G. H. Smith, 1997, 2003; L. T. Smith, 2021). A Kaupapa Māori approach integrates perspectives on mana wāhine, wāhine tapu (the sacredness of women), and te ao Māori concepts of gender. It embraces intersectionality to recognise the complexities of identity and discrimination. By centring Māori voices and values, this approach aims to enhance Māori participation in the research process, providing a platform for diverse perspectives to be acknowledged and respected. The Kaupapa Māori research paradigm is well-suited to developing an effective Kaupapa Māori Sexual Harassment Bystander Theory of change.

Ethical Research Protocols Adapted for This Project:

Linda Tuhiwai Smith's (1999) ethical research protocols informed our approach, ensuring respect, caution, and humility throughout the research process. Our adapted protocols included:

1. **Kia whakaute, kia whakamānawa i te tangata** – Respect and gratitude towards people.
2. **Kanohi ki te kanohi** – Prioritising face-to-face engagement and contributing to the community.
3. **He taonga te whakarongo** – Utilising all senses in our work.
4. **Manaaki Tangata** – Embodying hospitality.
5. **Tukuna te reo Māori kia rere** – Using te reo Māori whenever possible.
6. **Kia mataara, kia tūpato** – Being prepared and practising caution.
7. **Kia ngākau mahaki** – Making research a practice of humility.
8. **Maimoatia te mana o te tangata** – Protecting and celebrating the mana of each person, including recognising privileges and disadvantages.

The development of **Te Maru o Hine** was informed by comprehensive engagement with stakeholders across the construction and infrastructure industries. The research was designed with Kaupapa Māori values at its core, utilising qualitative methods, specifically semi-structured interviews and questionnaires. These methods were chosen to provide participants with a safe and respectful way to share their experiences and insights, given the sensitive nature of the topic.

Semi-Structured Interviews

Semi-structured interviews were a key method used to gather in-depth insights from participants. There were four participants for this project who engaged in a semi-structured interview. All of the participants were Māori women, two from construction and two from infrastructure. This approach combines prepared questions with the flexibility to explore new topics as they arise, allowing for a rich, qualitative understanding of the issues at hand. This method was particularly suited to this project as it enabled participants to discuss their experiences and perspectives on:

- The barriers preventing bystanders from intervening when witnessing sexual harassment against women.
- Potential solutions to empower bystanders to act in cases of sexual harassment.
- Elements of te ao Māori that could be integrated into a theory of change to empower bystanders to act against sexual harassment.

By using semi-structured interviews, the research was able to capture nuanced perspectives, allowing participants to articulate their thoughts in their own words, which provided depth and context to the findings.

Questionnaires

A **questionnaire** was also distributed to capture a broader range of responses. This tool was designed to gather quantitative data on participants' opinions, behaviours, or experiences regarding sexual harassment in the workplace. There were nine responses to the questionnaire. All of the participants who responded were women and a mix of Māori and non-Māori respondents. The structured nature of the questionnaire allowed for consistent data collection, making it easier to analyse and compare responses effectively. The questions mirrored those used in the semi-structured interviews to ensure consistency across data collection methods.

The questionnaires were distributed through an online platform to social media and key industry contacts, providing an additional layer of anonymity and flexibility. Participants could engage with the research in their own time, which was crucial for addressing such a sensitive topic.

Data Analysis

Thematic data analysis techniques were applied to draw findings from the qualitative data gathered through the semi-structured interviews and questionnaires. This approach allowed the research team to identify and analyse patterns and themes within the data, leading to the development of the **Te Maru o Hine** theory of change. The following steps provided a structured approach for conducting thematic analysis:

1. **Familiarisation with the Data:** Reading and re-reading the data to understand it thoroughly and taking initial notes on interesting or relevant points.
2. **Generating Initial Codes:** Systematically reviewing the data to identify and code important features that are relevant to the research questions.
3. **Searching for Themes:** Examining the codes to find broader patterns or themes. Grouping similar codes together under potential themes.
4. **Reviewing Themes:** Refining the themes by checking them against the data to ensure they accurately reflect the dataset. This step involved merging, splitting, or discarding themes to ensure they are coherent and distinct.
5. **Defining and Naming Themes:** Clearly defining each theme to understand what it captures and how it relates to the research questions. Developing concise names for each theme that reflect its essence.
6. **Writing Up the Analysis:** Compiling the findings in a coherent narrative, discussing each theme with supporting evidence from the data, and explaining their relevance to the research questions. In this instance, this meant applying the findings to the theory of change.

By employing these methods, the research captured a comprehensive range of experiences and perspectives, ensuring that the **Te Maru o Hine Theory of Change** is both culturally relevant and practically applicable to the construction and infrastructure sectors.

SUMMARY OF FINDINGS

The findings from the semi-structured interviews and questionnaires provide valuable insights into the complex issue of sexual harassment in male-dominated industries such as construction and electricity. Participants highlighted a range of barriers to addressing harassment, while also identifying potential pathways for cultural and systemic change. The themes that emerged underscore the importance of creating a more supportive, inclusive workplace through tāne allyship, cultural competency, and practical interventions. These insights contribute to the development of the Te Maru o Hine theory of change, which seeks to empower wāhine and promote a safer work environment for all.

Barriers to Speaking Up Against Sexual Harassment

Participants often mentioned the difficulty of speaking up due to fear of retaliation, cultural norms, and ingrained societal attitudes. One wāhine shared,

When you're a new wāhine in the workplace it's especially hard to speak up because you don't want to seem like you're making waves.

Fear of losing one's job was another major concern:

There is fear of retaliation. No one wants to speak up if they're worried about losing their job.

Cultural expectations also play a role:

There's a sense of just putting up with it or not wanting to be the one to cause a fuss.

Empowerment Through Cultural Competence and Support Structures

Cultural competency was seen as vital, especially in industries like construction and electricity, where values such as manaakitanga could foster inclusivity and respect. One participant said,

Manaakitanga is key in our workspaces. If people can feel supported and included, it will make a huge difference in how these issues are dealt with.

Safe spaces for wāhine were also highlighted as important:

There should be safe spaces for women in these male-dominated industries, places where they can meet and support each other.

Creating a sense of whanaungatanga was viewed as essential:

It's about creating a sense of whanaungatanga, where everyone is looking out for each other. That's how you stop harassment.

Need for Structural and Systemic Change

There was a clear call for systemic change in workplaces to prevent sexual harassment, with a focus on clear policies, better reporting mechanisms, and regular discussions on the topic. One respondent stressed,

There needs to be a system in place for regular discussions about this topic. Leadership needs to be actively involved in making people feel safe to speak up.

It was also noted that policies need to be visible and trustworthy:

Policies around sexual harassment need to be clear and visible. People need to know how to report and trust that something will be done.

Structural changes were seen as critical:

It's not just about individual behaviour, but the whole system – the workplace needs to make changes.

Importance of Practical Interventions and Training

Practical solutions such as scenario-based training and prompts for bystanders were viewed as essential.

Training should involve real-life scenarios so people know what to do when they see something happening. It has to feel real.

Tāne allyship was also emphasised:

Tāne need to be encouraged to support wāhine, not just stand by. It makes a huge difference if tāne colleagues are willing to call out bad behaviour.

Empowering bystanders to act is key:

Prompting bystanders to act is important – they need to feel like they have the tools to step in and say something.

Influence of Workplace Culture on Harassment

Workplace culture, especially in industries like construction, was seen as a significant factor influencing the prevalence of harassment. Alcohol use and entrenched behaviours were cited as contributing factors:

In construction, the culture is so entrenched. The use of alcohol, and the way people have always been doing things, makes it difficult to address the issue.

Some respondents spoke about the desensitisation to harassment:

There's a real desensitisation to sexual harassment in industries like ours. People don't even see it as a problem anymore.

To address this, a shift in workplace culture is needed:

Changing the workplace culture is essential. If people feel like harassment is just part of the job, nothing is going to change.

Challenges Faced by Women in Male-Dominated Industries

Wāhine in male-dominated industries like construction and electricity face specific challenges, including cultural exclusion and lack of recognition. One respondent said,

In male-dominated industries, there's often a feeling of exclusion. It's hard to get recognition for your work, let alone speak out about harassment.

There was a call for more training and mentorship opportunities:

There needs to be more training opportunities for wāhine in trades and mentorship programmes. That's how we're going to feel more empowered.

The underlying issue was a lack of respect:

If there's a lack of gender respect, it makes everything harder. It's already tough to be a wāhine in these industries.

Anonymity and Safety in Reporting

Ensuring anonymity and safety in reporting was seen as critical.

Anonymous reporting is essential. People are afraid of losing their jobs, so they need a way to speak up without being identified.

Participants highlighted the importance of secure mechanisms:

There should be secure mechanisms in place for reporting harassment. It's important that people feel safe and protected.

The fear of retaliation remained a key barrier:

Fear of repercussions is the biggest barrier. If people could be sure they were protected, they would be much more likely to come forward.

Tāne Allyship

Tāne allyship is crucial in addressing inappropriate behaviour in the workplace. Rather than staying silent, tāne must actively intervene when witnessing harassment. As one participant noted,

Tāne need to be encouraged to support wāhine, not just stand by. It makes a huge difference if male colleagues are willing to call out bad behaviour.

Another added,

I'd like tāne to call out other tāne. I'd like them to feel responsible for creating a safer environment too.

Workplace culture, especially in male-dominated industries, must shift, and tāne play a key role in this transformation.

In construction, the culture is so entrenched. If tāne don't help change it from the inside, nothing will ever improve.

It's essential for tāne to create spaces where wāhine feel comfortable and respected. Without their involvement, it risks becoming

an echo chamber of the same old issues.

Tāne can also offer support by publicly advocating for wāhine and backing them in professional settings.

It's not just about calling out harassment; it's about tāne being vocal about their support for gender equality,

one respondent shared. Knowing that their tāne colleagues support them, both publicly and privately, empowers wāhine to speak up.

Leadership plays a crucial role. Tāne in positions of power set the tone for the organisation by modelling inclusive and respectful behaviour.

Leadership, especially tāne leadership, needs to model inclusive behaviour. If they are setting the example, others will follow.

This role modelling sends a strong message about acceptable behaviour, and when tāne speak up, it has a profound effect on the workplace.

Encouraging open dialogue is another critical aspect of allyship. Tāne can create safe spaces for wāhine to discuss their experiences, fostering conversations that are often avoided.

Tāne can help by making it easier to have these conversations. If we don't feel judged or dismissed, we'll be more likely to speak up.

Tāne can support wāhine through mentorship and advocacy, particularly in male-dominated industries.

Mentorship is key – if more tāne took wāhine under their wing in these industries, we'd feel less isolated and more empowered to speak up.

Advocacy from tāne in senior positions is vital for wāhine to gain the recognition and opportunities they deserve.

Finally, tāne must reflect on their own biases and privilege.

It starts with tāne realising their own biases. Many don't even know the subtle ways they contribute to the problem.

Effective allyship requires understanding how their actions, or inactions, impact wāhine in the workplace.

Tāne allyship is essential for fostering a safer, more inclusive workplace. By speaking up, supporting wāhine, challenging workplace culture, and recognising their biases, tāne can actively contribute to positive change. The involvement of tāne is crucial in creating a respectful and safe environment for all.

Conclusion

The research highlights several critical areas where workplace cultures need to evolve to effectively address sexual harassment. Barriers such as fear of retaliation, entrenched norms, and the desensitisation to harassment must be confronted with structural and systemic changes, bolstered by practical interventions and allyship. Tāne play a crucial role in fostering a respectful workplace by calling out inappropriate behaviour, supporting wāhine both publicly and privately, and challenging harmful cultural norms. By recognising these challenges and adopting proactive strategies, workplaces can create safer and more inclusive environments, ensuring that wāhine feel empowered and protected.



TE MARU O HINE THEORY OF CHANGE

This theory of change aims to empower bystanders in the construction and infrastructure industry to take a stand against sexual harassment, focusing on creating safer and more inclusive workplaces for wāhine Māori and all wāhine. It recognises the sacredness of wāhine, as expressed in the whakataukī “Kōtiro, he mokopuna koe nā Hinetitama,” acknowledging the mana and tapu wāhine carry as descendants of goddesses. The theory of change utilises a Kaupapa Māori lens to guide strategies that empower bystanders and integrate allyship from the start of one’s career to leadership roles.

The Te Maru o Hine Theory of Change draws upon the symbolism of Māori mythology and native fauna to guide the construction and infrastructure sectors in fostering safer, more inclusive workplaces. Each element represented in the theory of change brings unique qualities and lessons that are crucial for addressing sexual harassment and promoting cultural safety. Understanding the significance of these elements enriches the theory of change’s approach by aligning it with Māori cultural values, enhancing its effectiveness and resonance.

Piwaiwakawaka (Fantail) - Supportive Allyship

Piwaiwakawaka, or the native fantail, is a bird that holds significant symbolic meaning in Māori culture. Known for its agility and distinctive chirping, the fantail is often seen as a guardian or a messenger. In Māori narratives, particularly the stories of Māui, Piwaiwakawaka plays a crucial role in alerting Hinenuitepō to Māui’s attempt to enter her body, thereby protecting her. Its chirping serves as a warning, demonstrating its role as a vigilant protector.

In the Te Maru o Hine Theory of Change, Piwaiwakawaka represents Supportive Allyship. As a metaphor, the fantail embodies the qualities of vigilance, alertness, and the willingness to act as a protector. This aligns perfectly with the concept of allyship, where allies must be attentive and proactive in identifying and intervening in situations of harassment. The role of Piwaiwakawaka in alerting and protecting within the stories of Māui illustrates the importance of speaking up and taking action,

much like allies who must be vocal and courageous in their support of colleagues facing harassment. The fantail teaches us to be aware, to notice when something is wrong, and to use our voices to protect and support those in need.

Hineteiwaiwa - Whakawhanaungatanga (Relationship Building)

Hineteiwaiwa is a goddess associated with childbirth, family, and weaving. She represents the creation of life, nurturing relationships, and the interconnectedness of all beings. Hineteiwaiwa is often invoked in ceremonies and rituals related to wāhine, children, and families, highlighting her role in nurturing and fostering connections.

Hineteiwaiwa symbolises Whakawhanaungatanga, or Relationship Building, within the theory of change. Her association with weaving speaks to the idea of creating strong, interwoven connections between individuals in the workplace. In the context of the theory of change, she reminds us of the importance of fostering deep, meaningful relationships that are built on trust, mutual respect, and understanding. By nurturing these connections, workplaces can create environments where employees feel safe, valued, and supported, which is essential for preventing and addressing sexual harassment.

Papatūānuku - Clear Guidelines

Papatūānuku, the Earth Mother, is a foundational figure in Māori cosmology. She represents the earth, stability, nurturing, and the source of all life. Papatūānuku provides a solid foundation upon which all things are built and sustained, symbolising grounding, security, and resilience.

In the theory of change, Papatūānuku is associated with the concept of Clear Guidelines. Just as Papatūānuku provides a stable foundation for all life, the theory of change emphasises the need for clear, well-communicated policies and guidelines to establish a firm foundation for a safe and respectful workplace. These guidelines act as a bedrock that supports employees, giving them clear directions on what constitutes acceptable behaviour and how to respond to incidents of harassment. Papatūānuku reminds us that having a strong, clear foundation is essential for fostering a safe environment.

Hineraumati – Increased Awareness

Hineraumati is the goddess associated with summer, warmth, and growth. She represents enlightenment, increased understanding, and the flourishing of knowledge. Summer, under her influence, is a time of growth, clarity, and illumination, encouraging openness and the sharing of knowledge.

Hineraumati's qualities are aligned with the theory of change's focus on Increased Awareness. She embodies the idea of enlightenment and the importance of spreading knowledge and understanding throughout the workplace. In the context of preventing sexual harassment, Hineraumati inspires efforts to educate employees about the impacts of harassment, the importance of cultural safety, and the ways they can contribute to a positive workplace culture. Her presence in the theory of change encourages continuous learning and awareness-raising initiatives to foster an informed and empathetic workforce.

Hinepūtehue – Regular Discussions

Hinepūtehue is associated with sound, communication, and music, often linked with the creation of the first musical instruments. She represents the power of voice, communication, and the ability to foster dialogue and understanding through shared stories and songs.

In the **Te Maru o Hine Theory of Change**, Hinepūtehue symbolises **Regular Discussions**. Her connection to communication and the sharing of sound underlines the importance of ongoing dialogue and open conversations about workplace culture and issues like sexual harassment. Regular discussions, facilitated by the spirit of Hinepūtehue, encourage transparency and ensure that these critical topics remain at the forefront of organisational consciousness. This goddess reminds us that creating a culture where open dialogue is encouraged and valued is crucial for maintaining a safe and respectful workplace.

By drawing on the qualities and teachings of Piwaiwakawaka and these goddesses, the **Te Maru o Hine Theory of Change** integrates traditional Māori values into modern workplace practices. Each element brings unique insights and guidance that help shape the approach to addressing sexual harassment, ensuring it is culturally affirming and deeply rooted in Māori worldviews. This not only enhances the relevance and effectiveness of the theory of change but also honours the mana (authority) and tapu (sacredness) of all employees, particularly wāhine Māori, in the construction and infrastructure sectors.

Hineraukatauri – Supporting Healing and Wellbeing

Hineraukatauri is the goddess associated with music, particularly the sound of the pūtōrino (a traditional Māori flute). She represents healing, comfort, and the soothing power of music and sound. Hineraukatauri's presence is often invoked to bring peace and healing to those who are troubled or in pain.

Hineraukatauri is linked to **Supporting Healing and Wellbeing** within the theory of change. Her association with music and sound underscores the importance of creating spaces and resources for emotional support and healing for those who have experienced harassment. In the context of the theory of change, Hineraukatauri inspires initiatives that focus on providing supportive environments, counselling services, and wellbeing programmes that help employees recover and thrive after traumatic experiences. Her soothing presence reminds us of the importance of addressing not just the incident itself, but also the emotional and psychological aftermath, ensuring a holistic approach to healing.

Pīwaiwakawaka – Supportive Allyship

The fantail, Pīwaiwakawaka, represents vigilance and support, symbolising the need for active allies to challenge harassment and discriminatory behaviours.

Activities

- **Promote Tāne Allyship:** Embed training on recognising and addressing harassment and racism at all career stages, from apprenticeships to leadership, focusing on foundational knowledge and advanced allyship.
- **Role Models and Champions:** Elevate male champions across all levels to model respectful behaviour and mentor others in allyship practices.
- **Open Dialogue:** Regularly discuss the invisibility of sexism and racism using case studies and real-life examples to develop strategies for change.
- **Resource Kits for Allies:** Provide kits that include:
 - **Prompts for Bystanders:** Quick, actionable phrases for safe intervention (e.g., “Is everything okay here?”, “That comment isn’t appropriate.”).
 - **Information on Policies and Protections:** Clear details on workplace policies and legal protections for interveners.
 - **Strategies for Addressing Invisibility:** Tools to recognise and challenge microaggressions and subtle forms of harassment.
- **Posters and Videos:** Engaging materials, using humour and direct messaging, to raise awareness and promote allyship through examples of safe interventions.

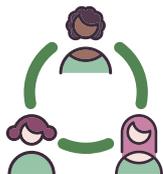


Outputs

- A network of trained allies at all career stages.
- Resources supporting allyship and strategies for challenging systemic issues.
- Engaging visual materials reinforcing key messages on allyship and confronting invisibility.

Outcomes

- A supportive culture with confident bystanders ready to intervene.
- Reduced harassment and racism incidents due to proactive interventions.



Impact

- A workplace with a strong support system and reduced harassment and racism through active bystander participation.

Hineteiwaiwa – Whakawhanaungatanga

Relationship Building

Hineteiwaiwa, goddess of childbirth and weaving, represents nurturing and interconnected relationships to foster a safer and more inclusive workplace.

Activities

- **Cultural and Gender Affirming Workshops:** Conduct workshops across career stages to embed Māori values like manaakitanga (hospitality) and whakawhanaungatanga (relationship building). Tailor sessions for new hires, mid-career professionals, and leaders.
- **Team-Building Events:** Organise bonding activities, integrating Māori practices, that challenge existing norms and build solidarity among employees at all levels.
- **Mentorship Programmes:** Develop mentorship programmes where experienced employees mentor newer staff, focusing on creating a supportive culture that actively opposes harassment and racism.
- **Storytelling and Dialogue:** Use storytelling resources and facilitated dialogues to discuss and challenge the normalization of harassment and racism. Include narratives from diverse voices at different career stages.

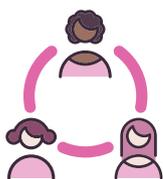


Outputs

- Stronger team bonds and understanding of cultural values.
- A culture of mentorship that supports confronting harassment and racism.

Outcomes

- Increased bystander intervention due to stronger relationships and cultural understanding.
- A more inclusive and respectful workplace culture that addresses systemic issues.



Impact

- A workplace environment that discourages harassment and racism through strong, supportive community ties.

Papatūānuku – Clear Guidelines

Papatūānuku, the earth mother, represents a solid foundation through clear, established guidelines that evolve with career progression.

Activities

- **Policy Development and Dissemination Across Career Levels:** Ensure policies on harassment and racism are clearly defined and communicated at every stage of an employee’s career, from onboarding to leadership training.
- **Guideline Training:** Tailor training sessions to the needs of different career stages, ensuring clarity on what constitutes harassment and racism, and how to report and address these issues.
- **Visible Signage and Resources:** Use clear signage and concise digital resources to communicate key policies, including the importance of recognising and addressing subtle forms of harassment and racism.



Outputs

- Clear, accessible policies on harassment and racism.
- Increased awareness among employees of their rights and responsibilities.

Outcomes

- Greater compliance with workplace guidelines and reduced tolerance for harassment and racism.
- A well-regulated workplace environment with clarity at all levels.



Impact

- Swift and clear responses to harassment and racism, fostering a culture of safety and accountability.

Hineraumati – Increased Awareness

Hineraumati, associated with growth and enlightenment, emphasises the need for ongoing awareness of harassment and racism.

Activities

- **Awareness Campaigns Targeting Career Stages:** Tailor campaigns to different career stages, ensuring all employees understand the different forms of harassment and racism and their impacts.
- **Interactive Training Modules:** Develop scenario-based training that reflects challenges faced at different career stages, focusing on recognising and addressing both overt and subtle forms of harassment and racism.
- **Guest Speakers and Panels:** Host discussions with diverse speakers to address how harassment and racism become normalised and strategies for cultural change.
- **Humorous Educational Videos:** Use humour to create engaging content that addresses serious topics, reducing stigma and encouraging participation across all career stages.

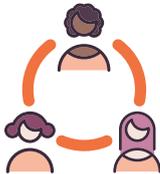


Outputs

- Improved understanding of harassment and racism among employees.
- Frequent discussions about prevention and cultural change.

Outcomes

- Increased intervention and reporting of harassment and racism.
- A proactive stance against all forms of harassment and discrimination.



Impact

- A workplace vigilant against harassment and racism, actively working towards cultural change.

Hinepūtehue – Regular Discussions

Hinepūtehue symbolises the importance of ongoing communication and continuous learning.

Activities

- **Regular Debriefing Sessions Across Career Levels:** Include discussions on harassment and racism in regular meetings, adapted to different career stages.
- **Anonymous Feedback Channels:** Promote anonymous reporting mechanisms and feedback opportunities to address concerns about harassment and racism.
- **Continuous Learning Opportunities:** Provide regular updates and refresher courses on harassment and racism prevention, adapted to the needs of employees at different career stages.



Outputs

- Ongoing opportunities for dialogue and feedback.
- Updated training materials that reinforce key messages and address new challenges.

Outcomes

- A culture of transparency and open communication.
- Greater adaptability and responsiveness to emerging issues.



Impact

- A dynamic and inclusive workplace culture that actively addresses harassment and racism.

Hineraukatauri – Supporting Healing and Wellbeing

Hineraukatauri, goddess of music and comfort, represents healing and support.

Activities

- **Simple Support Resources:** Provide easy-to-access flyers with contact information for support services, tailored for different career stages.
- **Wellbeing Check-Ins:** Encourage regular, informal check-ins by managers to support employee wellbeing at all levels.
- **Peer Support Groups:** Establish peer-led support groups, ensuring representation from different career stages to provide diverse perspectives.
- **Mindfulness Practices:** Incorporate brief mindfulness exercises into meetings across all career levels to promote stress relief and emotional wellbeing.

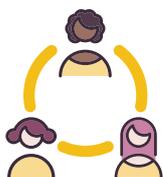


Outputs

- Accessible support resources for all employees.
- Regular support opportunities tailored to career stages.

Outcomes

- Increased awareness and accessibility of support for those affected by harassment and racism.
- Enhanced emotional resilience and a supportive workplace environment.



Impact

- A compassionate and inclusive workplace that supports healing and recovery for all employees, fostering resilience and a strong, supportive culture.



GLOSSARY

Aroha ki te tangata	Respect for people
Haumitanga	Supportive allyship
Hineraumati	Goddess of summer
Hineteiwaiwa	Goddess of birthing and weaving
Hinepūtehue	Goddess of the gourd
Kaupapa Māori	A Māori-centric approach or philosophy
Kanohi kitea	A face-to-face approach
Kia ngākau mahaki	Practice humility
Kia tūpato	Be cautious
Mana	Inherent value or authority
Manaakitanga	Hospitality and care
Mana Wāhine	The inherent authority and power of Māori women
Mātauranga Māori	Māori knowledge
Papatūānuku	Earth mother
Pīwaiwakawaka	Native New Zealand fantail
Pūrākau	Traditional Māori narratives
Te ao Māori	The Māori world
Te Maru o Hine	The shade of hine
Te reo Māori	The Māori language
Tikanga	Māori cultural protocols
Wāhine	Women
Whakapapa	Genealogy or lineage
Whakawhanaungatanga	Relationship building

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Te Wānanga
o Aotearoa



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TŪHURA