HAUMARU TĀNGATA

Te Rōpū Marutau o Aotearoa
Māori Health and Safety Association

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HAUMARU TĀNGATA

Framework for Improving the Health and Wellbeing of Māori Employed within High-risk Industries

THE HAUMARU TĀNGATA ASPIRATION

Hai aku tuatini o te pō, kua pae whakawhiti ki tua o maumahara, koia tēnei ka rongo i te ngau o pātukituki. He Rū ka rehe, ka rehurehu atu ki ōna pārukuruku, he manu ka tiwi, ka tiu, ka kōtore wīwī, wāwā, hekeheke ngā manu ki ōtau. Uru ti, uru tā, uruhina ana te tau ārae ki te pō. He raukura huna, he rauhuia tawhito, he ruahine tipi nuku, tipi rangi, kia ike, koutou kia koutou, tītoko i te ao mārama, kia ora tātau katoa.

Whakanuia tātau Te Mātahi o Te Tau, te aranga o Matariki punganui e whakawhiti atu ki te whakaaro nui o Tāngata. He urukahika ki te haumaru tāngata ki tōna whai oranga, ki tōna tiketiketanga.

Haumaru Tāngata is a Māori-centered approach that responds to the overrepresentation of Māori within workplace injury and mortality statistics. It focuses on high-risk sectors and gives a focused space for Māori workers, Māori businesses and health and safety representatives to design a bespoke framework to reduce workplace injury and fatalities. This within the context of the fact that past approaches have not always provided a platform to reduce the rates of workplace injury and death - particularly for Māori.

The expectation is that Haumaru Tāngata will deliver a Māori centered model that is meaningful to organisations, businesses, and individuals. A model - that is effective, culturally responsive, and capable of reducing and preventing the workplace injuries and fatalities that Māori experience.

HAUMARU TĀNGATA FRAMEWORK SUMMARY

The Haumaru Tāngata Framework draws together the foundational principles, focus areas, activities and interventions, and measures detailed in this section of the document.

The Framework provides a guide for future intervention and investment in health and safety for Māori employed in high-risk industries.

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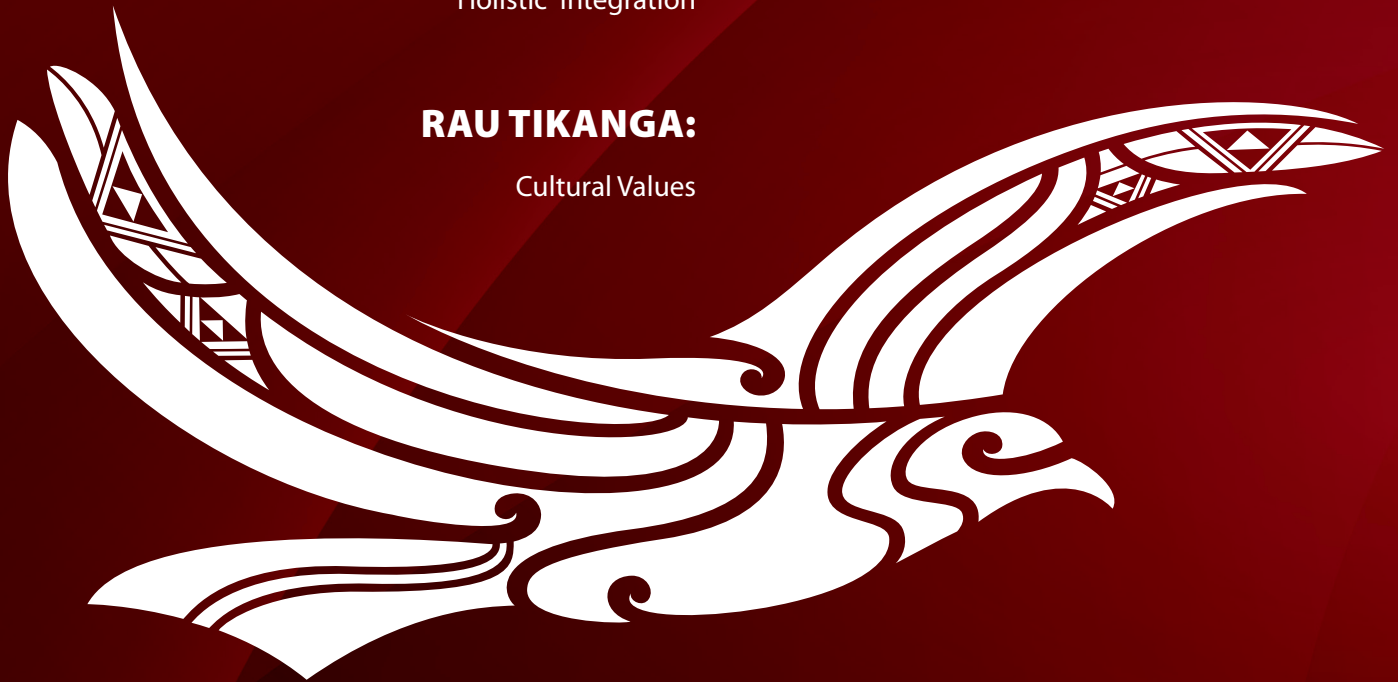
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HAUMARU TĀNGATA

A Health and Safety Model for Māori Employed within High-risk Industries

Ngā Rau: *Foundation Principles*	Ngā Ara Tikanga: *Focus Areas*	Ngā Kōkiri: *Activities and Interventions*	Ngā Hua: *Outcome Measures and Indicators*
RAU TĀNGATA: WELLBEING	**Ara Pūrongo: Access to Quality Information**	• High-level and industry-specific marketing. • Multiple forums and formats (social media, print, tv). • Quality information tailored to Māori (i.e. reflects Māori values), culture is integrated and accessible. • Culturally relevant communication processes for workers and whānau, supported by resources. • Support workers' literacy development.	Health and Safety information is provided to Māori workers, delivered across a range of platforms, utilising various cultural forms and concepts.
	Ara Mātauranga: Knowledge and Training	• Review of existing programmes. • Application of Māori pedagogies. • Development of new kaupapa qualifications. • Train the trainers – health literacy (ability to communicate effectively with Māori) and cultural safety training for effective communication with Māori. • Constitution of the workforce – grow Māori trainers and Māori-specific roles.	Existing training programmes include Māori pedagogies and new programmes based on Māori philosophies of teaching and learning are developed.

RAU WHARIKI: HOLISTIC INTEGRATION	**Ara Kaupapa: Indigenisation**	• Initiatives that are based on Māori values and concepts (such as Māori concepts of wellbeing that include wairua), apply mātauranga Māori and integrate culture (e.g. wānanga process, appropriate use of karakia and application of the concepts of manaakitanga and whanaungatanga). • Māori leadership. • Strengthen the Māori focus and presence at all levels. • Build strong and supportive teams. • Decolonising processes.	A range of initiatives are introduced to build cultural capacity and knowledge, and which aligns being healthy with being Māori.
	Ara Wairua: Spiritual Guidance	• Generic and industry specific. • Focused on health and safety. • Designed with input from workers.	Karakia are developed for the sector, specific industries, and organisations.

RAU TIKANGA: CULTURAL VALUES	**Ara Tikanga: Culturally Safe Organisations**	• Development of workplace philosophies that promote Māori concepts of health and wellbeing. • Culturally grounded, management supported, and worker-driven. • Cultural safety training for the whole workforce. • Management systems that make explicit the expectations of culturally safe practice and building health literacy among Māori workers and management. • Integrate Māori health literacy into planning, evaluation and quality improvement in health and safety. • Māori community and expert input. • Quality of community and health.	Specific tikanga or cultural practices are introduced across relevant organisations to promote and sustain health and wellbeing.
	Ara Kawa: Guiding Principles	• Specific supports for particular high-risk activities. • Culturally derived, worker designed, management supported.	Practices, or kawa, are developed within relevant settings to support safety, health and wellbeing.

RAU TINI: WIDE APPLICABILITY	**Ara Tāngata: Supporting Others**	• Literacy of professionals (the ability of managers etc) to effectively communicate health and safety information to workers and their whānau, and thereby provide education that builds health literacy knowledge and skills among Māori. Rather top-down, clear, open and timely information. • Effective communication.	Initiatives are introduced throughout the sector which promote manaaki tāngata.
	Ara Whanaungatanga: Collegiality	• Building strong and supportive teams. • Utilising culture as a foundation. • Collective responsibility. Management supported and guided by workforce.	Initiatives are introduced to build collegiality and whanaungatanga across relevant work settings and environments.

RAU MATATINI: SELF-DETERMINATION	**Ara Hapori: Whānau and Community Engagement**	• Initiatives, marketing, and information that engage whānau. • Events that involve whānau. • Utilising cultural concepts to promote health and safety knowledge translation amongst whānau. • Meaningful partnerships with iwi and other Māori community organisations. • Māori participation and expert advice at policy levels and in decision-making roles in organisations. • Embed whānau-oriented approaches and support whānau involvement. • Māori community and expert input into health and safety interventions.	A suite of bespoke initiatives are developed to engage whānau and communities in supporting worker health and safety.
RAU KŌKIRI: TRANSLATIONAL UTILITY	**Ara Rautaki: Strategy Integration**	• The design, implementation and resourcing of a strategy to enable the framework.	A strategy is developed, introduced, and resourced to effectively coordinate the implementation of the Haumaru Tāngata framework. Practice that evaluates Te Ao Māori worldview of Māori wellbeing within the workplace and Māori worker engagement, participation, and representation.

NGĀ RAU:
FOUNDATION PRINCIPLES

NGĀ ARA TIKANGA:
FOCUS AREAS

NGĀ KŌKIRI:
ACTIVITIES AND INTERVENTIONS

NGĀ HUA:
OUTCOMES AND MEASURES

NGĀ RAU: FOUNDATION PRINCIPLES

As noted, this programme of research was informed by multiple sources of evidence, and through the involvement of a wide range of informants, practitioners, academics, and stakeholders. Likewise, by an extensive and comprehensive review of literature – both national and international and with the aid of multiple sources and databases.

Notwithstanding the diversity of views presented, particularly within the interviews, hui, and discussions - there was remarkable consistency of views in terms of how the research findings should be framed, the potential value of the work and the overlapping principles upon which action to support the health and wellbeing of Māori working in high-risk industries should sit. These perspectives were further supported by, and aligned with, the existing literature and the views of academics and industry experts.

To this end, six Rau or Foundational Principles for the Haumaru Tāngata Framework were identified.

RAU TĀNGATA: Wellbeing

The concept of Māori wellbeing was a theme that emerged across all data collection points. That is, through the reviews of academic literature, within hui, and especially during discussions with workers and business owners. Conversations were often couched within broader discussions on the overall aims and objectives of the research – the need to ameliorate current trends and disparities in workplace injuries in high-risk industries for Māori, and the universal desire to develop a new approach based on wellbeing as opposed to risk mitigation. The notion of wellbeing, as opposed to health, was especially relevant to these discussions. The idea that a narrow focus on health would insufficiently capture the perspectives of Māori and that broader definitions – based on Hauora or Wellbeing – should be adopted.

Hauora Hinengaro or Mental Wellbeing is part of the overall wellbeing space. Good mental wellbeing boosts our physical wellbeing, increases our capacity to communicate, creates resilience, helps us to feel happy, confident, and secure to think and to feel mind and body are inseparable.

In practice, this would require any framework to move beyond simply exploring ways in which to manage or mitigate risk. To consider individual workers as part of broader whānau and community networks, and to create a model that was able to transcend the more conventional focus on individuals or businesses, compliance or regulation, and towards total wellbeing for workers, whānau, and their communities.

RAU WHARIKI: Holistic Integration

The second principle was linked to the first and is reflective of Māori worldviews that are holistic in nature. Māori models such as Te Whare Tapa Whā, Te Wheke, Kia Uruuru Mai a Hauora, and Te Pae Māhutonga were often used as examples of how a holistic or integrated model would best resonate with Māori, be grounded in Māori worldviews and give expression to cultural beliefs, values and preferences.

While it was generally agreed that a model or framework specific to the objectives of Haumaru Tāngata would be required, there was a clear view that incorporating or reflecting existing Māori concepts would be important. This again would be based on the premise that individual Māori workers (and businesses) were part of wider communities and that workplace behaviours were not simply determined by activities or interventions within the workplace. Further, multiple external factors needed to be harnessed and applied to maximise the potential for impact.

Not surprisingly, given the nature of Māori concepts of health and wellbeing, emphasis was given to the idea that a focus on physical health exclusively would create a missed opportunity to design an approach that was both novel and consistent with the views and expectations of Māori. To this end, drawing attention to emotional, spiritual, social (in particular whānau), environmental, and other dimensions of wellbeing and their connectedness was strongly recommended as a seminal design feature of a culturally inspired framework.

RAU TIKANGA: Cultural Values

Research findings indicate that existing cultural values should be used to underpin planning and action for workplace health and safety. Concepts such as aroha (love and respect), manaaki tāngata (caring for others), whanaungatanga (relationships), wairuatanga (spiritual beliefs) and tikanga (Māori cultural processes and practices) were seen as critically important.

While these concepts were routinely described and expressed to differing degrees in a range of other environments (from Māori health service delivery to organisational strategy), the point was frequently made that a bespoke approach to their application (and with respect to worker safety) was required for high-risk workplace settings.

RAU TINI: Wide Applicability

High-risk work environments were not confined to any single industry or occupation and therefore any adopted approach would need to account for this diversity. Therefore, an approach that tāwas cognisant of the realities and complexities of operating within high-risk work environments and which was malleable enough to function in a range of industries and workplace settings.

Therefore, any core concepts would be as relevant to forestry (for example) as they would to meat-processing, agriculture or farming.

Any approach, model, or framework that was too narrow or rigid was unlikely to be widely adopted and only serve to reduce its overall utility or impact. What was needed was a method framework that was specific enough to provide useful guidance - while being broad enough to be interpreted in ways which were meaningful to wide-ranging environments.

RAU MATATINI: Diverse Realities

As noted, there was universal support for the application of Māori cultural concepts as a foundation for the design of the framework, to best ensure buy-in from Māori workers, their whānau and communities.

In discussions (particularly with the Advisory Board) it was cautioned that not all Māori would have the same level of cultural understanding. Nor would they necessarily interpret cultural concepts in a universal or generic manner. Some workers would be highly capable or confident within Māori settings – familiar with te reo Māori, expressing Māori cultural beliefs and values in their everyday lives and regularly participating and contributing in Māori community contexts. Others may be less comfortable or capable and have only a limited understanding of the Māori language and Māori culture. Notwithstanding this diversity, all those who identify as Māori are expressing a sense of being Māori and have whakapapa and therefore a connection to whānau. There was clear agreement that Māori philosophies should underpin the development of a framework. The key would be to ensure that the distinctly Māori approach was able to value and embrace the diverse Māori realities within communities.

RAU KŌKIRI: Translational Utility

Research undertaken within academic institutions can sometimes run the risk of being centred on the creation of scholarship at the expense of utility or application. While new and useful theories, philosophies, or approaches can be created – these do not always lend themselves to practical application in external settings or environments – to industry, service delivery, or an activity or intervention.

These types of challenges are not uncommon but were identified as potential risks that should be avoided and taken into consideration in the design of the framework. Moreover, while theory could usefully inform general approaches and design features – the utility of any model would necessarily be defined by the extent to which it could be embraced by industry and applied in practice.

NGĀ ARA TIKANGA: FOCUS AREAS

Translating the principles above into more meaningful and pragmatic approaches and strategies creates both challenges and opportunities. The challenges are largely due to the requirements of the framework and the need for the incorporation of all of the guiding principles.

Key requirements of the framework are that it is culturally grounded in a Māori worldview, applicable to a range of settings and work environments, able to capture environmental factors, supports and mitigators, responsive to diverse Māori realities, pragmatic with broad utility, and centred on wellbeing rather than a narrow view of health and safety.

To enable the application of the identified foundational principles, ten "Ara" or focus areas were identified. These emerged from discussions centred on the interpretation of foundational principles with the Advisory Board, workers, business owners, and subject matter experts. The discussion was largely within the context of the potential for roll-out or delivery of interventions or strategies.

ARA PŪRONGO: Information Dissemination

A health literacy lens may be applied in understanding and addressing the health and safety information needs of Māori working in high-risk industries. Barriers are experienced at multiple levels. A system, organisational, individual and whānau factors shape Māori access to, and understanding of, health and safety information.

At the systems level, the types of barriers include the total population focus of systems that do not take account of the specific beliefs, values, needs, aspirations and preferences of Māori; under-representation of Māori in the health and safety workforce (e.g. in health and safety training provision); and low-quality information in respect to being understandable and relevant to Māori.

Improving the health and safety outcomes of Māori who are employed within high-risk industries will require access to quality information that is tailored to Māori. As described earlier within this document, the health sector (more broadly) has highlighted the importance of designing bespoke approaches to engagement with Māori and especially as this relates to public health, health promotion, and health education. The risk being that more generic approaches or messaging do not resonate well enough with Māori and therefore did not inspire the type of change expected.

In this regard, three key opportunities exist. The first centres on high-level messaging. This may not be specific to any single profession or high-risk industry – but instead the provision of information about keeping safe while at work, the risks associated with not doing so, and how existing systems and processes have been designed to promote a safe work environment. The key to the application of this approach would be to frame these messages in ways that specifically target Māori, and which resonate both culturally and pragmatically.

Again, the health sector has provided some guidance and leadership in here. For example – te reo Māori has been used in the past as a means of expressing both health concerns and opportunities. And as a means of specifically targeting Māori. The use of Māori imagery (kowhaiwhai, whare, or whakairo) has also been seen as beneficial as have approaches that incorporate Māori humour, Māori philosophies, Māori leaders or Māori values. While the health and safety sector has already implemented various forms of messaging that target Māori – the feedback received from stakeholders and experts suggested that these were at times off-the-mark. More was needed to better engage with the Māori workforce and by leveraging off the concepts and approaches developed elsewhere within the health sector.

The second opportunity is to target specific high-risk industries. These messages could be framed and designed in ways that mirror the more generic initiatives described above. However, greater emphasis would be placed on directly engaging with priority areas or activities which are especially challenging or problematic.

The final opportunity would be to explore how information and messages are distributed. There are a number of options here – including the use of new technology and industry-specific apps such as *Te Kete Maruiti*. Feedback from our advisors indicate that multiple modes and styles of engagement are required. The use of mediums such as television, and especially YouTube advertorials, were seen as important but currently under-utilised. Facebook and other forms of social media could also be considered, as could more conventional modes of engagement such as pamphlets, posters, and newsletters. More specific opportunities, perhaps similar to how suicide prevention programmes had been designed, and television series developed, (Man-Up for example) could further be investigated. The important issue however was that multiple forms, formats, and modes of engagement need to be explored consistently and in an organised and synergistic manner.

ARA MĀTAURANGA: Knowledge and Training

Training opportunities, for both businesses and workers in health and safety, is widely available. These have achieved a measure of success but have been insufficient to address the wide inequities in workplace injuries and fatalities experienced by Māori compared to non-Māori. Māori have called for tailored intervention that incorporates Māori pedagogies and approaches to teaching and learning. Kaupapa Māori delivery has been successful within the health sector for many years as a means of inspiring Māori engagement.

The recommendation here, therefore, is that existing programmes be reviewed and assessed for relevance to Māori and that Māori pedagogies be incorporated into their design where possible. In the event that this is not possible, separate Māori courses, qualifications or programmes should be explored. These courses may not necessarily cover alternate strands of information – but embrace a delivery mode that best resonates with Māori.

ARA KAUPAPA: Cultural Enhancement

There is always a risk that building cultural capacity or capability is used as a proxy for improved health outcomes. The idea that simply developing or enhancing culture (through reo or tikanga) will lead to gains in health and wellbeing. Notwithstanding the idea that culture can be used as a catalyst for wellbeing – the important thing will be to align culture to wellbeing and in ways that are specific to a health and safety environment.

Throughout our discussions with various informants and experts, particularly those within high-risk industries, a strong view expressed was that Māori culture should provide a foundation for Māori health and safety initiatives. The manner in which this could be achieved would need to be carefully explored, however, and to account for factors such as diverse cultural realities, heterogeneous work environments, structural and logistical barriers or features, as well as accounting for the realities of managing a business and worker safety.

A central issue stemmed from the idea that risk-taking behaviours were often governed by three types of cultural factors or characteristics.

The first being an individual's personal appetite for risk. A behavioural characteristic that would inevitably vary from person to person and innately govern their broad philosophy and outlook as this applied to health and safety.

The second was attached to the notion of compliance and the extent to which a culture based on compliance, regulation, and sometimes fear had developed. The reality was that for many, health and safety was associated with regulation and not always wellbeing. Likewise, this philosophy (while achieving a degree of success – in terms of outcomes) may not be the most sustainable or beneficial approach to take.

The third factor was attached to the culture within the work or organisational environment. That is, how behaviours were innately centred on ensuring safety or wellbeing as opposed to being more focused on risk-taking or avoidance.

Building a workplace culture, through the utilisation of traditional concepts, was viewed as an essential means through which all three of these factors or characteristics could be enhanced in ways that contributed to improvements in worker health and safety.

The first step in this process would be to build an environment where health and safety underpinned the culture of the organisation and the behaviours of both teams and individuals. There were multiple ways in which this could be achieved. However, it was suggested that aligning these behaviours or philosophies with cultural concepts had the greatest potential to initiate meaningful and sustainable change – especially for Māori employees.

ARA WAIRUA: Karakia

Karakia at the beginning of each day/or shift was seen as an example of preparing workers to engage in healthy behaviours. An approach that has been variously used in a range of other settings and environments – from education to sport, to health service delivery. However, it was cautioned that a generic approach (or one that mirrored other sectors) would be both unhelpful and unwise, and potentially lose impact if not framed appropriately. In this regard, it was suggested that where karakia is used, that two options be made available. The first would be a karakia developed specifically for the sector and which focused on worker safety and wellbeing. This would be available to all organisations and include guidance on its recital, meaning, design and intent. The second would be to support each organisation to prepare a karakia for their specific organisation, with appropriate support, and which again included advice on the recital, meaning, design, and intent.

The second option would be most preferred in that this would likely have greater levels of resonance or uptake. It was also suggested that no one single person be charged with its recitation, but that this be shared periodically amongst the entire workforce. This could, potentially as well, be relayed in both Māori and English in order to account for cultural diversity. With this in mind, and given the fact that notions of wairua and spirituality will inevitably vary, it will likewise be important that no pre-conceptions are had in terms of how this concept (of wairua or spirituality) should be framed.

ARA TIKANGA: Correct Behaviours

The concept of Tikanga is derived from the word "tika" – being correct or right. Expressing Tikanga in ways that are relevant to the design and intent of this study raises a number of challenges – not least of which being the fact that it centres less on traditional or customary settings, but its application to more contemporary workplace environments. To this end, and within the context of this study – Tikanga refers to simply doing what is right or correct, and in ways that promote worker safety and wellbeing. To some extent, our existing regulatory frameworks describe a form of Tikanga and in terms of what is permissible and what is not. However, a key difference is that the Tikanga of regulation is often driven by compliance, whereas the Tikanga of tradition is inspired by willingness and desire.

Insofar as these differences exist, they also create significant opportunities. Most significantly, an opportunity to enhance outcomes for Māori by using cultural frames to govern behaviour in terms of what is "tika". In this regard, using Tikanga to promote thoughts and actions which are not simply attached to compliance, but which are more fundamentally inspired by what is right.

Developing an appropriate and sustainable workplace Tikanga will vary, and much will depend on the environment and settings within which it is applied. Understanding that workplaces will inevitably vary as will levels of cultural

understanding and resonance. Nevertheless, there are likely to be some universal concepts that can serve as a guide and be used as a developmental toolkit. Three key factors are important here.

The first will be to secure organisational wide input into how this Tikanga is designed and expressed. In the understanding that if buy-in is not achieved from the start, then adherence is unlikely to be achieved. The second will be to establish workplace behaviours that are consistent with worker health and safety. These may be inspired or informed by existing regulation or policy. However, the key will be to frame these in ways that establish behaviours which are linked to Tikanga and not just compliance. A simple example could be the wearing of protective equipment when engaged in high-risk activities. Thoughts of compliance would see this as a requirement derived from the risk of being caught out or penalised. Tikanga, on the other hand (if designed well), would view this as an obligation, a desire, a commitment, or an expression of culture. While the utility of this approach will resonate more with some, than others, any change in behaviour that is inspired by these types of cultural frames can lead to significant gains in terms of health outcomes. The third and final point will be to ensure that these Tikanga are reviewed and amended where needed and that new employees (both Māori and non-Māori) are made aware of the Tikanga.

ARA KAWA: Guiding Principles

Kawa is similar to Tikanga but can be more focused on a particular event or setting. In a traditional or customary sense, kawa is often (though not exclusively) used to describe actions or protocols on a Marae and to guide proceedings, when welcoming guests, and so that a common foundation for engagement is established. Within the context of this study, kawa is likewise used to express adherence to correct or appropriate behaviours – but which are expressed within high-risk workplace settings. While kawa can (or may) be captured as part of an organisational Tikanga – the idea here would be to establish kawa for more specific tasks and activities. For example, Tikanga may provide organisational-wide guidance which can be applied universally. While kawa may relate to specific activities, sections, roles, or environments.

ARA TĀNGATA: Caring for Others/Manaaki Tāngata

The idea of Manaaki Tāngata was expressed within most consultation settings and especially during discussions with workers. While this concept was not always aligned to cultural or traditional philosophies – the idea of caring for or protecting others was a recurring theme. Likewise, the notion that health and wellbeing was not just the responsibility of an individual, but rather the group as a whole. The manner in which this concept is expressed in practice, and sustained, can be variable and will often depend on factors that are both structural and personal. The capacity or willingness of individuals to take responsibility for the wellbeing of others cannot be simply ordained or written into job descriptions.

Formal training may be provided, but only run the risk of the concept being applied in a disingenuous or insincere way. Lacking the sincerity which truly enables the opportunity this concept presents.

With this in mind, Manaaki Tāngata reflects a broad set of behaviours or qualities which are unlikely to be inspired by direction, policy, or training. Nonetheless, there are mechanisms that organisations can utilise in order to build this type of culture and facilitate its implementation. The most critical component will be to establish leadership in manaakitanga and manaaki tāngata. If messages of caring for and protecting others are reinforced by managers, team leads, or senior staff there is an increased likelihood of these behaviours being adopted and embraced throughout the workforce and organisation.

While this reinforcement may be subtle, intermittent, or organic – for maximum effect more deliberate approaches will also be required. For example, training as this relates to cultural values (including manaakitanga) is likely to help and shift mindsets – especially for Māori. The idea of caring for others may also form part of karakia, before initiating all meetings, or at the beginning or end of shifts. The point being that the idea of caring for others presents a significant opportunity to improve health outcomes. Building these behaviours within an organisation creates obvious challenges. Challenges, however, can be eased through the integration and alignment with traditional Māori customs and values.

ARA WHANAUNGATANGA: Collegiality

The whanaungatanga area of focus relates to worker safety. Similar to the concepts described previously there are overlaps in terms of its definition and application, but likewise subtle differences which warrant its inclusion as a unique focus area.

There is considerable evidence to support the idea that work environments which have high levels of positive collegiality are more productive than equivalent organisations which do not. The benefits can also lead to enhanced worker satisfaction, greater psychological wellbeing, an improved work ethic and commitment to the organisation. The concept of whanaungatanga has similar implications in that the benefits of creating strong inter-personal relationships amongst workers (whanaungatanga) can be a significant catalyst for positive change across a range of related areas. The difference being however that whanaungatanga – when framed appropriately - adds a level of cultural resonance that provides both additional strength and opportunity.

Whanaungatanga can therefore build collegiality in a manner that is more relevant to Māori, more sustainable and promotes safety, health and wellbeing. As with manaakitanga, this concept cannot be forced or contrived, nor can it be simply taught, encouraged, guided or legislated. What is required is a more sophisticated commitment to a set of values that are consistent with building and sustaining positive team relationships and connections. Philosophies that centre on the wellbeing of the group rather than individuals, and approaches that embrace collective, as opposed to individual, responsibility.

ARA HAPORI: Whānau and Community Engagement

All workers are part of wider communities. Although work environments have a direct relationship to worker safety - the drivers of hauora or wellbeing are not entirely situated within this setting. And for Māori especially, relationships with whānau and communities can be an important driver of wellbeing and behaviour. Utilising these connections as a means of promoting improved worker safety will always present some challenges. Not least of which is due to the fact that individual relationships will inevitably vary. Nonetheless, there are at least three key assumptions that can be made, and which might usefully aid workplace and workforce safety.

The first is that notions of individual safety (and individual responsibility) may have greater meaning when linked to whānau responsibilities. These ideas have been used to great effect within the area of Māori health promotion and more recently as part of COVID-19 vaccination programmes – "Protect your Whakapapa: Get Vaccinated". The idea here is that individuals may feel a greater sense of responsibility, in terms of their own personal health and wellbeing, when this is framed within the context of their whānau.

The second is that while workplace initiatives can be a considerable driver of behaviour, environmental moderators or influences will be just as powerful. To this end, messages which are reinforced by whānau, friends, partners and even children can have a profound impact on decisions that are made at work and the willingness of workers to embrace and sustain healthy behaviours.

The final point is that pressure from employers to act or behave in a safe manner may have less of an impact than when those messages are relayed or expressed by whānau members. Again, an opportunity that when used appropriately can be a significant driver of behavioural change.

ARA RAUTAKI: Strategy Integration

The final Ara centres on the idea that these focus areas, however well implemented or supported, will have maximum impact when they are afforded the opportunity to function in an integrated and mutually sustainable way. This implies that each of these components are driven centrally, in a coordinated, integrated, or holistic manner. This will ensure that potential overlaps are avoided. However, and perhaps more importantly, that opportunities to leverage one activity upon another are fully explored and exploited. While each of the initiatives or concepts described may lead to useful gains in health outcomes – the added potential is possible when these are permitted to work in concert with each other.

NGĀ KŌKIRI: ACTIVITIES AND INTERVENTIONS

As described, the ten "Ara" or focus areas are designed to work in concert with each other and as part of a broader hauora, health and safety programme. While an explanation of each point of focus – as this applies to Māori employed within high-risk industries – has been provided, these explanations provide insufficient guidance in terms of how each might be introduced or implemented. What is required, therefore, are specific interventions or initiatives which align with each area of focus. There are a number of potential options here. Most of which have been inspired by conversations with workers, management, experts, and at times cultural advisors. While these suggestions require further investigation, and possible emendation, they nevertheless provide examples of what types of activities might support each of the areas of focus.

ARA PŪRONGO: Access to Quality Information centers on information dissemination. High-level and industry-specific health and wellbeing material to promote safety and wellbeing within high-risk industries. The use of multiple formats and forums - television, print, digital, or social media, Apps, YouTube, would be essential. The key being however that cultural frames are also introduced throughout and in order to capture Māori interests and perspectives – te reo, tikanga, humour, Māori philosophies, and perhaps the use of high-profile Māori advocates.

ARA MĀTAURANGA: Knowledge and Training highlight the need for existing training programmes to be reviewed and assessed for relevance to Māori and that Māori pedagogies be incorporated into their design where possible. Likewise, and in the event that this is not possible, separate Māori courses, qualifications or programmes should be explored. These courses may not necessarily cover alternate strands of information – but embrace a delivery mode that best resonates with Māori.

ARA KAUPAPA: Cultural Enhancement is designed to build an environment where health and safety underpins the culture of an organisation and the behaviours of both teams and individuals. While there are multiple ways in which this could be achieved - aligning these behaviours or philosophies with cultural concepts has the greatest potential to initiate meaningful and sustainable change – especially for Māori employees. To this end, initiatives that align "being Māori" with "being safe" has the greatest potential – at least within this context. Facilitating this alignment will require structure and a degree of deliberate intervention or activity. Karakia, hui, whanaungatanga, are concepts that could help with this process, and which are described within other "Ara". To this end, they should be used collectively to promote an alignment between "Tikanga-Māori" and "Tikanga-Hauora". A critical challenge will be to ensure that these cultural initiatives (when introduced) are not simply designed to build cultural capacity – but to align culture with health, safety, and wellbeing.

ARA WAIRUA: Karakia draws attention to the value that many Māori draw from prayer, solace, or reflection. Not all will benefit from this process. But for those who do, a karakia that reinforces health and wellbeing can have a profound impact on behaviour – both personal and collective. The provision of an industry-wide karakia could be beneficial. However, industry or business-specific karakia, developed by members of the workforce, is likely to have the most valuable impact.

ARA TIKANGA: Correct Behaviours is simply defined as behaving in a way that is right, correct, and in a manner consistent with health and wellbeing. Developing a "tikanga" that can be applied within businesses or organisations will be important as will ensuring that there is buy-in from all, and that there exists an opportunity to contribute to its design. This will ensure that the tikanga is less of a compliance issue and more so a behaviour that is culturally inspired and collectively endorsed.

ARA KAWA: Guiding Principles is similar to **ARA TIKANGA**. However, greater emphasis is placed on a particular event or setting. For the purposes of this research, this relates to specific workplace activities, sections, roles, or environments. For example, the kawa attached to wearing protective equipment in certain environments, not being alone in others, assessing situations appropriately before work, or even machine maintenance or repairs. The point being that kawa is developed, for particular situations or environments, with the assistance of workers, in association with existing regulations, but in ways that are culturally framed to enhance both resonance and compliance.

ARA TĀNGATA: Caring for Others/Manaaki Tāngata centres on the idea of caring for or protecting others. As noted, these behaviours cannot simply be ordained or enforced. Therefore, activities attached to this need to be carefully considered. Leadership will however be critical. Messaging from managers to care for and respect colleagues will be important, as will actively rewarding positive behaviours, designing job descriptions that recognise these qualities, designing employment criteria and KPI's to align with these values or even karakia to reflect manaakitanga. Specific training, couched within a cultural frame can again serve a valuable purpose, a forum for discussion, and importantly a collective workplace commitment to Manaaki Tāngata.

ARA WHANAUNGATANGA: Collegiality centres of creating a workplace environment that is positive, mutually supportive, and values health and wellbeing. As noted, this concept cannot be forced or contrived, taught, encouraged, or legislated. However, it is possible for an organisation to make a formal commitment to a set of values that are consistent with building and sustaining positive team relationships and connections. Philosophies that

centre on the wellbeing of the group rather than individuals, and approaches that embrace collective, as opposed to individual, responsibility. Workshops and training can assist with this process and by imparting knowledge or facilitating buy-in. However, the application will be very much contingent on the willingness of staff and the support of management.

ARA HAPORI: Whānau and Community Engagement is based on the notion that positive behaviours, as these relate to Māori health and wellbeing, cannot be sustained if confined to a workplace environment. Engagement with whānau and community will be essential. The inability to control external environments has often been seen as a barrier or impediment to the application of these types of broader strategies or interventions. The criticism being that workplaces cannot control what occurs outside of this environment. While this is to a large extent true – this does not negate the realities or connections between work and home and the potential to initiate positive change by creating a relationship between the two.

For Māori, health and safety messages through official channels may have a lesser impact than those prompted or promoted by whānau members, children, siblings, parents, or grandparents. Even if targeted messaging is culturally couched or framed. To maximise worker impact - health and safety messaging must include whānau as a potential audience and likewise create models of engagement that specifically engage this group.

ARA RAUTAKI: Strategy Integration emphasises the need for a coordinated and integrated approach to the design and implementation of each of the focus areas and associated initiatives. A bespoke strategy is therefore required. One which is officially supported, resourced, monitored, and evaluated.

NGĀ HUA: OUTCOMES AND MEASURES

To some extent, there is only one outcome desired from this process and through the implementation of this framework. That is, a reduction in the number of Māori workplace deaths and injuries. Measuring these outcomes will create some challenges. Not least of which is due to the fact that establishing a valid connection between interventions and outcomes is always problematic. Nonetheless, there is considerable utility in pursuing an outcome measurement process (following implementation) and through the design of a bespoke research and outcomes evaluation methodology.

For each of the focus areas, it is possible however to identify a suite of 10 high-level indicators that will contribute to the overall outcome of improving Māori rates of morbidity and mortality within high-risk industries. These are listed below:

1. **Ara Pūrongo:** "Health and Safety information is provided to Māori workers, delivered across a range of platforms, utilising various cultural forms and concepts."

2. **Ara Mātauranga: Knowledge and Training:** "Existing training programmes include Māori pedagogies and new programmes based on Māori philosophies of teaching and learning are developed."

3. **Ara Kaupapa: Cultural Enhancement:** "A range of initiatives are introduced to build cultural capacity and knowledge, and which aligns being healthy with being Māori."

4. **Ara Wairua: Karakia:** "Karakia are developed for the sector, specific industries, and organisations."

5. **Ara Tikanga: Correct Behaviours:** "Specific tikanga or cultural practices are introduced across relevant organisations to promote and sustain health and wellbeing."

6. **Ara Kawa: Guiding Principles:** "Practices, or kawa, are developed within relevant settings to support safety, health and wellbeing."

7. **Ara Tāngata: Caring for Others/Manaaki Tāngata:** "Initiatives are introduced throughout the sector which promote manaaki tāngata."

8. **Ara Whanaungatanga: Collegiality:** "Initiatives are introduced to build collegiality and whanaungatanga across relevant work settings and environments."

9. **Ara Hapori: Whānau and Community Engagement:** "A suite of bespoke initiatives are developed to engage whānau and communities in supporting worker health and safety."

10. **Ara Rautaki: Strategy Integration:** "A strategy is developed, introduced, and resourced to effectively coordinate the implementation of the Haumaru Tāngata framework."
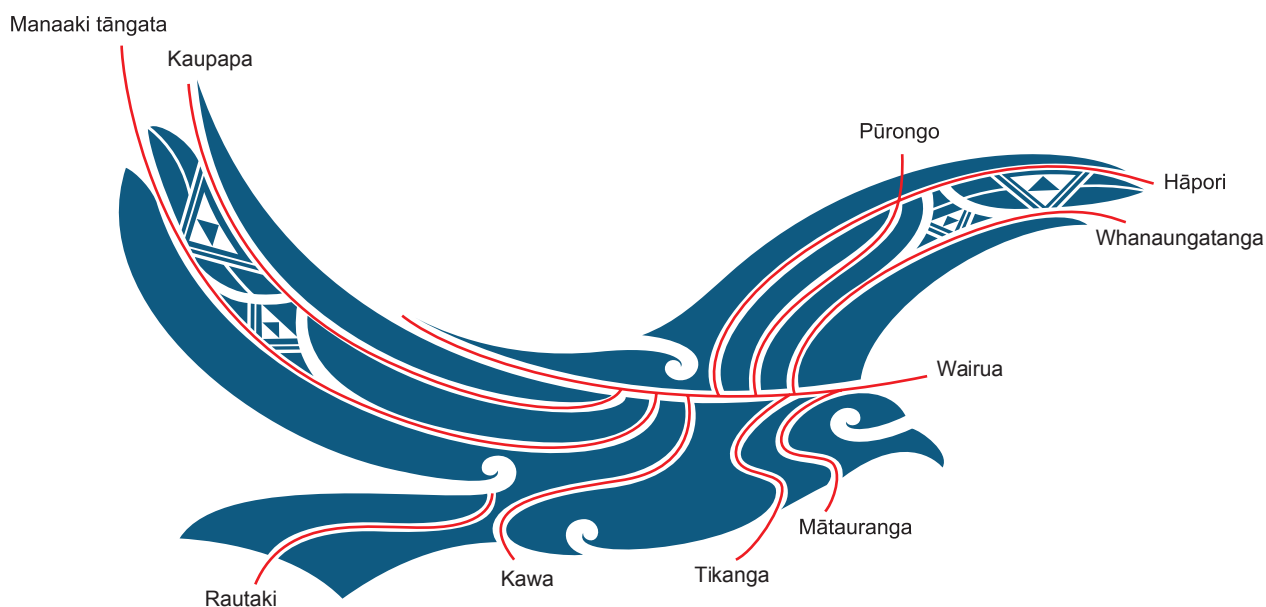
WHAKAMARAMATANGA

Manukohiri Rangitaiki Winiata (Ngāti Raukawa, Te Āti Awa, Ngāti Awa, Ngāti Tūwharetoa) Kāuru Limited - Graphic Designer

The appearing Manu in flight is informed by silhouette forms consisting of simple gestural lines, illustrating the pathways that represent the Ten Ara Tikanga (negative spaces). Each of the Ten Ara have been designed in a way to create a sense of connection, direction and movement.

The Niho Taniwha pattern often seen on the hem of a Korowai makes reference to Manaakitanga and Kaitiakitanga. It is associated with the many qualities of a chief such as the ability to protect, provide, lead and more. The Niho Taniwha are used in this context as a Kaitiaki, protecting and guiding those along the pathways.

The four featured Koru represent the four winds, Ngā hau e whā. These Koru speak about inclusion and diversity. Welcoming all from every direction.

NGĀ MIHI: ACKNOWLEDGEMENTS

Nō reira ngā mihinui ki ā tatou katoa ō Haumaru Tāngata e whakapau kaha nei ki te āwhina, ki te whakahaumaru i ā tātou, kia noho tonu tō tātou Orangatonutanga, mauriora ki ā tātou.

TE RŌPŪ MARUTAU O AOTEAROA

It is a privilege for **Te Rōpū Marutau o Aotearoa** to continue working with Te Whare Wānanga o Awanuiārangi leading to the point of meaningful delivery of learnings and unity throughout Aotearoa to better protect Māori workers from injury. We congratulate the Haumaru Tāngata research team and Te Whare Wānanga o Awanuiārangi for their three-year investment into creating a pivotal document.

He waka eke noa, we're in this together!

Te Rōpū Marutau o Aotearoa is a registered charity working on several projects with the aim of reducing disproportionate injury rates and poor health service uptake to Māori. We are humble and patient, working to ensure that our moral and ethical values are not compromised. We will be working on Haumaru Tangata delivery content, method, administration and schedule to ensure maximum coverage, understanding and akonga retention of the principles outlined in this research while maintaining the integrity and mana of Haumaru Tāngata.