

Huritao Whaiaro - Pathways to Pākehā/Tauīwi self-
reflection in the adoption of Te Tiriti o Waitangi
values within the public sector

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Jessica Armstrong

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hūritao whaiaro

Pathways to Pākehā/Tauīwi self-reflection in the
adoption of Te Tiriti o Waitangi values within the
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Abstract

Research into the success of Pākehā abiding by Te Tiriti o Waitangi (The Treaty of Waitangi) as Tangata Tiriti, particularly in the workplace, is underdeveloped and attempts to uplift this success are sporadic. This thesis functions on the assumption that racism is an endemic issue, aligned with research and lived experiences of Tangata Whenua, to guide the process from their perspectives of change. Predominant elements of causation are group mentality, confirmation bias and privilege and are the primary causes detailed throughout this thesis.

Quantitative research of public sector understanding of Te Tiriti o Waitangi, alongside qualitative research encompassing the lived experience of Tangata Whenua, are the methodologies for perspective collection. Social innovation methodologies such as focus grouping, conversations and observations supplement the former, giving the deeper understanding to the impact of change proposed. This research deduces that behavioural change through workshop participation, is adaptable to encouraging Pākehā to align themselves within the framework of being Tangata Tiriti. Through providing the adequate space for reflection, along with carefully worded prompts, the opportunity for a seed to be planted in personal growth or understanding of Te Tiriti o Waitangi is presented, allowing potential for flow on effects to begin institutional change.

Integrating behaviour change theory into the public sector, with the specific focus of improving alignment to Te Tiriti o Waitangi, has the potential to bring forward institutional, systemic and behaviour change in order to build a public sector that represents Māori and Tangata Whenua equitably.

Trigger Warnings

This thesis is an analysis of Pākehā perpetuated harm, where discussions of racism, both personal and institutional, are present throughout. Any persons perceptible to triggers of this nature please proceed with caution.

Kupu

“awhi

1. (verb) (-hia,-ngia,-tia) to embrace, hug, cuddle, cherish.

Aotearoa

1. (location) North Island - now used as the Māori name for New Zealand.

iwi

1. (noun) extended kinship group, tribe, nation, people, nationality, race - often refers to a large group of people descended from a common ancestor and associated with a distinct territory.

kaimahi

1. (noun) worker, employee, clerk, staff.

kanohi ki te kanohi

1. (stative) face to face, in person, in the flesh.

kaitiakitanga

1. (noun) guardianship, stewardship, trusteeship, trustee.

koha

1. (noun) gift, present, offering, donation, contribution

kupu

- 1.(verb) to speak.
- 2.(noun) word, vocabulary, saying, talk, message, statement, utterance, lyric.

māoritanga

1. (noun) explanation, meaning.

Māoritanga

- 1.(noun) Māori culture, Māori practices and beliefs, Māoriness, Māori way of life.

mahi

- 1.(verb) (-a,-ngia) to work, do, perform, make, accomplish, practise, raise (money).

manaakitanga

1. (noun) hospitality, kindness, generosity, support - the process of showing respect, generosity and care for others.

pā

- 2.(noun) fortified village, fort, stockade, screen, blockade, city (especially a fortified one).

pōwhiri

1. (verb) (-a,-tia) to welcome, invite, beckon, wave.

tuihono

1. (modifier) online.”

wāhine

1. (modifier) female, women, feminine.

whakawhanaungatanga

2. (noun) process of establishing relationships, relating well to others.

whenua

1. (noun) land - often used in the plural.” (Te Aka Māori Dictionary., 2022)

Tēnā koutou katoa,
Ko Kōtirana me Ingarangi te
whakapaparanga mai,
engari,
Ko Kāpiti to whenua tapu.
Ko Maungakotukutuku te
maunga e rū nei taku ngākau
Ko Ngātiawa te awa e mahea
nei aku māharahara
E mihi ana ki ngā tohu o nehe,
o Te Whanganui a Tara e noho
nei au.

Ko Jess au,
Ko tēnei taku mihi ki ngā
tangata whenua o te rohe nei.
Ka mihi hoki au ki ngā tohu o te
rohe nei. Nō reira, tēna koutou
katoa.

*Hello to all
Scotland and England is my
ancestry, but however
Kāpiti is where I grew up.
Maungakotukutuku is the
mountain that speaks to my heart
Ngāti Awa is the river that
alleviates my worries
I recognise the ancestral
and spiritual landmarks of
Wellington, where I live.*

*I am Jess
I acknowledge the indigenous
people of this area.
I acknowledge the important
landmarks of this area.
Thus, my acknowledgement to
you all*

Ko ō tātou whakapono ngā kaiwhewhe i a tātau. Ko ō tatou
moemoeā me ō tātau pākatokato ngā kaiwhakakotahi i a tātau.

*It is our truths that are the actors of separation. It is our dreams and
difficulties that act to unify us. Ideologies separate us. Dreams and
adversity bring us together. - Te Wharehuia Milroy*

(Elder, 2020, pp. 93-94)

Positionality

I was born to Pākehā parents in Blenheim inn 1996, on Ngāti Toa Rangatira, Ngāti Rārua and Rangitāne o Wairau (Blenheim) land, emerging with the privilege I was soon to discover touches every aspect of my life. Despite struggling we had enough to get by, and at age six we moved to Paekākāriki, and later the Kāpiti area for the next twelve years, on Āti Awa ki Whakarongotai, Ngāti Haumia and Ngāti Toa Rangatira land, where I had access to schooling, everything I needed and some things I wanted. I was able to remain job-free until I wanted to buy extra things at thirteen where I had the support of transport and guidance from my parents. At 18 I moved out of my familial home and have since moved through Ngāi Tahu whenua, back through Kāpiti and ended up here in Te Whanganui a Tara, Wellington.

As a Pākehā person I am required to recognise the privilege held by my ancestors and I, while consistently working towards personal growth. In doing that I want to acknowledge the privilege I have while inhabiting Māori whenua, specifying that my position of dialogue is toward Pākehā of similar privilege to enlighten and provide self-reflection informed by the lived experience of Māori. Informed through these resources I believe Pākehā embodying what it means to live as Tangata Tiriti is a key step in alleviating the impact of institutional, systemic and social racism in Aotearoa.

Growing up, my father was the sole earner as a firefighter and window glazier until my mother sought further education and became a midwife. This meant there were some tough times for our family of five, however as my mother entered the workforce post-study, we had a steadier income to support us, giving us the opportunity to afford better housing and quality of life. Being Pākehā enhanced many opportunities my family came across, despite the hard work and determination of my parents, meaning there is an expectation to analyse the influence of privilege and how this can be used as a vehicle for change. The privilege I have positions me in a life where I am able to give back and engage my resources in honouring the gift of a stable life on Tangata Whenua land. To understand the socio-economic differences between myself and Māori is to release any expectation of understanding the full scope of racial impact.

Due to the privilege I hold I have been able to experience three public sector roles, where I have been fortunate to have the space to grow into myself alongside my career. This privilege has given me the experience of organisational work, beginning to open my eyes to the gaps in representation of Te Tiriti values and analyse the areas that Tangata Whenua led innovation is needed. Insight into this space provides understanding of the way organisational structures entwine with the obligation to uphold The Treaty of Waitangi. By dedicating research towards this social change there is the potential to generate organisation-wide movement towards tangible, equitable goals.

Ethics of Design

Due to my positionality as a Pākehā living in Aotearoa, there are multiple opportunities where I am susceptible to perpetuate harm due to my own intergenerational racism and the learning still to come. Ensuring that my voice is removed from opinion and the learning navigated by the research will attempt to mitigate forecasted influence, alongside going through peer review. To guide this is my commitment to aligning my life with the beliefs of Tangata Tiriti, ensuring that my perspective shows understanding through every aspect of analysis and design.

Aesthetic design is significant as visual elements have a spectrum of interpretations, meaning cultural appropriation and safety are paramount. Utilising design choices that avoid cultural adoption is the best form of mitigation alongside researching iterations and ideas to avoid use of culturally significant symbolism or language. This is to be said of pattern, colour and typeface. Production of any prototype should be commissioned through Māori run business and as ethical as available, engaging with sustainable printing practises, adequate reimbursement and providing opportunities to Māori owned businesses. Dispersing the final tool throughout organisations will provide a significant opportunity to uplift Tangata Whenua businesses of the areas throughout Aotearoa adopting the tool.

To Be Tangata Tiriti

Tangata Tiriti is a commonly used term throughout this thesis which merges Tangata, defined as, “1. (verb) to be a person, man, human being, individual.” (Te Aka Māori Dictionary., 2022) and Tiriti defined as “1. (loan) (noun) treaty.” (Te Aka Māori Dictionary., 2022). These kupu combined provide a term that describes a non-Māori person as someone who abides by the Māori version of The Treaty of Waitangi, Te Tiriti o Waitangi. Tina Ngata describes what is required of people endeavouring to live in Aotearoa as Tangata Tiriti, surmised by ten points in her article “What’s Required From Tangata Tiriti” (2020):

- 1.Be tau (at peace) with your position. You need to be able to speak frankly about the process of colonization that created the space for you to be here in Aotearoa. Not ridden with guilt, and not trying to explain it or evade it, but ready to respond to the legacy of that story. Be aware of your own privilege that has descended down to you by virtue of that process. Even in describing your own class, gender, ability or sexuality based oppression, you should know how the legacy of colonization influences your experience of that oppression.
- 2.Respect boundaries. So much space has been taken from us, so primarily you need to respect our boundaries where we lay them down. Don’t argue with us when we insist on our own spaces. Don’t make it about your hurt feelings, or your need for inclusion. Don’t paint it as divisive. If you are mourning the space we have just reclaimed for ourselves, be comforted by the fact that pretty much the entire rest of the world is either yours, or shared with you. We require safe spaces to speak, just us. That will also require you to self identify and self vacate at times. Be proactive. Read the room. Remove yourself out of consideration for the space we need to safely continue a conversation.
- 3.Be prepared to make sacrifice. If you understand the story of privilege that has shaped Aotearoa you will understand there has been a mass transfer of power. Justice cannot be restored without addressing the power imbalance. If you are only interested in discussing the past but not responding to it, then you are of no use to the process of restoring justice, and I do have to question whether you are really adverse to racism and the benefits you enjoy from it. This will mean learning the art of saying no. No to sitting on panels on Indigenous issues. No to occupying roles and positions where you are paid to impart (and judge) Indigenous knowledge. No to opportunities where systemic failings allow you to accept funding to lead Indigenous projects.

- 4.There will be many spaces where your voice will be valued. Speaking to your fellow Pākehā about being good Tangata Tiriti. Discussing what it means to be Pākehā.. Dispelling fear of decolonization. There is a perverse situation right now where Pākehā do not want to do the work on themselves, but they DO want to do the work of telling Māori how to be Māori. Because the system supports this kind of behaviour, you wind up with Māori supplementing the workload, and spending way too much time teaching Pākehā about their Tiriti responsibilities, rather than working with our own (which we’d much rather do). There is an important space for Tangata Tiriti right now, and it’s not teaching Māori – it’s working with each other on how to reckon with the historical injustice of their establishment, and what to DO about that, now.
- 5.Stand with us for our language rights, for our health rights, for the rights of our children and women and stop perceiving Indigenous rights abuses as an Indigenous problem, rather than a colonial inevitability.
- 6.Benchmark the discomfort of your decolonization experience against that of our colonization experience, every time you want to ask us to wait. Read here for a brief insight into what Māori have undergone, and undergo, awaiting justice.
- 7.Understand that learning our content and knowing our experience are two different things. For this reason we do want you to learn, and lead, your own karakia and waiata... But that does not equate to permission to explain our own culture to us. Remember, boundaries. Learning the reo is not your get out of Treaty free card.
- 8.Don’t expect us to know everything about Te Ao Māori or have our own identity journey sorted out for you. Colonization has made, and is still making a mess of our identity, and our relationships, and that is difficult enough without having to explain ourselves to you. Especially when you have yet to do the hard work on your own identity as Pākehā.
- 9.Nothing is automatically a 2 way street. I, for instance, can talk frankly about what a good Tangata Tiriti looks like. Tangata Tiriti cannot tell me what being a “good” Tangata Whenua is. This requires you to learn well beyond Treaty/Tiriti articles, or provisions, or principles. Privilege. Power. Bias. Racism. Learn how these operate in the context of Tiriti justice and you will get a better idea of how to navigate relationships as a Tangata Tiriti beyond the very flawed “anti-racism means treating everyone the same” fallacy.
- 10.Don’t expect backpats or thankyou’s. You may get them (in fact you probably will – it’s another product of our colonial experience that Pākehā are thanked and recognized for doing Tiriti justice work much

more than Māori), but it's important you realise that justice work is as much for yourself as it is for anyone else. It's self-improvement, and improvement of your children's future. You're not doing me favours that you aren't also doing yourself.

Throughout the following thesis is the aim is to align the mindset of output participants with the above frameworks. These frameworks are fluid and changeable between the Māori people engaged with, however the guiding principles are fundamental to improving the internal dialogue Pākehā and Tāiwi have around race equity.

The final distinction relevant is the two iterations of the Treaty of Waitangi, the English version and Te Tiriti o Waitangi, the Māori version. While generally understood as an agreement between Māori and the English colonists, there are some important distinctions between the two. The University of Waikato (2022) highlights two important differences:

Article 1

The Treaty: Māori chiefs gave the Queen all the rights and powers of sovereignty over their land.

Te Tiriti: They gave the Queen te kawanatanga katoa, the complete government over their land.

Article 2

The Treaty: Māori chiefs and people, collectively and individually, were confirmed in and guaranteed full exclusive and undisturbed possession of their lands and estates, forests, fisheries, and other properties.

Te Tiriti: They were guaranteed te tino rangatiratanga, the unqualified chieftainship over their lands, villages, and all their taonga, treasures (everything of value).

The Ministry for Culture and Heritage (2021) describe the differences as follows:

"The Treaty of Waitangi has two texts. The Māori version is not an exact translation of the English. There has been much debate over the differences – how they came to be and what they mean. Some people argue that there are two treaties: te Tiriti, the Māori version, and the Treaty, the English version. At the time the Treaty was signed, it is not clear how much notice was taken of the precise wording.

Differing opinions

Some people argue that the Treaty was prepared hastily and by amateurs who, intentionally or otherwise, used language that conveyed a particular meaning in Māori. Others say that the instructions that Lieutenant-Governor William Hobson received from the British were

careful, especially concerning land; Hobson and his advisors knew exactly what they were doing when they drafted the English text of the Treaty, and they had previous treaties to guide them.

The Māori text was translated quickly but by men who were familiar with the language. The missionary Māori they used was known to the chiefs, and it conveyed key words and meanings. Henry Williams and the chiefs had spent much of the night of 5 February talking about the Treaty and its meanings. Williams did not suggest any changes to the text, so some people see this as a sign that he did not think the Māori text was seriously misleading. Perhaps he chose certain words to gain Māori agreement, however ambiguous they might appear as a translation of English concepts. Like many others, he believed that Māori welfare would be best served under the British.

Many people now focus on the differences between the English and Māori texts, especially with regard to the crucial question of sovereignty. At the time, the oral discussion and Williams's explanation may have mattered more than differences between the written texts.

These distinctions are what separate the interpretations both Māori and Pākehā had of the agreement, paving the way for years of inequities that changed the path of Māori as a people. The violence and systemic racism throughout Aotearoa's past are consequences of acts committed by our Pākehā and Tāiwi ancestors and we owe Māori the delineation between treaty versions if we want to move forward towards further reparations. Descriptions and further education around Te Tiriti will be provided in accessible ways throughout the output, ensuring there are resources to continually reinforce the definition.

Introduction

Causation of racism in Aotearoa can be attributed to many areas of society, history and politics where the lived experiences of Māori are impacted daily. One point of causation lies within intergenerational racism and flow-on impact through successive generations, with the assumption throughout that this cause provides a window of behavioural change. Focussing specifically on behavioural change design and the intersections of elements such as confirmation bias, group mentality and privilege, there is an opportunity to implement change within an understudied perspective of organisational workplaces.

Through this research there is an aim to explore the combination of behavioural change science with game-play mechanisms to generate an interactive behavioural change design workshop tool. With this tool the goal is to mitigate harm perpetuated within an organisation by intercepting intergenerational racist transmissions with a self-reflection frame of mind and analysis of Te Tiriti alignment.

Racism is well documented throughout the history of Aotearoa and is by no means an issue of the past. Rooting this research in the assumption that racism is currently present in lives of Māori allows insight into the way that racist ideologies and subconscious biases influence interpersonal interactions of today. Research into structures that enhance alignment to Te Tiriti, particularly in the workplace, are scarce; however there lies a wealth of insight and knowledge in the intersection of Māori equity research and behavioural science. Evidence of behavioural change through design is another relatively new area of research although measured as a progressive way to impact behavioural traits. Robert Aunger and Valerie Curtis discuss the adoption of Behavioural Centered Design in their article for the Health Psychology Review (2016):

The implications are that interventions must create surprise, revalue behaviour and disrupt performance in target behaviour settings. We then describe a sequence of five steps required to design an intervention to change specific behaviours: Assess, Build, Create, Deliver and Evaluate. The BCD approach has been shown to change hygiene, nutrition and exercise-related behaviours and has the advantages of being applicable to product, service or institutional design, as well as being able to incorporate future developments in behaviour science. We therefore argue that BCD can become the foundation for an applied science of behaviour change.

Intertwined with the focus of improving race perceptions and alignment with Te Tiriti o Waitangi, there is foundation for including intervention steps such as those above. Māori scholars, writers and activists have been continually addressing every avenue of racial and indigenous inequities long before present day discussions, which provides a plethora of information to draw on when iterating further in this field. This shows that the required tools to initiate this change exist within the research area, as well as providing focus on where improvements are needed most.

The continuation of harm towards Māori indicates a strong need for integrating Te Ao Māori values in the workplace to promote an organisational move towards wholly honouring Te Tiriti. In doing this there are opportunities to improve the working lives of Māori while simultaneously educating Pākehā and Tāiwi kaimahi to work in progressive ways.

This research aims to bridge the gap between behavioural change design and organisational attempts to align with Te Tiriti framework to improve employment conditions for Māori. Investigating this amalgamation will attempt to provide a foundational understanding of where potential benefits lie, and allow for the demonstration of an initial iteration.

This will be focussed predominately on public sector organisations of Aotearoa in their present-day operating positions. Impacts are measured from a Māori perspective, ensuring their lived experiences guide the research and implementation of successive iterations. Throughout there is discussion of four themes that indicate themselves as causal in the adoption of racist ideologies. The endemic nature of racism, group mentality, confirmation bias and privilege make up the sample of causes investigated and provide insight into the factors at play within the working environment. This will engage readers and leadership structures to begin mitigating harm within their environments with an accessible tool to guide the process. Investigative research into racial behaviour change in working environments is lacking, allowing for institutional, racist behaviours and ideologies to continue perpetuating harm towards Māori kaimahi.

Chapter One

Racism is Endemic

Background

Racial inequity and disparities are commonly recognised as endemic within Aotearoa, detailed in a plethora of areas. Statements given by Pack et al., MacDonald & Ormond and Glen, detailed below, evidence uptake of the current general consensus on racial conditions, and while there are many resources that prove this beyond recent years, there has clearly been minimal growth in culture over time.

“Studies in Aotearoa NZ have shown racist talk to be sinuous and permeable, and frequently arranged in universal terms without mention of race or ethnicity” (Pack, Tuffin, & Lyons, 2016)

“Early critique of racism in the media reveals how public attitudes are shaped by the way the New Zealand media represents Māori in deficit, pathological and deviant terms, which further social and political marginalisation” (MacDonald & Ormond, 2021)

“Analysing the comedians’ presentation of cultural identity within their material, emphasised that cultural relations between Māori and Pākehā are still fraught with racism in the wider social field of contemporary New Zealand” (Glen, 2021)

This creates the general assumption that Māori face racial inequities both institutionally and systemically, forming the understanding that this research exists outside of the realm of disproving or proving. Rather, it exists to build upon mitigation strategies and solutions previously explored with the intent to utilise social and behavioural design, to promote the aspiration of living as Tangata Tiriti.

Behavioural patterns are socially perceived to be passed down through our familial communities, with colloquialisms such as “like father, like son”, “spitting image” and “chip off the old block” being universally understood in this context. Contemporary social beliefs reinforce this assumption, as Thornberry and Krohn also mention similar research their article for the Criminology Journal, Toward an Interactional Theory of Delinquency (1987):

Early, persistent involvement in antisocial behaviour and delinquency generates cumulative and cascading consequences in the person’s life course. It reduces the formation of social bonds and social capital and increases

embeddedness in deviant networks and belief systems, all of which serve to foreclose conventional lifestyles and entrap the individual in deviant lifestyles.

During the analysis of the aforementioned study, it there was ample evidence found to support the idea that the generations before us are imperative to the way we sculpt our antisocial behaviours, and this thesis endeavours to align this assumption with learned behaviour of racism towards Māori and Tangata Whenua. Supporting the alignment of this assumption is the exploration of mitigation-focussed analysis, as Lugo-Candelas et al.(2021) state, “An intergenerational approach expands the lens from the individual to the family and societal, amplifying understanding of risk and resilience and spurring identification of interventions that may affect successive generations.”. Successive generations are the target of this harm mitigation, as the responsibility to either maintain or disrupt intergenerational racist behavioural patterns lies with them. The act of intercepting these patterns has been coined by Layla F Saad (2020) as becoming a “good ancestor” an ideology focussed on the wellbeing of successive generations. Recognition of the impact previous generations have on the success of this initiative is supported as imperative by Lugo-Candelas et al. (2021) in this excerpt, “Recognising intergenerational sources of influence creates new opportunities for action, as demonstrated by studies supporting the familial aspect of depression and how parental treatment is associated with improvement in children’s symptoms.” This shows that behaviour displayed by parental figures, along with other social interactions, shapes the mind of successive generations.

As an enduring and pervasive aspect of human

cognition, researchers have recently investigated the neural correlates of prejudice, broadly defined as any a state of mind, feeling, or behaviour that criticizes or derides others on account of a social group to which they may belong. (Chekroud et al., 2014)

The correlation between racism and learned behaviours sits within the amygdala. The amygdala is an almond-shaped cluster of neurons that sits within the human medial temporal lobe, where it is considered responsible for learned behaviours. “It [the amygdala] is critically involved in a myriad of functions including; avoidance conditioning, learned (conditioned) fear, innate (unconditioned) fear, memory for faces, and both positive and negative affect” (Chekroud et al., 2014). Understanding and utilising this key area of the brain allows us to bring the social issue of race into a tangible, biological realm, providing a doorway into the process of behaviour change. This revelation has provided ample opportunity to study the way to mitigate racial tensions, with Chekroud et al. (2014) summarising A fMRI study from 2000 was the first of its kind and brought forward the concept of uncovering race related behaviour through amygdala activity analysis.

In 2000, Hart et al. offered the first fMRI study investigating race-related amygdala activity. It should be noted that the authors directly stated that their research was not aimed at uncovering any racial differences in amygdala activity, rather it was “explicitly designed to assess fMRI responses to out-group vs. in-group faces across subjects of both races” (p. 2352).

This study consisted of two scans of the amygdala response in both white and black participants, in which the first round of scans showed no difference in the response while being shown images of both white and black people. However, in the second round of scans, after being afforded a rest break, there was a decrease in the activation of the amygdala. While this sounds somewhat complex, this shows that there is a correlation between the way we respond in race relations and the habituation of our surroundings. In layman’s terms this proves that the people around you impact the response you have to those outside of your socially conditioned spheres. Dipping our toes into biology entices an opportunity to reach beyond personal social groups, in order to change the response the amygdala has. Another study from 2000 (Phelps, et al.), highlights the difference in results through testing with unfamiliar faces, as after participants completed an IAT (Implicit Association Test) there was:

A significant correlation between differences in amygdala activation and scores on the IAT test, such as the white participants with the most negative implicit attitudes towards blacks exhibited the greatest difference in amygdala activity between responses to black and white faces. (Chekroud et al., 2014)

This provides a concrete understanding that implicit biases run rampant in our subconscious, regardless of where they stem from. To further reinforce the habituation of racial bias, the authors found that when using images of famous people, the above pattern wasn’t emerging. “Phelps et al. (2000) interpreted these findings as evidence that amygdala and behavioural responses of white participants to black vs. white faces reflect cultural group-level evaluations modified by individual experience.” (Chekroud et al., 2014). The lack in emergence of this pattern further instills the assumption that learned behaviours and collective social opinions contribute to the value, both consciously and not, we assign to others.

Current Situation

In the current landscape of Aotearoa there are patterns of racism, subvert or otherwise, winding through every community in rising frequency. Māori are continually reporting violations of Te Tiriti o Waitangi; Tangata Whenua are institutionally barred from their whenua; and numbers of Māori in prison, earning less and lacking access to housing are increasing at all levels. The eradication of racism towards Māori is failing as effects reach every avenue of Māori society, as seen by the growing presence of Māori-made creative outputs, expressing their lived experience. Illustrations of the impact are seen in works such as The Waikato Wars by Tayi Tibble below:

“When I lie in the bath, I fill up the tub with blue-black hair, bruised and swampy.
I imagine that I am a nineteenth-century body of a mother in the Waikato, forced from my pā, fleeing in the forest. I am found swollen in a watery grave.” (2018, p. 10)

The imagery from this single example of many highlights how the impact of racism, colonisation and harm is evident across generations. There are multitudes of accounts, journalism, literature and art that provide insights into the ongoing effects, and bringing awareness to the gravity of these sources is essential to progress with behaviour alignment to Te Tiriti o Waitangi.

Within the Workplace

The discussion of intent vs impact appears to be a newer or less engaging concept as many people in the workplace place the intention of their actions over the impact it has on the receiving end, a glaring example of the disconnect from the anti-racism rhetoric. While intent versus impact is easier to grasp in a conversational setting, it is harder to recognise in other subtle ways such as the lack of engagement in Te Ao Māori webinars, or integration of Te Reo. The nature of office work allows for fluidity in how you set up your day and prioritisation is in the hands of staff member themselves. This provides the opportunity to be resistant to

engaging with cultural literacy strategies by having other commitments become top priority.

The prominent intention is assumed to be to not to cause harm, however negating the offers for engagement creates an impact for many involved, predominantly staff that must continue to work in the existing structure. Introductions to high-level ideas and discussions are engaged to challenge the way staff work, attempting to honour Te Tiriti and improve working situations for Māori. By failing to prioritise this engagement, the goals of the organisation in relation to being progressive are lost to the wayside and allow for those with strong opposing opinions to remove themselves from the conversation, ultimately disengaging with the overall goal of abiding by the Treaty and embodying what it is to be Tangata Tiriti. Alongside this are other factors that intercept behavioural change initiatives, misuse of power and the business requirements echo chamber, which work in hand to systematically disconnect staff from these goals of change.

Attempts to engage further with colleague provides a unique opportunity to examine behavioural decisions in the workplace. Sanna Balsari-Palsule and Brian R Little (2020) delve deeper into the psychology of this in a chapter written for Adaptive Shyness, Quiet Strengths: Adaptable Introversion in the Workplace. Within this chapter they discuss the implications of behaviour change in the workplace, focussing on studies being done at the time, proving that there is a distinct change in willingness, or positive affect.

Across the majority of these studies, researchers have focused on extraversion and found compelling causal evidence of the positive effects of acting extraverted for introverts. Yet, despite strong theoretical predictions, they have reported weaker evidence of the costs (Fleeson, Malanos, & Achille, 2002; McNiel & Fleeson, 2006, 2010; Zelenski et al., 2012). In recent years, the consistency of the finding that introverts report greater well-being (as measured by positive affect) when they invoke extraverted behavior across numerous studies has given rise to a larger debate as to whether enacting extraversion may, in fact, be a beneficial strategy for introverts who act extraverted less often (Smillie, 2013; Zelenski et al., 2012)

This inherently proves that there is cause for action in the workplace, where people are outwardly more eager to participate in activities or discussions that would not be tolerable in their personal lives. While this space is an opportunity, as stated above the structure within office-based organisations is not set up to prioritise this engagement, which is a significant barrier for this change.

Ideology for Workshop Design

Impact of the current generation is assumed to be influenced by the behaviours of the previous generation and their previous generation respectively. This would align the current situation with the behaviours and beliefs of those learning new behaviours in as early as the 1950s, and throughout subsequent decades. An understanding of the social spheres of decades past lays the foundation for engaging with behaviours that are still present despite the social movement away from these beliefs, while presenting the challenge of changing ingrained behaviours learnt over many years. As someone learning these behaviours in far later years, there is a significant challenge in understanding the impact of this journey and how it contributes to workplace behaviour and engagement. Acknowledging this serves as a reminder of the perspective this thesis is written from, as well as highlighting that there are caveats that are alien to current social beliefs. Challenging the existing social belief through team workshoping, specifically within the workplace, requires an understanding of past beliefs in order to expand a participant's understanding around the impact of racism. This allows for appropriate language and imagery chosen, ensuring there is confrontation of embedded beliefs, while providing an emotionally safe environment. over many years. As someone learning these behaviours in far later years there is a significant challenge in understanding the impact of this journey and how it contributes to workplace behaviour and engagement. Acknowledging this lends as a reminder of the perspective this thesis is coming from, as well as highlighting that there are caveats that are alien to current social beliefs. Challenging the existing social belief through team work-shopping, specifically within the workplace, requires an understanding of past beliefs in order to expand a participants understanding around the impact of racism. This allows for appropriate language and imagery is chosen, ensuring there is confrontation on embedded beliefs, while providing an emotionally safe environment.

Chapter Two

Group Mentality

Background

Psychologists and behavioural scientists have been analysing the concept of in-group vs out-group mentality, investigating the ways in which opinions and perceptions are made of out-groups and how growing attachments within in-groups increase negative perceptions of out-groups. Analysing the concept of in-group behaviour impacting the negative perception of out-groups posits that the racial tension and harm from Pākehā has roots in the way we as Pākehā behave with each other. Researched definitions are surmised by Baumeister & Vohs (2007) as follows:

In behavioral terms, in-group bias refers to the tendency to favor the in-group over the out-group in some way, for example, in terms of the allocation of resources or rewards: a form of discrimination. Out-group bias—the tendency to favor the out-group over the in-group—is much less common than in-group bias but by no means absent in intergroup relations.

Understanding the intersection of racism and the subconscious yearning to fit in provides an avenue of understanding the methods of mitigation within your in-group, or in this case within Pākehā and Tauīwi. In the anti-racism space, the phrase ‘Pākehā to Pākehā’ is heard consistently, prescribing to the belief that mitigation from within the in-group perpetuating harm is more effective in eliciting change. Delving further into the makeup of an in-group finds the assumption that with the increase in tangible affirmation within an in-group there is an increase in resolute perception of out-groups. Brewer describes the concept as when, “Overlaid on the in-group-out-group distinction, these assumptions lead to a sort of zero-sum perspective in which attachment and positive affect toward an in-group is achieved through distance and negative affect toward corresponding out-groups” (1999, p. 431) Brewer highlights an understudied perspective that draws the comparison to the way Pākehā and Tauīwi behave in their workplace. Similar opinions of social issues, working methodologies, personal interests and race are a mere few examples of the ways in which people enter an in-group in the organizational structure, meaning that there are many people who may fall into multiple in-groups throughout their working day, positing situations where Māori staff are impacted negatively by the fluid shift between in-groups. In the context of race relations in Aotearoa workplaces, in-group mentality is frequently observed through misunderstanding tikanga Māori and the principles that guide Te Ao Māori ways of life. Analysing the intersection of politeness in leadership, S. Schnurr et al. (2007) find that:

Pākehā organisations overwhelmingly dominate both the government and private sector in New Zealand (Metge, 1995); hence, there is an important sense in which Pākehā ways of doing things constitute a taken-for-granted set of norms in the society as a whole (see Holmes, 2005; Kell et al., forthcoming)

As proving above, there is a general assumption that the institutional way of working is developed while being aligned with Pākehā-focussed structures, forging the outcome for the inclusion and exclusion of Tangata Whenua out-groups.

Current Situation

The current landscape of in-group/out-group rhetoric impacts institutional pathways attempting to change the current social progression frameworks or lack thereof. Sengupta et al. Highlights this impact as follows:

Evidence from the literature on ideology suggests that identifying strongly with a group (one consequence of in-group contact), influences one’s ideological affinities in ways that are consistent with the collective self-interest of the group (Bobo, 1999; Sniderman, Hagendoorn, & Prior, 2004). (2012, p. 509)

Navigating the abundance of in-groups within organisations generates a web of spheres in which workplace behaviour and opinions fluctuate, opening the opportunity for Pākehā to perpetuate a collectively harmful perspective. Due to the subversive nature of workplace in-groups employees are left to navigate with their pre-existing beliefs guiding their choices.

Within the Workplace

Trauma resulting from the aforementioned learnt Pākehā behaviour is near impossible to

separate from workplaces, due to the institutional structures that impede Te Tiriti o Waitangi. Surmised by Pack et al. (2016):

When these discourses are considered alongside lower socio-economic status, and the historical and current holding of power by Pākehā, the intersectional effects could include acceptance of lower status, employment not contesting unspoken race-based justice outcomes or healthcare decisions, and a counterproductive suspicion of Pākehā.

While the adoption of some elements of Te Tiriti o Waitangi is an improvement, this illustrates the wide range of areas that have not seen progress, thus having immediate effects on the lived experience of Tangata Whenua. Disparities flow through every avenue of life, however they present in particularly onerous ways in the workplace. Pack et al.’s 2016 study of Māori perspectives of workplace racism found that:

These studies have shown that racism against Māori in the twenty first century is motivated by the hegemonic need to maintain a colonial hierarchy which privileges the majority culture (Rankine et al. 2014). Further, this literature suggests the language of racism is hidden in institutions, promulgated by media, and most importantly, implicit, covert and subtle (Kendall, Tuffin, and Frewin 2005; Wetherell and Potter 1992).

Racism hidden within institutions such as public service organisations is often exposed in ways that counter overt racism as Hose, a Māori participant in the aforementioned study, describes:

Historically, some participants cited a precedence in which Māori were frequently guided into manual work in the 1950s and 60s. Sixty years later, participants currently employed in firms where there are both manual and white collar positions, also cite continuing incidents of people expecting Māori to be in manual jobs. This is an example of a social positioning necessary for the maintenance of a colonial hierarchy, as in Hose’s account below.

Hose : I work for [identifying] organisation and there’s definitely racism in there I’m working in [technical occupation] and predominantly it’s it’s a white (.) place (.) it’s a predominantly a white industry (.) I was actually there to fix up what they’d done wrong
Sylvia : yeah
Hose : and the smart comment was ‘what the hell’s a Māori doing in [occupation]’ and that whole assumption of if you’re brown (.) then you’re going to be doing (.) this sort of job (.) You can tell they’re straight away thinking ‘you must be one of the [manual workers]’ you know? that’s their assumption straight away (p. 96)

The assumption that Māori are not capable of careers outside of manual labour establishes a faux hierarchy in such interaction, where Hose is perceived as lesser-than despite his superior knowledge and skill. Impacts of this assumption generate a working environment where Māori are undervalued and ostracised from decision making or engagement, showing that negation of educating and integrating in-groups inhibits working by Te Tiriti o Waitangi. Evidence of this presumption, along with many other stereotypes, is seen by a theme of expectation that management or leadership belongs to the Pākehā person present, as Fred recounts below:

“Fred: people tend to arrive and ahm (.) they will approach and rather than asking me they will assume that (.) the white fellow in the group is the team supervisor or team leader and um (.) approach them” (Pack et al., 2016)

By approaching the Pākehā members of the group, overlooking Fred undermines the status of Fred’s role and his standing in the workplace hierarchy. This is a direct example of in-group bias at play, manipulating the dynamic of the workplace to fit with the majority in-group who is predominately Pākehā and Tauīwi, as seen by another recount from Hose in another analysis of this study, Reducing Racism against Māori in Aotearoa New Zealand by Pack et al.:

Hose: The young fellow just wanted to fight, but I said no, no, because you’ll just get into trouble. Let’s just do it their way, you know through the appropriate channels? So, we had letters and we had the witnesses, and nothing happened. We went into a meeting with ahm [Hose’s boss’s name], he pulled us into the office, and he says ‘look, ah Hose, we try to think of our group of guys as like a rugby team! And what happens in a rugby team stays in the rugby team and what goes on the rugby field stays on the rugby field. And I was shy of going to the Labour Department to get it sorted out. he said it’s just too much writing letters and so on to get anything done. But they wouldn’t go through it that little bit further you know? And it was like the guy was still working there, the next day, no problems, not even slapped down. (2016, p. 33)

This situation is a glaring example of the in-group theory, as management alludes to having previous situations where they had to “think of our group of guys as like a rugby team!” (Pack, Tuffin, & Lyons, 2016), abiding by the interests of the majority, or the in-group. The negative response to the contextual out-group leaves both men rooted in a high-risk, low-reward situation, where they have inevitable negative implications and have minimal time to process the ongoing impact those implications would have on themselves and their whānau.

The belief is that racism towards Māori is endemic to Aotearoa, however many in the in-group, being the majority Pākehā and Tauīwi, fail to see the relation to workplace structures or processes. This can be partially attributed to the control that employment brings when discussing perspectives and opinions within the workplace. Rhetoric discussed by this in-group often has the defence of abiding by the organisation’s business requirements, unaware of the full commitment to Te Tiriti o Waitangi.

Evidence of this can be seen in studies of the workplace, such as research into workplace risk exposure between Māori and Pākehā, where quantitative data proves workplace disparity. Denison et al. conducted a study in 2018 where they explored workplace risk reporting inequities between Māori and non-Māori and found that most data collected showed significant differences between the groups.

Organisational factors were also more likely to be reported by Māori. Among both men and women, Māori workers were twice as likely to be carrying out repetitive tasks and be working to tight deadlines. The proportion of Māori women working night shifts was almost double that of non-Māori (7.8% vs 4.1%), and this relationship remained after adjustment. This is suggestive of worse working conditions for Māori.

This level of disparity within the workplace shows that there are preferences for the majority in-group, being Pākehā and Tauīwi, when it comes to workplace assignments or tasks. This sets Māori on a path to be a step behind their counterparts while on the same path.

Despite that many Pākehā are not able to see tangible evidence of this impact in the workplace, Māori men earn 17% less than Pākehā in 2021, and wāhine at a 12% deficit compared to Pākehā men, as advised by Dave Maré in his report Pay gaps (2022) - an \$18 billion a year issue. Furthermore, Pasifika men earn 23% less than their Pākehā counterparts and Pasifika women earn a further disparaging 23% less, rendering the out-group impacted due to the comradery fostered within the in-group. (Maré, 2022). Statistics paint a very clear picture of the landscape in pay disparities, however qualitative experience is far muddier, with many in the workforce unaware or unwilling to engage with the inequity faced by minority workers in any workplace.

Ideology for Workshop Design

By understanding the quantitative research alongside the lived experience of Māori, there is a unique opportunity to educate organisations and employees through an engaging workshop tool. Research shows us that there are dynamics that support the segregation of in-groups, generating subsequent out-groups and further perpetuating inequities, however breaking those dynamics and bringing in-groups into a community-oriented space may provide educational opportunities. As use of Te Ao

Māori values in the public sector is common, there is another opportunity that is revealed as described by Love;

This time they set out to re-frame the dominant “economic argument that has seen companies profit and prosper at the expense of communities and ecologies” (Spiller et al. 2011b: 223). Their argument relies on the notion of building wisdom through kaitiakitanga (stewardship) to assist organisations to move beyond traditional business practises. (2017, p. 5)

The aim to realign an organisation with Te Ao Māori values has been tested and proven to generate better workplace engagement from Māori, providing acknowledgement to their culture and enhancing their mana as Love reinforces by surmising that, “When organisations make Māori values part of their internal workplaces, employees may be more loyal (Haar & Brougham, 2011), more satisfied in their careers (Haar & Brougham, 2013), and show higher commitment and citizenship behaviours (Kuntz et al., 2014).” (2017, p. 9). This opportunity to improve workplaces through the understanding of Te Ao Māori values, alongside the opportunity to create an equitable learning space, is the foundation for engaging workshop tools; utilising behavioural science and design to break down social in-groups and provide opportunities for group bias to become fluid.

Utilising a group of randomly assorted participants with levels of familiarity, or workplace groups, is the ideal platform to begin breaking down in-group or out-group behavioural traits in order to build them again, with honouring Te Tiriti and equitable environments as the goal. A workplace tool for this realignment needs to be applicable in many workplaces, as well as being interchangeable to the group size and setting in order to allow the social walls of an in-group to break down

Chapter Three

Group Mentality

Background

Running concurrent with the implications of group mentality is the art of confirmation bias. While widely understood in a general context as “When people err, it tends to be in a direction that favors their hypotheses.” (Klayman, 1995, p. 406), there are many nuances that make up the fluidity of confirmation bias. J Klayman depicts two high level areas of the general understanding below.

There are almost as many operational definitions of confirmation bias as there are studies. It is useful to distinguish two general senses here. Some authors use the term to mean looking for the presence of what you expect, as opposed to looking for what you do not expect. I prefer to call this positive hypothesis testing (Klayman & Ha, 1987), and to reserve the confirmation bias label to refer to an inclination to retain, or a disinclination to abandon, a currently favored hypothesis. (1995, p. 386)

In layman’s terms the implications of confirmation bias are linked to pre-existing ideas or beliefs, which are influenced by an array of sources. Within the workplace and pertaining to Māori equity there are many opportunities for these beliefs to be formed, such as through media, inter-personal conversations or lived experiences, and organisational policies or procedures. By continuing to offer these opportunities, organisations are maintaining the risk of harm for Māori kaimahi and their families, as well as limiting the scope of engagement across the wider staff collective. Research in the specific area of racially fuelled confirmation bias within the workplace is limited, however investigating further reinforces the idea that confirmation bias is present within working organisations. John M. Darley and Paget H. Gross investigated confirmation bias in 1983 divulging another two angles of categorisation, “behavioral confirmation effect” and “cognitive confirmation effect”. While the former refers to a controlled, almost intentional manipulation to illicit preferred behavioural traits, the latter type is indicative of confirmation bias allowing pre-existing beliefs to overarch interpersonal interactions. The definition for the latter is as follows:

We use this term to refer to expectancy-confirmation effects that occur in the absence of any interaction between the perceiver and the target person. In these cases, perceivers simply selectively interpret,

attribute, or recall aspects of the target person’s actions in ways that are consistent with their expectations (Duncan, 1976; Kelley, 1950; Langer & Abelson, 1974). Thus, perceivers with different expectancies about another may witness an identical action sequence and still emerge with their divergent expectancies “confirmed.” (Darley & Gross, 1983)

Intergenerational racism is a foundational cause for preconceived ideologies around race, meaning there is ample opportunity for the subconscious perception of out-groups to align with these ideologies, particularly within organisational settings. As prefaced in earlier chapters, the influence of one’s surroundings, upbringing and education inform external behavioural patterns, meaning the influence of intergenerational behaviours or racism will be present when engaging with others within the organisation. Despite the nuances of confirmation bias that feed into racist behaviours, there are clear examples of confirmation bias in racial interactions, where Pākehā realign their beliefs with the majority. This realignment has potential to perpetuate harm through acts rooted in performative action, defined by Thimsen (2022) as “Performative activism is a critical label that is applied to instances of shallow or self-serving support for social justice causes. The accusation rests on a distinction between what is said by supposed supporters and what they actually do.”

The threat of performative action links to the influence of confirmation bias where the true beliefs of a person are the foundation of said action resulting in disingenuous engagement, while allowing reinforcement of pre-existing judgements under the cover of

progression.

Current Situation

Confirmation bias can be witnessed in any situation, primarily by the self, which impedes the mitigation of impact, thus intercepting internal dialogue is a dead end, however there are clues throughout behaviours exhibited externally. Within the public sphere there are examples where the impact of intergenerational racist ideologies rears their heads, such as in the way we see second generations follow in their parents or whānau in their political views or more subversively in interpersonal dialogues, where preconceived ideas of Māori guide the way Pākehā engage. Intergenerational racism and stereotypes are easy identifiers for confirmation bias as the direct action from earlier generational beliefs shows how disconnected they are from the social realm of the present, primarily through racist ideologies as these have institutional impacts reaching further than conversational disagreements.

Examinations of social issues in Aotearoa are explored widely across social media platforms, providing an opportunity to see the fruition of intergenerational racism. Statements presented in comments as below offer insights into the way Pākehā may truly feel about the topic being discussed, with the analytic benefit of emotive responses. The comments below are drawn from comment sections of three Facebook posts, one pertaining to a video shared of a woman on a Wellington train verbally harassing the train conductor. The other two are in relation to a church in Tauranga giving their land back to iwi, and a NZ Herald article posing a question asking readers if they have experienced racism. These three article comments are a minute sample of comments left by Pākehā and fit into many categories, detailed below:

Reductionism

“I have a few issues. 1. Calling certain white people ‘rednecks’ is racist. In the same way that calling certain Maori horis would be racist. Stop with the double standards. Also... Pakeha, as individuals, have NOTHING to apologize. 99% of Pakeha living in NZ won’t have relatives that did wrong in the past so why force white guilt on an entire people who did wrong? That only causes more friction and in turn more divide” (Commenter A, 2022)

“I don’t know why this is such a big deal. If you want to know what real racism is... read the history of South Africa and America... read about Hitler... NZ is an amazing and friendly place. So what if you get the odd ‘racist’ .. stand up to them .. doesn’t matter the colour of your skin. Also, pretty soon the world will become a blend of ethnicity and racism will no longer exist. [grinning emoticon] so lax

out and enjoy life for what it is.” (Commenter B, 2016)

“Try being ginger. I could make 400 complaints in a week about racism” (Commenter C, 2016)

Aggressive Racism

“Racism is NOT anywhere in NZ, I haven’t had any at all! But in saying that I don’t think sad N***** & C***** deserve to breathe our air [angry emoticon]” (Commenter D, 2016)

“Racism Smacism. Harden up. Nation of wimps” (Commenter E, 2016)

“Probably has a free state house on the benny” (Commenter F, 2020)

Ignorance

“Yup when i was little some little cook island child told ME to go back to my own country... Cos im white lolz ermmm” (Commenter G, 2016)

Reverse Racism

“Yes. In Haast at the motel back in 2001. Bar man refused to serve me because I was British. We’d flown in from Wanaka. [...] As soon as he heard my accent he became very rude & told everyone there that he did not serve Pomms but he would take an order off another member of oud group.” (Commenter H, 2016)

“The problem as I see is because govts have given in to most maori demands creating racism in this country.we are all NZers and no one is entitled 2 special treatment this is 2020!!!! We need to stop this entitlement.” (Commenter I, 2020)

“there’s no pakeha alive today that is responsible for this but there is still a corrupt government who still enslaves” (Commenter J, 2022)

While these are a mere few perspectives of Aotearoa generally a demographic is revealed through these comments. Many of the commenters were of the Baby Boomer generation, with indication through language use such as ‘entitlement’ or ‘corruption’. Reiterating these points are successive generations with the use of slang and socially-relevant emoticons. While these comments are harmful and many contain significant levels of anger and racism, there is a subvert pattern of passing along existing ideals. Through the sharing of

experience and opinion from older generations there is a subconscious process in which successive generations align themselves with these ‘truths,’ allowing for misinformation to be disseminated and immense harm caused. Collective opinions such as those above reach many facets of society, allowing harm to be continued through institutional and systemic pathways.

One effect of confirmation bias Māori are subjected to is the concept of good versus bad Māori; those that align with the dominant Pākehā way of living and those actively going against this structure and advocating for themselves. This evaluative gate-keeping by Pākehā society stems from intergenerational expectations of assimilation, causing successive generations to continue the expectation of conformity, particularly within the workplace. Moewaka Barnes et al. (2012) describes this pattern below:

Good Māori/Bad Māori is another key pattern that sees those who appear happy with their lot, ‘fitting in’ or achieving in colonial society described as ‘good’, while Māori who resist, seek restitution, demand recognition and change or do not achieve are ‘bad’. The theme works most flexibly when the user does not specify who or how many are ‘bad Māori’; those who resist or protest can then be dismissed as a minority, estranged from their people.

Conflict in this way may be seen through the introduction of process that inhibit Māori autonomy or challenge kaimahi to conform to Pākehā standards, generating a space where Māori are unable to challenge the structure out of fear of being labelled a ‘bad Māori’. While the implementation of these factors may be subtle there is an innate manipulative element, with the power lying in the hands of Pākehā as a direct result of widespread confirmation bias.

Within the Workplace

Influence of cognitive bias on general societal views bleeds into the workforce through many doors, from staff turnover to those in ministerial positions, causing a flow-on effect that institutionalises these beliefs and stereotypes. Ingrained ideologies are merely opportunities to cause further harm while navigating the situation from an individual mindset. Assumptions and reinforcement from other kaimahi who believe the same way brings power to the collective ideology and limits the accuracy of alignment to Te Tiriti o Waitangi. Within an organisational structure there are many opportunities for confirmation bias to shape the trajectory of a career, project or engagement, such as the autonomous nature of the mahi. Pākehā managers across the public sector make up 75.9% as of 2022, with Māori significantly behind at 16.3% (Te Kawa Mataaho Public Service Commission , 2022), illustrating the immense power imbalance in public service leadership. This inequity provides

an opportunity for implementation rooted in confirmation bias to flourish with little to no push back from staff. Challenging new initiatives becomes inaccessible to Māori, further reinforcing the expectation of assimilation.

Ideology for Workshop Design

Engaging kaimahi in progressive analysis of their confirmation bias has the potential to improve the gap in equity through broadening the understanding of our subconscious. This may allow for Pākehā in workplaces to recognise their biases and intercept the harm that may come from it, in turn aligning further with Te Tiriti o Waitangi. Probative questions and internal dialogue are the roots of change with this section as effective change come through self-reflection and supported behavioural change.

Chapter Four Privilege

Background/ Cause

White privilege, and by extension Pākehā privilege, has roots deeply entrenched in the history of colonisation in Aotearoa. Informally there are many who may be aware of their privilege, however, Matthewman (2017) alludes there are many Pākehā who resist when it comes to inclusion that threaten their perceptions of economic stature in the book A Land of Milk and Honey as follows:

Research has shown that Pākehā support the symbolic aspects of Māori culture – things like the inclusion of the Māori version of the national anthem, the use of haka at international sporting events, Waitangi Day celebrations, pōwhiri, and the teaching of Māori language – but they remain opposed to anything that challenges the existing structure of economic power.

Refusal to engage with institutional change is an act of Pākehā privilege, and the continuation of active colonisation causing further harm for Māori.

Current situation

As a Pākehā researcher there are a lot of areas that are influence by my lack of lived experience, meaning there are opportunities where privilege is both obvious and subliminal. This perspective brings forward reflections of opportunities and where privilege may have played a part in the eventual personal success. Personal privilege in all Pākehā sees the rise in inequity for Māori and Tangata Whenua, as bias eliminates access to success for Māori when used in selection and adoption practises. Proof of Pākehā privilege is seen in many facets of current society, shown by Max Harris’s article for E-Tangata in 2018 where he describes the effects of colonisation for Māori of today.

Racism has helped to sustain colonisation over time, as Moana Jackson has pointed out, and it is still present. Māori make up 51 percent of the prison population, but just 15 percent of the general population. For the same category of dangerous or negligent acts, according to JustSpeak’s research, 46 percent of Māori apprehended are prosecuted, compared to 9 percent of Pākehā. The Māori unemployment rate is 9 percent, while it is 4.5 percent for Pākehā.

The glaring disparity in the prosecution percentage incites two general initial responses, relief and fear, engaging the reader with a direct example of Pākehā privilege. It is this space of understanding, context and learning that acts of privilege are seen as systemically ingrained in present day Aotearoa. As indicted in the chapter above, Māori make up a significantly smaller percentage of managers within the public sector and the same can be said for policy analysts. The imbalances in this role show that the policies engaged by the government of Aotearoa are stemming from Pākehā analysts with a 66.3% difference between Pākehā and Māori policy analysts (Te Kawa Mataaho Public Service Commission , 2022). Māori sit at 10.3% of policy analysts the public sector in 2022, with Tauīwi falling further behind, thus the privilege of governing organisation lies with Pākehā, where it forms the basis of privilege Pākehā have across intersections. The impact of majority influence within the public sector may lead to Māori engaging with work in a way that attempts to adhere to Pākehā institutional structures, forfeiting autonomy, career development and accommodating workspaces.

Within the Workplace

Within the equity social sphere, and to an extent the wider public, there is a notion that privilege and bias within the working structure is rampant, particularly in the hiring process. Evidence of this situation is a lightly studied area, presumably due to the confrontation of equity inciting defensiveness and fear. However a recent post-graduate thesis by Jessica Voon tests for quantitative data exploring

bias within the hiring process, where they found:

In the hypothetical applicant pool containing an equal percentage of European, Māori and Asian applicants, if there was no bias, then all ethnicity groups would be represented equally in an interview shortlist of four. In our sample, 73.5% of participants chose a European candidate in their top four at least once, 68.3% of participants chose a Māori candidate in their top four at least once, and 58.8% of participants chose an Asian candidate in their top four at least once. Overall, the average number of times a Māori and Asian candidate was selected in the top four was lower than that of a European candidate despite having the same number of qualified candidates in the applicant pool. (2019, p. 60)

Quantitative data shows that there is a glaring example of privilege at play as a direct result of hiring manager’s personal biases, subconscious or otherwise, leaving the success of Pākehā candidates partially creditable to their privilege. This dynamic is present throughout society, as from conception to death there are opportunities for privilege to allow Pākehā to continue towards further inequities. This privilege allows for direct violation of Te Tiriti o Waitangi principles, ingraining privilege into the systemic racism within organisations.

Ideology for Workshop Design

Incorporating discussions of privilege within the workplace has the biggest risk of harm due to the confrontational emotive response generated. While participants are in a vulnerable space there must be caution around the language used, ensuring lines are not crossed emotionally or professionally. In order to approach this area there is an opportunity to provide a resource for participants to check in with the definition of privilege, affirmations to encourage acceptance of emotive responses and reminders of support options. Personal interpretations of privilege within organisations stem from a wide range of lived experiences, resulting in Pākehā remaining resistant to change as Belinda Borell states in their dissertation, The Nature of the Gaze: A conceptual discussion of societal privilege from an indigenous perspective.

Participants interviewed in the privilege project demonstrated an engaging and sincere interplay between their social inclusion and markers of cultural capital that they, by and large, take for granted and regard as generally applicable to all New Zealanders. Their conceptualisations of wellbeing encompassed a range of determinants, some of which were linked to the privileged normalised status of being able to glide seamlessly through life, obtain services without hassles, and not be outside the

norm. Participants in general did not explicitly use the term privilege in relation to their invisible and normalised status, but did sometimes allude to the assistance granted by being positioned as ‘normal’ or ‘ordinary’. Some were aware of their privilege and spoke of the positive impacts on their lives of being part of the norm and living “anonymously and seamlessly”. Others elaborated on the advantage of being average or ordinary when it came to access to, and treatment within the health system. This suggests that even if Pākehā are aware of and acknowledge the system as privileging some and marginalising others to the detriment of their health, this does not necessarily result in moves to challenge this injustice.” (2017, p. 81)

As Borell states there is a hesitancy from Pākehā to connect with the importance of recognising privilege in tangible ways, making growth in this area of great importance despite the challenge. Prompt generation around privilege is to be taken under consideration with engagement focussed on harm reduction due to the expectation of push-back.

Chapter Five

Engagement Tool

Tool Design for Behavioural Change

Utilising tabletop games has been a fundamental instrument in the change of behaviour of participants and is commonly used as a learning opportunity for children experiencing behavioural issues and neurodivergence. By engaging with games designed to be immersive, children can gain insight into managing negative or challenging behaviours. In this context the tools are used to positively reinforce new behaviours, and so could possibly help with and improve race relations. Daniel S Epstein et al. attribute the successful design of tabletop games to four categories: mechanics, dynamics, aesthetics and emotional aspects. (Epstein et al., 2021) Evaluating these factors from a race relation perspective will ensure any attempts at designing a tabletop tool are providing the desired result.

Mechanics determine the rules of the universe that a game creates and will form the foundations of how participants interact. A game can be designed for cooperation or competition and the mechanics dictate how the participants interact with the game and with each other.

Highlighting this first attribute with the creation of a behavioural change space requires specific intent in choice of objectives and motives.

Clearly stated objectives and the progression toward goals determine how outcomes are pursued and how feedback through game-play can occur. Success, failure, rewards, or punishments can be used to reinforce behaviors positively or negatively through operant conditioning and intrinsic or extrinsic motivation.

The above supports that the use of motivation will engage a participant in mechanics that set up and provide a space for behavioural change. This can be translated into a space where IAB (implicit association bias) can be coaxed into new patterns. Subsequently, dynamics have a hand in the engagement and implementation of these mechanisms. Participants or player behaviours are integral to achieving the desired outcomes, both positively and negatively.

All dynamic player behaviours can be designed purposefully to achieve behaviour such as cooperation, competition, behaviour loops, and habit formation. Even negative behaviours can provide a fun dynamic for entertaining and

engaging game play such as cheating, bluffing, conspiring, or even quitting.

The latter of this excerpt lends to the intent for generating a space that requires players to lean into their implicit and subconscious biases, setting the scene for a reflective space, where behaviour change can begin. However,

Within dynamics, one also needs to consider whether game elements will result in unwanted second-order behaviours, undesired or unethical outcomes, and whether there will be lasting or novelty effects on desired outcomes.

This adds yet another caveat during the game design process, ensuring that the behaviour doesn’t swing into heightened or violent escalations. Flowing from the use of the dynamics the aesthetic element of the game, bringing the background preparation to the visual realm. “The artwork, setting, physical game components, storyline, and immersive objective form an environment that can induce more engaged platers and motivate continued play.” (Epstein, Zemski, Enticott, & Barton, 2021). While it has a seemingly minor role in game design as a whole, this is the element that engages players with the fundamental messages of the design. This is the avenue to set the scene and create the wanted environment for, in this case, the reflective and introspective space. With the above elements in place, the final aspect of a successful game design is emotions.

Games that trigger emotional responses can be powerful behaviour and learning tools but are challenging to design and more difficult to have heterogeneous control over. Some emotions

have predictable patterns and can be designed to elicit a sense of achievement, mastery, disappointment, or failure. More subtle emotional outcomes can funnel particular behaviours and can be leveraged through research in psychology and behavioural economics tools such as establishing social norms, endowment effects, scarcity, simplification, chance and probability, framing effects, reducing friction costs, network effects, salience, default states, and cognitive loads.

The integration of psychology and behavioural science brings out the subtle emotional outcomes, which is where the transition from subtle to overt needs to be developed. Harnessing the use of these four design elements is where the development of a game that will change the way we bring about race relational change in Pākehā lies. Designing an interactive tabletop tool endeavouring to change problematic behaviour in Pākehā must include an in-depth investigation of the above sections, to fully form an equitable basis of design.

JMIR SERIOUS GAMES		Epstein et al
Table 2. Context and mechanisms leading to positive behavior change outcomes in a realistic game design theory.		
Mechanisms	Descriptions in the studies	
Aesthetics of fun and play increase engagement and information uptake	The fun and attractiveness of games leads to higher attention and engagement, resulting in a positive mechanism for desired behavior change [23,25,29,36,41,45].	
Game/social dynamics set social norms, process signaling	Game dynamics create a microcosm of social norms between players and signaling of appropriate actions, resulting in the desired designed behavior change [23-26,29,31,36,41].	
Game mechanics reinforce rules and actions	The rules of the game create clear boundaries and direction for particular actions and desired behavior [23-25,28-31,36,40,41,48,49].	
Clear objective/goals leverage internal motivators	Game objectives set attainable goals and motivate players with a sense of purpose, pursuit, and achievement toward the desired behavior [25-29,31,32,35,36,38,39,42,44,45,48-50].	
Rewards, success, and failures leverage external motivators	Consequences leverage external motivators and operant conditioning to achieve desired behavior [23,25,27-29,36,38,40-42,46-48,51].	
Challenging repeated play leads to competence, mastery, and expertise	Incremental improvement provides feedback on mastery and expertise leading to repeated desired behavior [23-25,28,38,49].	
Spectatorship influences atmosphere, community, and expectations	Being observed or creating community reinforces expectations and social norms of desired behavior [24,25,29,31,34-41,43,45,49].	

(Epstein et al., 2021)

As the above table shows, there are many mechanics that reinforce ideal behavioural change. When using these mechanics, results have shown that clear boundaries, aesthetics and challenges increase the interactivity around the desired behaviours. Interestingly, this study highlights that spectator-ship influences create this result, as “being observed or creating community reinforces expectations and social norms of desired behaviour.” (Epstein, Zemski, Enticott, & Barton, 2021). This is an avenue that may integrate with a race relational behaviour change ideal. “Game dynamics create a microcosm of social norms between players and signalling of appropriate actions, resulting in the desired/designed behaviour.” (Epstein, Zemski, Enticott, & Barton, 2021), leading to believe that the use of spectators or outside elements will engage the participant with not only general social norms, but more specifically the norms set out during the game play. Through this we see that there is a strong need for a baseline “norm” set up by the

rules of the game’s narrative, meaning that the rules of this output need to be clear and engaged with the underlying ethos and goal, being progressive behavioural change and/or engagement.

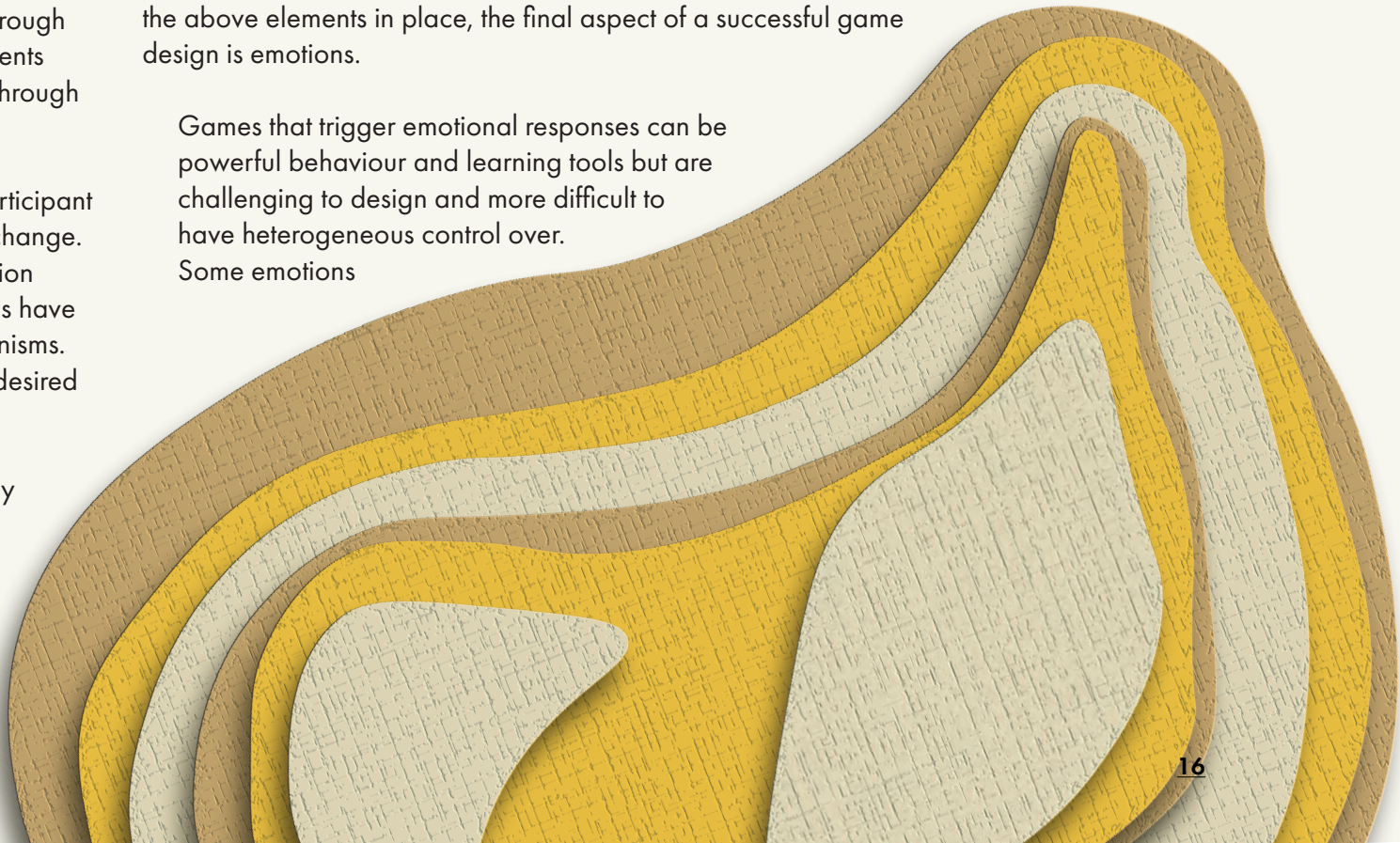
Further than the use of specific mechanics, the study concludes that over the “design and intervention process” there was evidence that a game designed by “local teams rather than distant experts had better outcomes”, furthering the importance of centralising Tangata Whenua voices in this process (Epstein, Zemski, Enticott, & Barton, 2021). Tangata Whenua being at the centre of the process is another avenue of ensuring that the output is not poorly designed, as Epstein et al. show a correlation with misinterpretation of the rules and information and the execution of improper contextual design decisions. Reducing the success of a design are other factors such as “laborious or unattractive game designs for immersive play, one-off play or limited replay ability and simple question-and-answer games, sometimes that are not engaging or immersive.” (Epstein, Zemski, Enticott, & Barton, 2021). The below table highlights alternative points that can detract or cause an unsuccessful game design, as their study supports.

JMIR SERIOUS GAMES		Epstein et al
Table 3. Theories for games targeting behavior leading to poor behavior change outcomes.		
Theories	Behavior change outcome	
Not fun or enjoyable leads to low engagement	Unpleasant experiences are unlikely to be engaging or repeated and result in no behavior change	
Limited replayability reveals novelty effects	One-off play and wearing off of the game novelty results in lack of repetition and lack of lasting behavior change	
Poor contextual design leads to misinterpretation	Missing context cues can lead to poor knowledge translation/misinterpretation and unwanted effects	

(Epstein et al., 2021)

The crux of generating a behavioural change tool in this space is the first point, highlighting that confronting participants with “unpleasant experiences” is likely to cause disengagement and therefore a lack of uptake with the desired behavioural change. To use a level of shock awareness to elicit a reflective space, in the context of race relations, may not garner the right response from Pākehā, with the worst case resulting in the output being rendered useless. While this study shows the impact of positive and negative design choices, this was investigated from a health behaviour change perspective, meaning certain elements may not engage participants at the root of the issue. The difference being that food health decisions are less subconscious and have results that directly affect the individual, rather than having results that may implicate the individual and generate a sense of conflict. This may direct the output to be ambiguous in nature, perhaps under another pretence.

While deliberating the angle of entry to this project, another matter of game design has been identified by Zagal et al. (2013), in their article, Dark Patterns in the Design of Games. “Dark Patterns” are abstracted elements such as questionable and unethical design choices. Throughout



this article the authors stipulate the need for awareness around the implications of the designer and participants goals being “at odds”.

While players may not apprehend the values or ideas in a game, they may nevertheless be influenced by them. Flanagan et al. argue that “[t]hrough the design process, values and beliefs become embedded in games.” (Steinemann, et al., 2017). If games can communicate values and ideas in these ways, then it stands to reason that game design patterns – as abstractions of common design elements in games – can also convey and represent values.

This may be an attribute to why there has been little development in engaging with changing race-related behaviour design outputs, as the designer’s input and values subsequently arise in the game play. Researching the emergence of dark pattern identification finds another classification of patterns; anti-patterns. Anti-patterns are identified by Zagal et al. as:

A design mistake, in this context, refers to doing something in a certain way when there is already knowledge of how to better accomplish it. “Better” could mean more efficiently, more entertaining for the player, easier to implement, and so on. We can consider these patterns as anti-patterns – they represent a less-than-ideal solution to a particular problem and as such should generally be avoided.

Anti-patterns, as further discussed, show a unique opportunity for creating space for integrating new behaviour reactions and perhaps setting a specific mechanism within the game will aid in a generation of a reflective space in the subsequent time after engagement. The use of anti-patterns may be contentious, however Zagal et al. indicate that:

Our argument is that Dark Patterns do not happen by mistake; they must be purposefully utilized to evoke the given behavior. Common design patterns that create unintended behavior or unexpected negative experiences do not quite capture the subtle difference between “Bad Design” and “Designing for Bad”. The challenge lies in determining whether a design is an honest mistake with unintended results, or if its outcomes were intended.

Dark patterns being another facet of knowing exact results the designer is after when laying the narrative out in order to avoid unethical or egregious outcomes as muddying the water further, darkpatterns.org gathers examples of what they define dark patterns to be, “user interfaces that are intended to trick people” (Brignull, n.d.) giving weight to the argument of the unethical use of anti-patterns or dark patterns. This is a thin thread to cross as the use of tactics that are not consensual with the

participants will not only mitigate the output but lay ground for unethical experiences. Berdichevsky and Neuenschwander (1999) outlined their “Disclosure Principle” in their article Towards an Ethics of Persuasive Technology as follows:

Knowledge of the presence of persuasive mechanisms in a technology may sensitize users to them and decrease their efficacy. Therefore, in some cases, such knowledge might diminish the effectiveness of a generally positive persuasion. This reasoning led us to our design principle: The creators of a persuasive technology should disclose their motivations, methods, and intended outcomes, except when such disclosure would significantly undermine an otherwise ethical goal.

This outline of parameters sets up the expectation that the design aligns with the overarching ethical goal, allowing movement while upholding the integrity of the original motive. Food for thought? To move forward with designing within this realm, there must be a balance of intentions, with precautions of overstepping the line into deliberate manipulation. This is my primary concern when dealing with Pākehā.

Steinemann et al. suggested that the number and severity of consequences following in-game decisions determine the level of meaning that players perceive, with more consequential outcomes resulting in more perceived meaning. Elson et al. have also argued that consequences and outcomes in games equip players with the ability to alter the story to fit what they personally perceive to be as relevant or meaningful.

On the other hand, Nay and Zagal proposed that even inconsequential choices may be able to create meaning by helping the player reflect on the subtleties and motives behind their actions without a focus on the outcomes. Meaningfulness being the aim for successful design creates an expectation to understand the entirety of the game’s world. Salen and Zimmerman (2005) discuss the intersections in Game Design and Meaningful Play beginning with this analogy:

We have inky to watch young dogs to see that all the essentials of human play are present in their merry gambals. They invite one another to play by a certain ceremoniousness of attitude and gesture. They keep to the rule that you shall not bite, or bite hard, your brother’s ear. They pretend to get terribly angry. And – what is most important – in all these doings they plainly experience tremendous fun and enjoyment. Such romps of young dogs are only one of the simpler forms of animal play. There are other, much more highly developed forms, including regular contests and

beautiful performances before an admiring public. Even in its simplest forms on the animal level, play is more than a mere physiological phenomenon or a psychological reflex. It goes beyond the confines of purely physical or purely biological activity. Intrinsically, play and meaningfulness are woven into everyday social encounters and transactions, as demonstrated with the playing dogs above. Salen and Zimmerman follow on to say, “Meaningful play emerges from the interaction between players and the system of the game.”, simply meaning if we want to generate a specific space for players, the game’s system must be able to hold that space; therefore, “the goal of successful game design is the creation of meaningful play.” (Game Design and Play p. 60). Encapsulating the goal for a successful game and generating reflective space for Pākehā is meaningful play, the challenge ahead.

Diving deeper into types of meaningful play, Salen and Zimmerman find that there are two defining types: evaluative and discernible. Evaluative meaningful play is described as:

This is further described as meaningfulness play, allowing “critical evaluation” (Salen & Zimmerman, p. 61) of the actions and outcomes of the choices players make. Whereas discernible meaningful play is described as “Meaningful play occurs when the relationships between actions and outcomes in a game are both discernible and integrated into the larger context of the game. Creating meaningful play is the goal of successful game design.” This definition leads to a more constructed view of meaningful play, by highlighting that “If you do not receive feedback that indicates you are on the right track, the action you took will have very little meaning” (Game Design and Play 61), meaning that without affirmation of engagement success there is no motivation to continue striving for that interaction. By negating affirmation for Pākehā and Tāwhiri when designing a game, the desired space or playing environment will be unsuccessful and open opportunity to further perpetuate harm. There is no room here for a badly designed game, as simply disappointing a player and actively generating a harmful environment draws the line further in the sand for anti-racial growth.

Product Review

Initiatives such as the Courageous Conversations Beyond Diversity two-day workshop are paving the way to begin transformation through combining game-play elements with a workshop structure, within organisational structures.

Within the organisation there have been several engagements with the

Courageous Conversation About Race Beyond Diversity workshop, both kanohi ki te kanohi and tuhiono. The evaluative report for the sessions running within the organisation, between February 2021 to March 2022, describes this workshop as “a transformational unconscious bias two-day workshop with a focus on racial equity” (Ministry of Business, 2022), and continues to evaluate if this statement is supported by the results of participant feedback. Overall, they recorded 290 responses from 719 participants, resulting in a 40% response rate, leaving a notable yet unfortunate caveat that this may not have captured the genuine response of the total participant population. Despite this, there are resounding conclusions that support the effectiveness of this workshop and its immediate impact, which is yet to be evaluated through this means. While long-term response or change is the aim for this engagement, 85% of participants who gave feedback felt there would be positive change in their mahi indicating that the seed has been planted, and pathways are forming (Ministry of Business, 2022). Additionally, though quantitative data was collected, qualitative data was also analysed through verbatim feedback, allowing for more nuanced understanding of the Beyond Diversity experience. Engaging with subjects in this nature allow for fluidity in the experience, such as the discussion around a safe environment, where the predominately positive feedback of the course was challenged. “There were however quite binary viewpoints on some aspects of the programme. For example, 6% of commenters mentioned the safe environment that had been created, but another 8% felt that more could be done to create a safe environment.” (Ministry of Business, 2022). This begs the question of what a safe environment entails and looks like for those that need it most, as well as demonstrating that there are gaps in the structure that let down certain participants. Further analysis of these ideas would need to explore the demographics of participants and why they responded this way, as well as ensuring that Tangata Whenua and Māori were guiding the structure of said space. Within the Beyond Diversity programme there are multiple categories of learning that the organisation breaks the feedback into such as “greatest learnings”, “specific exercises”, “reflection” and “self-awareness.” A predominant exercise within the course had participants fill out a survey of questions to determine their number in the white privilege scale, the highest being 155. Subsequently participants were to stand in a descending line, highlighting the racial inequity of the workshop group, which was where a significant change in mood was felt during my personal engagement. 25% of the comments from the report discussed this specific exercise, with many stating that this was the most “poignant” aspect of the workshop. Others went on to elaborate as follows:

- “I did the white privilege survey and realised how much I am subjected to”
- “The outcome of the questionnaire and how people felt the visual impact was huge”

- “We did the questionnaire, and I realised most in the room didn’t have the same experiences as me”
- “Following the white privilege survey when I stood in the line, seeing my colleagues and friends standing at the lower end of the scale, it was very eye opening”

While only example comments are provided in the report, these show some very stark differences in the way this exercise shaped the experience for differing participants. Questions within the survey were set around specific scenarios and the accessibility of those situations, which are all elements of life that many Pākehā are oblivious to, providing a palpably visible result in the privilege line exercise.

- (Ministry of Business, 2022)

Having participated in this exercise personally, I saw that there was a change in the way the workshop functioned for me compared to the experience of a friend who completed the same course and exercise as a person of colour, which improved an element of unsafe behaviour. In the course completed by a friend, the discussion groups for after the privilege line were constructed of participants with varying numbers. This generated a space where participants with lower scores in a position where they were asked to share their trauma with the intention of enlightening the participants with higher scores. By placing the onus on the lower scoring participants, who were predominately Tangata Whenua or people of colour, this perpetuated more harm than intended. I saw growth in the exercise as the group I attended with was split into groups with those next to you in the line, meaning that the conversations being had were less diverse, however far more equitable. Successful elements of the Beyond Diversity course, such as the privilege line, are opportunities for reflective spaces, thus are the driving inspiration for the subsequent workshop tool.

Opportunity

Evaluating the state of Pākehā engagement in the workplace is always going to be very subjective, and as a Pākehā there will be many facets that I will not understand the nuance of. Despite this, there are glaring examples of racism in the workplace perpetuated by Pākehā, as experienced first-hand and by focus group participants.

While recounting specific experiences opens space for potential debate, qualitative research into the differences between Māori and Pākehā leadership styles highlights important distinctions between the two. It is imperative to understand these differences, as the organisation’s ethos is formed from paper to reality through leadership style, contextual understandings and deliberate engagement, proving that the perspectives or opinions brought forward are heavily impactful on the outward expression of an organisation. Setting this scene is the “organisational espousal of cultural group values and organisational commitment and citizenship behaviours” (Kuntz et al., 2014), wherein

organisations align their ethos with Te Ao Māori values. This is often seen by using values such as manaakitanga, whakawhanaungtanga and kaitiakitanga, to shape the way decisions are made and discussions had. As described by Kuntz et al, “core Māori values establish codes of conduct that convey socially acceptable behavioural standards, and in a work setting, similar to other organisational values, they guide interpretations of organisational phenomena, decision-making style, perspectives regarding career paths, and interpersonal behaviours.” (Adaptive Shyness, 2020). Use of these valuers poises an interesting question around the motivations of an organisation and where that may lie on a moral compass, leading to another avenue of potential discomfort of Tangata Whenua in the workplace and with further adoption of values from other cultures in the employee cohort can further exemplify the potential ongoing effects, both positive and negative. The difference between Pākehā- and Māori-led workplaces is the fundamental understanding of Te Ao Māori values and the mere adoption of values, bringing forward the glaring lack of cultural competency. Tangata Whenua in predominately Pākehā-led spaces are left with the reality that Te Ao Māori, nor the values espoused by organisations, is not embedded in every facet of the business or mahi.

Chapter Six

Product Design

Mechanics

Engagement Objective

Engaging in this workplace tool is to begin the conversation of what it means to be Tangata Tiriti within the workplace. This is a unique opportunity to analyse the state of the working ethos across staff, while upholding Te Tiriti o Waitangi, which in turn will provide one route to equity for Tangata Whenua. Organisations, such as public services, have a responsibility to model the behaviour that aligns with Te Tiriti, thus revealing a gap for training and education within the workplace. In order to elicit change within the workplace, a foundational understanding of the flaws in oneself must be generated, through structures that allow for autonomy for the individual. Providing a space for this reflection is the ideal result, with the onus on such thoughts organically generated the participants. Through workplace engagement, a space is generated for growth and reflection on one’s attainment to being Tangata Tiriti.

Setting up

All that is needed for this engagement is a safe, work-appropriate space and frame of mind, and a set of cards. Creating an environment where staff have autonomy to explore the prompts while being relaxed and supported is imperative to the success of the engagement, alongside engaging as a Tangata Tiriti by ensuring tikanga is present throughout. A focal value used throughout Te Ao Māori is kaitiakitanga, as below:

- “kaitiakitanga
1. (noun) guardianship, stewardship, trusteeship, trustee.
 2. (noun) trust.” (Te Aka Māori Dictionary. , 2022).

Aligning the set-up to fit the value of kaitiakitanga is to foster trust and safety within a dialogue, providing participants with less pressure to conform to their subconscious preferred hypothesis, or in other terms, confirmation bias. Many organisations utilise Te Ao Māori values to support their growth, providing guiding values to incorporate into the setup of the workshop as well as provide familiar workplace language. Utilising familiar language and values is key as it opens a space of understanding and uptake of information, evidenced in an abundance of recent research. However, leaning back into the history of this theory, Epstein et al surmise the conclusion of their study:

The conclusion was drawn that familiarity is a crucial factor in some forms of learning but that it does not exceed the importance of meaningfulness

except when less meaningful material is being learned. The results also gave evidence that picture material was learned better than concrete nouns which in turn were learned better than abstract nouns and verbs. (Epstein, Rock, & Zuckerman, 1960)

This allows for the assumption that the use of familiar language is a beneficial tool in progressive game design, particularly in behaviour change attempts. With the use of familiar language and awhi there is a foundation to run this exercise in a culturally- and emotionally-safe way.

Methods of play

The intended play of this tool is to embrace the fluidity of matching the set-up to the environment, stretching from larger group workshoping to interpersonal team engagements, however there are some initial suggestions of play. Engagement goals are primary resources for this set-up, as pinpointing the motive provides the group with the context in with they are being vulnerable. An element incorporated into the play is a choice between two methods: dialogue prompts and score line prompts. Dialogue cards provide an open-ended question to prompt deeper thought about existing beliefs and the position in which those beliefs align with being Tangata Tiriti, while score line prompts are close-ended and require the participant to score their agreement from 1 to 5. Offering two methods provides quantitative data on the general understanding of the group for post-engagement analysis and provides prompts to get deeper into the dialogue of each prompt. Once the engagement goal and method are established, there are many options for card selection and order of play. Below is a table depicting iterations of suggested play.

Number of Cards	Engagement	Caveats	Suggested Group Size
All cards (25)	This engagement allows for a full range of perspectives to be covered and introduced. Each category calls in multiple avenues for growth, fluctuating between dialogue cards and scoring prompts. Covering each of the cards can be applied to half/full day workshops.	Attempting to utilise all dialogue prompts efficiently can inhibit the space for participants to process their responses, potentially causing defensiveness and withdrawal from the workshop. This is an opportunity for harm to be generated both immediately and retrospectively.	10 – 50
Cards from single category (5)	Allows deeper focus on each prompt and opens opportunities for multiple group engagement and cross-education. Group discussion supported in this way.	This can be lengthy and engagement-heavy. Specific post-engagement support would be advised.	5 – 4 per group
One each – group (1)	Group discussion would be best utilised with slightly longer deliberation times, allowing for opportunities to engage with multiple perspectives. It is recommended to assign an amount of time per person to avoid missing participants. Nonspeaking participants have the opportunity to practise active listening skills.	Despite the use of time allowances there is potential for participants to feel unable to speak up.	25 groups, containing roughly 4-6 per group
One each – pairs (1)	This would provide an intimate dialogue between participants.	It is recommended that this style of engagement is limited to a smaller number of prompts to limit the emotional toll on participants.	2
One of each category (1)	This format allows for a high level look at the wider aim of the tool.	Ensuring that the prompts are all of a different perspective is advised to stop repetition burnout in participants	Any group size

Sporadically	Utilising this in less frequent engagements such as stand-ups, team meetings, hui etc. This can be used as a takeaway or conversation prompt with no formal discussion, alleviating the pressure of participating.	Could potentially need rewording to allow for contextual nuances. Perhaps better suited for email communication.	N/A
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The above suggestions are only a handful of structures, with many other fluid adoptions that may arise through the implementation stage of workshop planning, and it is advised to explore the card set-up in the beginning stages of implementation.

Wrapping up

Immediate post-workshop support is the required method of wrapping up the session. This may look different depending on the makeup of the group, however there are fundamental aspects that must be a part of the closing process. Introducing quick, non-committal games; supplying food and drink; and an opportunity to head home after the workshop. Food and drink are imperative to ensure participants are comforted and relaxed, as well linking to social practises within Te Ao Māori.

Method of play-testing and feedback

Beginning stages of testing was laid out in a rudimentary form, where participants were aware of the testing element and were guided to evaluate this as they engaged. This was an immensely beneficial strategy in many ways, allowing participants more autonomy to provide their insight to the structure as well as the room for authentic evaluations. While this method has garnered a positive output there are caveats that are impressionable on the results, such as the familiarity that I had with the participants and their prior levels of understanding around the abstract of the test.

Participants were bought together with koha in the form of food and drinks, with all of them being co-workers, allowing for a more controlled testing group by acknowledging the pre-existing level of comfortability. Utilising a random sample of participants at this point would have produced too many opportunities for potential harm rooted in a lack of empathetic understanding, which may generate far-reaching risk through the workplace. Testing was performed by providing the prompt and allowing 5-8 minutes for discussion before returning to the next prompt. At the closing of the session there was an acknowledgement of thanks, awhi and a casual conversation. Throughout the session, participants filled out their self-reflection sheets alongside a feedback

form which was handed in after. Below is the results garnered from this preliminary testing.

Major changes:

- Implementing a talking stick or similar to allot time; perhaps introducing a time for 30 seconds.
- Reaffirmed ideas:
- Safety and support after the session, perhaps a quick-fire social game or an after-session card with links to lighter games. There is potential for a session through the middle of the session to alleviate this – or getting to know each other through light game-play to give multiple experiences with the other participants.
- Questions are a little too pointed in areas and could be rounded out for increased range of responses.
- Strong affirmation of the different types of questions in prototype. It was reiterated that utilising action prompts could add another element to the tool.

To summarise, there is valid evidence that this workshop tool engages a reflective space for participants, despite the changes suggested. Many of those changes were indicative of the issues predicted with the most prominent outlined above. The main concern was the allocation of time as participants felt there was no method of ensuring each person to convey their opinions or feelings. This was verified by the continuing conversation at the end of each prompt, leading to the conclusion that a time tracking tool is required to ensure equity across each participant. This element requires further research into the emotive response generated while working under time pressure, as well as investigating time tracking methods that expand further than the Pākehā world. Adopted recommendations within the preliminary iteration were the affirmation of after session care, as well as diversifying the type of cards provided. Action prompts have been included within the iteration in the subsequent chapter to illustrate prompts that involve interaction or deeper work into the prompt.

Further testing and iterations are required to entirely scope the effectiveness of this tool, with broader research into every facet to ensure the safety of participants alongside Māori kaimahi who may be involved. Through this testing we have seen the potential of a tool that encourages diversity, reflection and inclusion, despite the confrontational tone of race relations.

Gallery

Purchased mock-ups sourced below:

- Ula Faula - Free Package Box Mock-up, Gumroad
- AlienValley - Hourglass With Box Mock-up
- Notion Collective - Cards & Fabric Mock-ups vol. 01, Gumroad









Chapter Seven

Recommendations

When implementing a workplace tool with as many risks as the prototype above, there must be thorough communication across all levels of engagement. Communication, intention and safety mitigations are points that must be investigated and negotiated within the facilitation group before presenting to the following level structure: high level, being leadership teams and the approval process; medium level, where management and team leaders collaborate on expectations and goals of the session; and finally the immediate level, where the participant is explained to thoroughly to ensure they make educated decisions when deciding to participate. Here lies an opportunity to communicate behaviours that will not be tolerated within the session, allowing those with opinions that align with these behaviours to understand the dynamic of the interactions.

The integration of workplace tools stemming from a social change perspective requires specificity in the way this process is handled. Risks are paramount throughout, however these can be mitigated throughout the use of detailed, thorough planning and communication. By ensuring the aim and intended use of the tool is understood by participants ahead of time is the first step to ensuring there is no harm generated. Knowing the plan for the session will help those feeling resistant to become familiar with the idea of a group setting and provides an opportunity for research before the session. It is recommended that facilitators distribute a document with their intentions, aims and safety precautions to all participants, with enough time to answer questions or concerns. This tool is intended to be fluid and flexible to the needs of the group, therefore prior knowledge of issues or concerns allows for the session plan to adapt.

High Level

At the highest level of implementation, communication is to be tailored around the benefits, risks and how said benefits outweigh the risks. Exploration of these factors require a structure similar to an organisational business plan, which will ensure that the people making implementation decisions are able to capture all facets of impact. Recommended elements to include in high level communications are impact, safety protocols and an interpretation of Te Tiriti values that are

being focussed on

within the intended sessions. Ideally organisations would employ the perspective of a Māori specialist to ensure that foundational information is correct and aligns with Te Ao Māori principles.

Medium Level

Once communicated at a high level, management and team leadership must establish further details further details regarding how the session will proceed and determine who is best suited for the facilitator role. Starting this phase of planning and communication requires overarching goals and themes to be chosen, ensuring that all involved at this level understand the collective aims. From this point, selecting a facilitator who is most aligned or suited to directing the session is imperative to the tone and nature of the participant's experience as the wrong person guiding the session is a window for risk potential. Therefore it is advised to discuss this selection within the immediate leadership group such as manager, people leaders or kaimahi with direct reporting lines to provide equitable navigation through the discussion. Finally, there is an expectation that after this planning is established a document transcribing the intentions, safety precautions and other details is created for participants , sending this out with approximately a week's notice. Engaging participants by providing insight into what is to come gives opportunity for prior research, and coming to terms with potential emotional responses, as well as ensuring participants understand the support structures available.

Immediate Level

Finally there is the expectation that post-communication a short feedback discussion is set up, in order to engage participants in a way that meets them where they are. Additions such as specifying an anonymous or digital way to connect with facilitators and the leadership team will support the building of trust with participants. This trust is paramount to a safe, engaged session of learning, providing the most opportune space for discussing topics of sensitive natures. Each participant must have the opportunity to present their concerns and queries

in an emotionally safe and equitable way, meaning that medium level communication decisions may fluctuate as feedback is engaged.

Formal recommendations when implementing this tool are as below:

Step One

- Highlight the need for engaging
Team leaders are advised to identify the need for this tool through dialogue and observations of the team. Caveats to this is to ensure that this tool is engaged with when there is a semblance of cohesion within the team, participants need to be able to trust their counterparts with their opinions. Engaging this tool in an unstable setting provides potential for ongoing harm.

- Planning and preparation
Kaimahi engaging with this tool to plan and prepare their intentions, aims and concerns for running this session. It is recommendation to have a proposal planned for this session that covers the above in detail. This is also an opportunity to link goals with the goals of the organisation.

Step Two

- Initial introduction to tool concept
Parties bringing this concept forward to present and explain the initial aim or intent. Potential to link into efforts of improving team bonding and cohesion, or other improvement goals. It is recommended to have these aims and intentions listed before introducing to senior management.

- Discussion of processes
Discussion with senior leadership is needed to adjust the proposal and address any concerns or feedback. This is advised as merely informative rather than seeking formal approval. This is an area that could

be developed in later iterations to include proposal templates etc. Within this conversation it is recommended to have a Māori authority or liaison provide their insight to the proposed application.

Step Three

- Facilitation team
A collection of roughly 3-5 people to come together to work out the finer details of the session. These people should have some knowledge of the participants to ensure the communication is tailored specifically. It is this group that decide the facilitator, requiring feedback and discussion around who is most appropriate. It is recommended that one person is selected for smaller groups, and two for larger scale interactions. It is advised that the facilitators are not those of high to middle management, and that those in these categories are participants themselves. This may enhance the level of comfortability for staff through seeing the hierarchy dismantled.

- Facilitation Documentation
Drafting a plan of process for the workshop session is advised to take place in a focus group style setting, with continual feedback. Aides such as brief scripts, presentations and handouts are welcome additions with the caveat of ensuring the language, colours, imagery and tone align with equitable practise. Within this discussion location and timings are to be negotiated as the next step requires definitive details to avoid miscommunication.

- Planning and Administration
Facilitation Team is to decide on location, catering, after workshop care and other engagement tools through a Tangata Tiriti lens, ensuring there is an adequate space to hold challenging conversation. Catering and timings are imperative as they must ensure comfortability for participants, meaning what is provided needs to allow for all dietary and timing requirements. In larger settings the general advisement is to keep to business hours, ideally between 10am and 3pm. Accessibility is paramount, ensuring location choice is accustomed to supporting wheelchair user etc.

Step Four

- Participation Communications
Contacting participants with written communication is required before beginning the workshop. This is to include a high-level itinerary, words to karakia, acknowledgements to Tangata Whenua and a description of how Te Tiriti values impact a working environment. It is recommended to ensure this

communication relays the tone discussed in the above steps. Clear, honest and approachable are the tones advised, however this may vary. A feedback time of a week is suggested to allow for engaged conversation with any issues raised by participants.

Step Five

- Commencement
Throughout the workshop ensure that there is ample time for conversation, reflection and rest. Support staff watching over is advised, to provide immediate assistance should any participant feel they need to leave or take some space. This interaction has potential for harm and thus patience is required.

Step Six

- Post Workshop Support
In the subsequent week it is required to send out post workshop communications providing feedback on the workshop, sharing thoughts and reminding participants that further support through organisation wellbeing resources is available. This is an opportune time to ask for feedback, this could be executed through anonymous surveys which is another avenue of iterative improvement.

Conclusion

I have argued throughout this thesis that there is an opportunity to combat the impacts of intergenerational racist behaviour, showcasing a situation in which this change may be implemented, the workplace. Behavioural change championed by scholars such as Tim McCreanor and Angela Moewaka Barnes is imperative to shaping the way a workshop tool is generated, which is supplemented by initiatives such as Courageous Conversations being active in the public sector. By combining the above with tactical game-play design it is proven to culminate in a successful prototype for change. This thesis weighs the benefits of intersecting these research areas to provide an avenue of change for Māori equity within the workspace by bringing subconscious biases to the forefront of Pākehā minds. In weighing this there is a deduction that generating a reflective space for Pākehā and Tauīwi is a proactive way to intercept changing social beliefs, allowing organisations to live as Tangata Tiriti. Despite the success of early prototyping, this research highlights the immense need for change within Aotearoa as we have seen the impacts of racism towards Māori are ever-changing and remain present.

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