ISSUE 03

TE IRA TANGATA

WOMEN, EQUITY AND ACTIVISM IN AOTEAROA

Cover artwork by Ayla Corner

TEU | TE HAUTŪ KAHURANGI
TERTIARY EDUCATION UNION

CONTENTS

HE HAKAMĀRAMATANGA O 'TE IRA TANGATA'

Ko 'Te Ira Tangata' e hakaatu ana i te āhua o te noho o te wāhine me te tāne, otirā, me te tangata hoki ki runga i te mata o Papatūānuku.

I tīmata te ira tangata i te hononga o Tāne-nui-a-Rangi – mai i te ao o te ira Atua – rāo tahi ko Hine-ahu-one, i pokepokea mai – i te uku i Kurawaka – ka puta ko Hine-tītama. Mai i a ia, ko te tīmatanga mai o te ira tangata ki runga i te mata o te whenua.

I tīmata te ira tangata mai i te 'whare tangata' (wāhine) i te hononga o te wāhine me te tāne. Ko te 'whare tangata' ka noho hei āhuru i ngā mea katoa o te ao. I hakatōngia ai te kākano e te tāne ki te kōpū o te wahine ka tīmata te kukunetanga kia puta te ira tangata i te wheiao ki te Ao Mārama, ā, ko te kawenga nui o te ao kei runga i te wāhine. Koia, ko te ingoa o 'Te Ira Tangata' e hakaatu ana i tēnei mana nui a te wāhine.

The title 'Te Ira Tangata' epitomises the relationship between women and men, that is, as mere mortals living as equals on the face of earth mother.

The genesis of human beings began with the joining of the genes of Tāne-nui-a-Rangi – from the divine realm – and Hine-ahu-one, fashioned from the female element – of the earthly realm at Kurawaka – and begat Hine-tītama. From her, derives the origins of humankind on the surface of the earth.

The birth of humans has been through the 'house of humanity' (woman) in the joining of the female and male elements. Within her 'womb' being the sanctuary for all mortals. The seeding of the womb by the male element signals the birthing cycle that propels forth the child from the realm of dim light into full enlightenment, and, thus the greatest responsibility of the world is carried by women. Hence the title 'Te Ira Tangata' is an expression of this immense mana of the female element.

Nā Taua Roimata Kirikiri rāua ko Matua Hōne Sadler

EDITORIAL

Te Ira Tangata is a peer reviewed, biannual, and interdisciplinary journal setting new agendas for feminism, gender equality, and activism in Aotearoa. This journal publishes creative writing and celebrations of research, teaching, and activism that are supportive of Te Hautū Kahurangi | Tertiary Education Union's (TEU) commitment to progressing gender equality and the empowerment of all women.

The journal is a forum for the exchange of a rich range of ideas, debates, and provocations. It aims to reflect the work of our members, highlight the triumphs of women within our sector and beyond, invite creative exploration of empowerment and in/equality, and inspire energy for future feminist activism.

It is an understatement to say that 2022 has been a year of many challenges for women workers in Aotearoa. From waves of sickness sweeping through our workplaces and homes; climate change and extreme weather events hitting rural and urban spaces; violence and mass protest on the streets; stubbornly high rates of workplace bullying and harassment; and rising inflation alongside widening gender and ethnic pay gaps, women workers have endured it all.

We have endured because we have to, but also because we live in hope that things will get better. As union women we collectivise and mahi so the world our daughters and sons inherit will be better than it is today.

The pieces in this issue are varied but collectively shine a light on the dynamic flow of thought, hope and action that union women experience as they confront inequality at work. The first piece by Kendra Marston explores the gendering of precarious academic labour and offers simple strategies that could help to disrupt the inequities underpinned by the academic hierarchy of universities. Suzette Dyer and Fiona Hurd then share a research note highlighting the importance of reflective, deep, and personal learning about gender-based workplace violence for students who are preparing for the working world of human resource management. They underscore the continued need to work with young people to raise awareness of the collective, organisational, and societal responsibilities for building intolerance for gender-based violence at work. Providing something of a salve to the accounts of inequity in the previous pieces, Jo Donovan's reflective piece calls her readers to 'rise up', offering the political potential of crafting as one strategy to take action against inequity in a way that also feeds the wellbeing of oneself and ones' community. The final piece curated by Kylie Cox and Sarah Proctor-Thomson provides brief excerpts of early union life for one of our union foremothers, Sharn Riggs, to highlight the strategies of union women gone before us that we can take forward in our future mahi towards a better world.

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VALUING OUR UNIVERSITY TUTORS: EXAMINING GENDERED HIERARCHY AND ORGANISATIONAL EXCLUSION

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Kendra Marston is a Learning Advisor at Massey University. She has tutored at multiple universities across both Aotearoa and Australia and is interested in how the gendering of labour within higher education correlates to levels of organisational inclusion and attributions of value.

In this piece, I argue that university tutoring (in its various forms) should be made a focal point in our conversations on labour equity. I aim to demonstrate that tutoring shares features with labour classed as "women's work," primarily in relation to its emphasis on affective labour and pastoral care, and advocate for challenging the hierarchy between research-active[1] and teaching-only staff in calling for improved work-place conditions for the latter. To do so, it is necessary to recognise that this issue is not only about university funding models and institutional economics, but also about an organisational culture that contributes to the side-lining of this essential work. It is therefore a collective duty to suggest strategies that increase the visibility, recognition, and reward of tutors' labour.

This article's arguments are shaped by my own experiences working as a tutor and senior tutor in Aotearoa New Zealand and Australian universities. I have always seen tutoring as a necessary and highly effective mode of teaching due to its interactive approach and greater capacity for relationship building. As a tutor, I enjoyed seeing students become enthusiastic about topics that had long interested me and learn to understand the significance of the research to their own lives. However, my time in this role was also marked by precarity and considerable anxiety due to low pay and poor employment conditions and prospects. It was at times a labour-intensive process to maintain a positive, enthusiastic, and encouraging affect within the classroom and in dealings with students, or to represent the "friendly face" of institutions where I only precariously belonged. In addition, it was a period of frustration, as while I knew that students highly valued tutors and

the work we did, this was rarely matched by the institutional value placed on tutoring. In fact, tutors' poor employment conditions and exclusion from institutional and departmental decision-making seemed to have become a kind of ideological common sense—one that I began to feel had a gendered dimension.

Women outnumber men in junior academic positions and are significantly more likely to occupy these roles than senior research-active positions. This is particularly significant when considering posts that fall below the rank of "lecturer," a role which is typically permanent and marks entry into the academic pathway for progression. According to the Ministry of Education's academic employment statistics for 2020, women made up 28% of Professors but 62% of Other Academic Staff on average in our universities. As advised by the Tertiary Sector Performance Analysis Team, Other Academic Staff (hereafter termed OAS) refers to teaching-only or combined teaching/research staff and includes assistant lecturers, senior tutors, tutors, teaching fellows, and visiting academics. The bulk of teaching-only positions are therefore represented by this category.

As Table 1 indicates, the OAS category is disproportionately female. While the University of Canterbury and Lincoln University are two anomalies in this regard, female representation at both universities is comparatively low across categories. Furthermore, the MoE's 2020 figures indicate that while Māori made up 3% of Professors (20 men and 20 women in total), Pasifika less than 1% of Professors (5 men and 5 women) and Asians 5% of Professors (60 men, 10 women) as a total average, Māori constituted 7% of OAS (64% of these women). Pasifika made up 2% of OAS (64% women) and Asians 16% of OAS (60% women). This indicates that the most junior academic staffing category is disproportionately made up of women and ethnic minorities relative to the most senior.

While the MoE's grouping of several positions under the banner of "Other" may be perceived as a limitation, it makes some sense given the variety of job titles and descriptions for teaching-only staff between institutions but also between disciplines, colleges, and schools within the same institution in a manner that is less typical for research-active posts. One institution's "tutor," for example, may be another's "sessional assistant," or "graduate teaching assistant" while a "senior tutor" might be known as a "teaching fellow" elsewhere, or indeed these may be separate jobs. Given the variety of job titles and lack of consistency and consensus around what a tutor is and does (an inconsistency that in my experience can even occur within a single school), I have opted for a broad use of the term "tutoring" in reference to

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[1] As posts at the rank of lecturer and above are typically distinguished by a paid research component, I have opted to use the term "research-active" to distinguish these roles from teaching-only positions. This is not to suggest that research-active positions do not have substantial teaching or pastoral care loads (or, indeed, that teaching-only staff do not undertake research) but rather that it is this paid research component that allows for the relative security and mobility within these roles relative to teaching-only ones.

workshop-style undergraduate teaching as opposed to lecturing. Nevertheless, issues relating to precarity and/or organisational exclusion discussed here are likely to apply to others in the OAS category as well. An additional factor to consider is that OAS personnel may oscillate between roles in a manner less typical of

higher-ranked posts.

It might be argued that tutors can be broken down into roughly two categories: Category A, tutors who are seen as junior staff and typically paired with course coordinators/lecturers, and Category B, senior tutors or teaching fellows who sit at a higher rank and may or may not work alongside course coordinators. The first category (Category A) has a longstanding tradition in higher education. Like academia as a whole, these jobs were historically male and were initially set up as a type of internship for students on their way to permanent academic posts. Growing female participation in tutoring has coincided with the greater cultural acceptance of women entering university and participating in the labour force. However, it is important to note that the pathway from tutoring to permanent academic employment is now greatly restricted, with a significant reliance on workforce casualisation. Tutors in this category are often (although not always) students and are usually employed on casual or fixed-term employment agreements.

The second category (Category B) of "senior tutors" or "teaching fellows" are also often appointed on a fixed-term basis, but job security may be more likely as some universities do offer permanent senior tutor and teaching fellow posts (though these can be at low FTEs). Some Category B senior tutors may share responsibilities with Category A tutors but have been employed at a higher rank or promoted due to experience, while others may have additional responsibilities (for example supervision of junior tutors, marking coordination, or lecturing). Teaching fellows can be hired primarily as offering course coordination/lecturing, though there may be heightened expectations on these staff to also engage in workshop-style tutoring than for research-active staff. Category B roles are newer. This lends itself to the argument that this category constitutes an emerging, feminised "second tier" of academic, tasked with taking over key responsibilities for research-active faculty counterparts albeit subject to poorer pay and job conditions. However, across both categories, there is a heightened emphasis on teaching and pastoral care as well as facilitating organisational belonging and student inclusion. Given that "care labour" is a feminised and commonly devalued form of work (England et al., 2002), consideration of both categories is critical to debates on gendered labour in higher education.

Table 1

Percentage of women holding academic posts at Aotearoa's eight universities in 2020.

	Total Academic Staff	Professors	Associate Professors	Senior Lecturers	Lecturers	Other Academic Staff
University of Auckland	2125	31%	39%	50%	51%	61%
University of Waikato	785	25%	35%	51%	50%	60%
Massey University	1580	32%	44%	47%	59%	73%
Victoria University of Wellington	1395	28%	41%	46%	57%	57%
University of Canterbury	995	24%	34%	36%	54%	48%
Lincoln University	245	17%	20%	36%	44%	41%
University of Otago	1585	28%	42%	50%	63%	64%
Auckland University of Technology	1345	40%	37%	54%	59%	70%
TOTAL		28%	40%	49%	57%	62%

(Ministry of Education, 2021)[2]

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[2] Data was supplied by the Ministry of Education in November 2021 following an OIA request for equity data broken down by university. Figures are rounded to the nearest percentile

It is common for many tutors and senior tutors to have more face-to-face time with students, as at many institutions, workshops are longer than lectures due to the delivery mode's greater emphasis on interactive learning. Students are typically encouraged to contact tutors with their queries and concerns rather than research-active staff as a first line measure, to reduce the administrative burden on the latter. It is the tutor therefore, who is more likely to get to know individual students and how each engages with course content and copes with assessment tasks. They are also often the first to identify students experiencing personal difficulties or exhibiting concerning behaviours. In this sense, the tutoring role is more intensively pastoral than the traditional lecturing role, though this may not be recognised in either the job description or remuneration (Gill, 2014). While this delineation is not always clearcut and academic staff may certainly undertake forms of pastoral care, particularly with postgraduate students, the system is designed to reduce the teaching and pastoral workloads of permanent academic staff by outsourcing as much of this as possible (Cardozo, 2017) to often fixed-term, teaching-only staff and student services.

Specific studies on tutors, as opposed to the academic precariat generally, are unfortunately limited. Kahu and Picton (2019), in a rare study aiming to better understand the benefits tutors have on student learning and engagement, found that first-year students rated helpfulness, care, approachability, and "being hands on" as the most important tutor qualities. In other words, students emphaisised the value of "soft skills" more traditionally aligned with female-dominant professions. Students recognised the difficulties in forming individual relationships with lecturers given the large class sizes and less interactive environment, and therefore emphasised that friendly and encouraging tutors who would empathise with student difficulties; clearly explain key concepts; and express enthusiasm for their subjects, positively impacted their academic success as well as their wellbeing and sense of belonging. This is significant, for as the authors reiterate, students are more likely to continue with their studies when they have a positive view of the learning environment and positive relationships with staff (Coates, 2014, as cited in Kahu & Picton, 2019). The findings are also significant in relation to key principles associated with bicultural educational models, given the emphasis on whanaungatanga and manaakitanga in tikanga Māori.

Within our institutions, however, forms of labour with a prioritised focus on student care and support have been devalued and the skills that Kahu and Picton's (2019) students identify are not adequately rewarded. While the decline in public funding for higher education has presented notable challenges for university leaders internationally, our leadership teams are still required to assess the relative worth of jobs within the institution, resulting in some employees getting a vastly better deal than others. In her article "Academic Labor: Who Cares?," Karen Cardozo (2017) reiterates that the academic labour market's two-tiered and hierarchical system is a gendered and racialised one, reflecting capitalist divisions between "private and public, home and market, reproduction and production" (p. 409). Precarious academics, she explains, are a feminised workforce tasked with tending to the private sphere of the institutional home by undertaking pastoral care and teaching labour, while their permanent, research-active counterparts are engaged in the masculinised and public work of knowledge production. The feminised workforce is thus stagnant

and disposable, while the masculinised workforce reaps the benefits of feminised labour in that their time is freed up to focus on "higher value" tasks that advance their position. This argument is applicable to both Category A and B tutoring roles. It is worth noting, however, that the underlying institutional implication that forms of teaching and pastoral care are less financially valuable is problematic, as quality teaching in all its forms matters a great deal for attracting and retaining the student dollar.

How these arguments are responded to is likely to vary, yet those committed to more equitable workplaces must resist narrow solutions that only focus on promoting women in leadership or advancing women through the academic ranks. To do so, as Catherine Rottenberg (2018) indicates, risks a form of neoliberal rationalism that obscures the degree to which the advancement of "worthy capital enhancing women" remains dependent on disposable Others who undertake much of the care labour. The more feminist approach to the devaluation of university tutoring, then, is to argue for both teaching and care work to be valued more highly in our institutions (Cardozo, 2017) as opposed to merely coaching tutors on how they can enhance their value on the academic job market. The latter focus, while important, does little to meaningfully challenge an inequitable labour system. It also perpetuates a myth that some forms of tutoring are merely pathways to 'real work' or even a distraction from the research and not in themselves meaningful jobs. This is an unfortunately pervasive mentality that discredits tutors and disrespects students.

With this point in mind, it could be argued that the devaluation of university tutoring has become a kind of "common sense," with the various rationales used to support tutors' precarity, low pay, and/or poor organisational inclusion constituting a set of myths perpetuated by senior management, academic staff, and tutors alike. As Robin Zheng (2018) points out, such myths work to obscure structural inequality and deflect forms of collective action.

There are two myths that may have a specific applicability to tutors. The first is the myth that tutoring (especially Category A) is primarily a form of professional development. This occurs despite the fact that most tutoring posts are unlikely to develop into permanent employment, that there are few paid teaching development opportunities for tutors, and that many long-term tutors are also locked into what are ostensibly "trainee" pay and conditions. Perhaps the most insidious feature of this myth, however, is the way in which it subtly reframes fixed-term tutoring opportunities as charitable acts of institutional benevolence that facilitate postgraduate student learning and, as a bonus, provides a small financial top up for their study. In the wake of Covid-19, Victoria University of Wellington's senior leadership team were able to suggest that tutors could be paid out of their colleagues' charitable donations (VUW Tutors Collective, 2020), a logic that relies on an already present charitable discourse in the framing of this job. This myth also operates to deflect attention away from the true beneficiaries of the system. The institution benefits as they can deliver much of their undergraduate teaching on the cheap with few obligations to fixed-term and casual employees (Gill, 2017). However, academic staff also benefit from the precarity of their colleagues, in that their pay, security, and benefits are protected by an expendable workforce who will be first in line to lose their jobs or to have their hours reduced as a means of budgetary cost cutting (Stringer et al., 2018).

This logic thus employs egalitarian and inclusive language in order to mask the deleterious effects curent employment practices have on tutors (and had long before Covid-19).

The other myth of particular relevance to tutors is their framing as assistants or support workers, as opposed to an essential and central teaching and learning service. Within this myth, tutoring becomes the feminised counterpart not only to research, but to lecturing. The classification of tutors as teaching assistants implies that permanent academic staff undertake the majority of the teaching while tutors carry out supportive duties as directed, when in reality the situation is far more variable. While this designation may be true for some disciplines or courses, in others the labour is more equitably split with tutors exercising a great deal of independence over their lesson plans, marking, and engagement with students. The framing of tutors as assistants further implies that tutoring is a subsidiary of the lecturing role, rather than a unique mode of practice requiring its own specialist skillset and teaching methodology. The irony here is that lecturing is not necessarily considered a superior mode of teaching practice. The Higher Education Academy fellowship programme, for example, spends much time debunking myths as to what constitutes "good" lecturing, repeatedly emphasising the importance of active learning and interaction in class, aspects that have been more heavily prioritised in the tutoring mode. This framing also contributes to another pervasive discourse that measures tutors' labour by how much it reduces burden on academic staff as opposed to tutors' value for student learning.

University tutoring should be a permanent career position with a salary commensurate with the qualifications and experience needed to do the job effectively, alongside opportunities for advancement and adequate organisational inclusion. Such a measure would better reward forms of labour that are often feminised and devalued as well as create more job opportunities for our graduates. It would strengthen our teaching and learning cultures to become more collaborative and end a practice where one group of employees holds an ethically dubious degree of power over another. However, for tutors to obtain such a rise in institutional status would likely be contingent not only on alterations to the university funding model and the structure of postgraduate study, but a shift in organisational values. The below list consists of a set of ideas aimed at generating cultural change that more effectively includes tutors within the institution. As such, these measures may challenge the marginalisation of tutoring and other teaching-only jobs, which are too often deemed peripheral to core departmental activities, and to illuminate the gendered biases contributing to this issue. Some departments or institutions, of course, may already do some of the things on the list.

1. Many tutors need greater contract transparency that clearly breaks down exactly what they are paid for and how much time has been allocated to each task. This may allow tutors to more effectively lobby to be paid for services that are integral to the job but are unpaid or underpaid, for example "invisible" labour like the pastoral care of students.

2. All tutors need to be paid for academic service. This would better facilitate organisational inclusion as it would allow tutors to take part in teaching and learning-related strategic planning, for instance discussions around assessment design, effective approaches to online teaching, changes to pastoral care codes etc. This is crucial for building a culture that recognises the labour and expertise of all staff members, rather than only those engaged in research.

3. Permanent academic staff should cease requesting that tutors work for free, for example in delivering an unpaid "guest lecture" to fill a gap or partaking in extended moderation meetings beyond contract hours. This is another problematic manifestation of the professional development myth and is always coercive as permanent academic staff frequently control tutors' opportunities for paid employment within the institution. As tutors are often in competition with each other for work, they may feel conflicted about refusing such requests.

4. Tutors should have paid representation at departmental, school, and faculty meetings. This is important as all employees must have a voice in decision-making that affects them. However, tutors are also key stakeholders in our teaching and learning cultures and likely have vital inputs to contribute to discussions of best practice.

5. Tutors need to be recognised for the work they do, which means that when the rest of us discuss teaching practice, we must be mindful of attributing the right labour to the right people. All tutors should appear as staff on a school's public website, job descriptions and titles should accurately reflect the tutor's work, and they need to be recognised in teaching awards [3]. Relelvant award criteria should be developed in consultation with tutors and require more than positive teaching evaluations or an academic's endorsement of their work. Good tutors are highly likely, for example, to be able to demonstrate their application of evidence-based teaching practice, the role of decolonising methodologies in successful teaching, novel approaches to inclusive teaching practice (e.g. for neurodiverse students, or students with anxiety etc) and need to be given the chance to demonstrate and be rewarded for these skills.

6. All institutions should make public regular reports on the ratio of women (broken down by ethnicity) in their teaching-only roles relative to the permanent academic ranks. They should also commission independent reviews into potential gender and ethnicity bias within job evaluation measures used to assess both academic and professional/general staff positions. Particular attention should be paid to jobs that involve heightened levels of pastoral care to ensure that these positions are not routinely classed as lower value positions than "higher value" jobs that may require a similar level of qualification, skillset, and experience.

7. Universities, working with unions, should set up tutor focus groups to allow tutors to raise concerns and to measure institutional progress on these matters.

Advocating for these measures, and including tutors' voices in the drive for change, is not always easy. However, by recognising the need for organisational transformation and collectively pushing for systems that are inclusive and adequately recognise the value of all types of academic labour, we can begin to move towards meaningful solidarity.

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[3] I would like to acknowledge Helen Dollery for her bravery in publicly calling out the lack of tutor representation among Massey University's teaching award recipients.

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REFLECTING ON HUMAN RESOURCE MANAGEMENT STUDENT EXPERIENCES OF LEARNING ABOUT SEXUAL HARASSMENT

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Dr Suzette Dyer is a Senior Lecturer at the University of Waikato, within the Waikato Management School. Her PhD examined career management and development within the political-economy of Aotearoa New Zealand during the late 1990s and early 2000s. Suzette has a keen interest in women's organisational experiences, careers, and management pedagogy and has been teaching, researching, and publishing in these areas for nearly two decades. Suzette is currently researching the effectiveness of education on enhancing HRM students understanding of career.

Fiona Hurd is a Senior Lecturer, and Head of Department at Auckland University of Technology. Her teaching and research focus is on the impact of changes in work and organisation on business, workers, communities, and individuals. She also has a strong research background in teaching and learning research, being involved in research in this area for 10 years. Fiona is currently researching techniques for engaging students in developing the skills needed in an increasing changing work and societal context.

As management educators, each year we present a lecture on sexual harassment within the context of a human resource management (HRM) course. The aim is to develop the capacity of future HRM Practitioners to address sexual harassment. Analysis of student reflections on this lecture led us to conclude that sexual harassment sessions within management education is a necessary starting point for developing intolerance of sexual harassment at work. However, eradicating sexual harassment will take a much broader and integrated approach, including reviewing the current legal framework, widening the scope of education within the community, and developing intolerant organisational climates.

Introducing the Research Context

As management educators, we embed a session on sexual harassment within the context of an undergraduate human resources management (HRM) course each year. The lecture closely resembles an organisational training session (Pina, Gannon & Saunders, 2009) and draws on a critical feminist position to locate sexual harassment within the broader socio-cultural context. Thus, the lecture explores myths, reviews the Aotearoa New Zealand legislative framework (e.g., the HRA 1993, the ERA 2000, H&S at Work Act, 2015); and defines hostile environments and quid pro quo sexual harassment.

The lecture also details:

- organisational responsibilities (e.g., developing a safe work environment, managing complaints processes, and safeguarding against further victimization following reported incidences);

- victim responsibilities (e.g., informing harassers of offensive and unwanted behaviour, documenting incidences, and not defaming harassers); and

- the complaints process and possible outcomes. Such training is believed to reduce ambiguity (Antecol, Barcus & Cobb-Clark, 2003), increase reporting (McDonald, 2012), and upskill managers (Waxman, 1990).

In addition, socio-cultural, organisational (McDonald, 2012), and power-based explanations (Popovich & Warren, 2010) are used to analyse the social context surrounding sexual harassment, such as sexism, the misuse and abuse of power, and hierarchal and gendered work environments (Pina et al., 2009).

Methods

This project is part of a broader research programme that explores sexual harassment within university contexts, including the teaching of sexual harassment, and sexual harassment understandings amongst university students. Over a three-year period, students enrolled in the HRM course were invited to join our research; of the 84 enrolled, 62 volunteered to participate. The data was based on an assessed reflexive learning journal (Dyer & Hurd, 2016; Hubbs & Brand, 2010) requiring students to write 500-word reflections on five to eight topics of their choice. Forty-three participants reflected on the sexual harassment lecture. A thematical analysis of these 43 reflections (Braun & Clarke, 2006) was then conducted.

In this article we present and discuss three themes to emerge from our research examining student experiences of and responses to participating in the sexual harassment session. These relate to 1) raising awareness about sexual harassment, 2) the normalised nature of sexual harassment in organisations, and 3) strategies to redress sexual harassment, as presented below.

Findings
Theme 1: Raising Awareness, Myth Endorsement, and Ambiguity

Participant reflections revealed that preconceived ideas about typical targets were challenged and while readily identifying quid pro quo behaviour and physical contact, such as 'slapping someone on the bum', as sexual harassment, the session revealed the hostile environment behaviours that constitute sexual harassment. The session also raised awareness about the psychological, physical, and financial harms experienced by victims; the reluctance of witnesses to intervene; and the variety of tactics used by harassers and their supporters to silence or devalue victims. However, myths that women invite sexual harassment through their own actions or clothing choices, remained, as illustrated here: women 'wearing revealing clothing or [acting] flirty [only] claim sexual harassment to ensure their own reputation'. Moreover, some felt that ambiguity existed between personal, cultural and legal definitions of inoffensive and offensive behaviours as well as ambiguity about which behaviours should be reported. For example, participants felt that they could 'usually laugh off' sexual comments but deemed being touched as 'crossing the boundary'; yet felt that behaviour would need to be 'more extreme and on ongoing than' touching before they would consider reporting an incident.

Theme 2: Sexual Harassment and Cover-ups as Normal and Complex Organisational Practices

Nearly half of the participants (20) had personally experienced or had witnessed sexual harassment. Reflecting the socio-cultural explanation (Kensbock, Bailey, Jennings & Patiar, 2015) some of these experiences occurred in the wider community, such as being stalked, being called inappropriate names, and being groped by strangers and during medical consults. Experiences mirroring organisational explanations (McDonald, 2012) included being propositioned by male managers and peers for sex, being groped, and witnessing the harassment of women in 'traditionally female jobs with less authority'. Many participants linked the industries they worked in, including childcare and hospitality, as placing them in an inherently sexualised position, including the required dress code of tight fitting singlet and shorts', and reflecting that 'you can't put up a force field' in the context of client rapport.

Participants revealed that covering-up experiences of sexual harassment was both a normal and power-laden practice. The tactic of devaluing sexual harassment was illustrated when a participant dismissed hostile environment behavours experienced by a close friend by suggestiung that it was 'lucky' that her friend, who was the only woman in a male dominated work group, 'adapted to the crass behaviour and lewd photos'. Participants also expressed powerlessness, fear, or concern for others, as their reasons for covering up personal experiences of sexual harassment by remaining silent and/or leaving their jobs to remove themselves from the situation.

These 3: Strategies to Redress Sexual Harassment

Most participants (35) reflected on strategies to redress sexual harassment. Macro-community level suggestions included the need for community-level educational programs and changes to the legal framework that incorporates clearer definitions, better complaints procedures, stronger consequences for harassers, and better outcomes for victims to address 'justice for victims' who 'just lose everything'. Organisational strategies focused on improving policies and processes and fostering intolerance, with some participants considering how they might do so in their future roles as HR Practitioners.

Reporting incidences was the least likely personal strategy and was invariably qualified by comments such as 'at least I hope I would report'. Those who had experienced sexual harassment reflected that it is 'very difficult … to make a complaint' and were among those who stated that, to avoid suffering the cost and consequences of sexual harassment and subjecting themselves to inadequate reporting procedures, they would just leave. Others declared that they would monitor their own behaviour to avoid becoming a target. Equally concerning, is that five of these HRM students felt that 'nothing could be done' to deter or eliminate sexual harassment. This skepticism was summed up by one participant who concluded his reflection by asking: 'if the harasser is a male-manager, who are you going to tell?'

Discussion and Conclusion

This research examined student reflections from attending a critically informed sexual harassment lecture that also resembles a typical organisational training session. The findings reveal the importance of embedding sexual harassment training within the context of a HRM program and management degree. This value and necessity were particularly evident for raising awareness about the complexity of the behaviours, costs, and consequences of sexual harassment, and as a space to start developing intolerance for sexual harassment among the future HRM workforce who may be charged with designing policy and managing incidences in their working lives. Indeed, the research found that through training and reflection, students became aware of the full range of behaviours that constitute sexual harassment. There were also a range of cover-ups identified by participants that resembled Scott and Martin's (2006) analysis of the tactics used by harassers. For example, ensuring no witnesses and/or using their own supporters, including the victims reporting managers, to discourage formal complaints. The participants reflected on how these behaviours were likely to impact their future careers.

However, aligned with Walsh, Bauerle, and Magley (2013), our findings also reinforce that education is not enough to overcome the socio-cultural and organisational contexts characterised by

gender power imbalances, permissive cultures, and routine cover-ups. Very few participants felt empowered to make a complaint, especially compared to the number who stated they would either monitor their own behaviour to avoid being harassed or would leave a situation to escape harassment.

Indeed, the raised awareness, as expressed by participants, led to an intention to monitor personal behaviour, remain silent or leave. This was a surprising and unintended outcome of raising awareness about the broader socio-cultural climate, and complexities of sexual harassment. While these strategies might seem to offer a sense of personal protection, they fail to address underlying causes (Charlesworth, McDonald & Cerise, 2011) and reinforce the myths that targets can deter and are responsible for resolving sexual harassment. This in turn absolves perpetrators of accepting responsibility for their actions and prevents managers from taking responsibly for addressing sexual harassment (Butler & Schmidke, 2010).

Our analysis leads us to conclude that sexual harassment training sessions within the context of HRM courses and management degrees are a valuable and necessary starting point for developing intolerance. An understanding of definitions and processes for resolution are no doubt important for those who will be overseeing these processes within organisations and ensures a greater degree of compliance with the resolution mechanisms. However, the individualised strategies of resignation and self-discipline, and/or refusal and leaving are concerning because they relieve organisations of their responsibility to manage sexual harassment. These acts also deflect responsibility away from the perpetrator. Therefore, strategies to privately and individually deal with sexual harassment may in fact perpetuate tolerant climates, and the costs and consequences of sexual harassment to victims, organisations, and society remain intact. Therefore, we advocate for greater attention, beyond education and training, be paid to the societal and organisational practices and processes that create permissive environments for sexual harassment.

*This research received Waikato Management School Ethics Approval.

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RISE UP, CRAFTIVISTS! RISE UP!

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Joanne Donovan is an Aotearoa New Zealand born artist, designer, and activist. Her background is in print-making and she spent many years working as a freelance designer in Europe. Following this, she worked in the interior design industry in Aotearoa, ultimately leading to questions about why we consume, and why we often pursue identity renewal through 'make overs' as a goal to feelings of prosperity and well-being.

Joanne has recently completed a practice-led PhD through AUT, investigating the politics of the everyday and craft as activism in textile design through felt, locally sourced materials and re-use. The doctoral research examines 'prosperity' through the lens of making as a source of joy and the meaningful experiences, which can be found through processes based on resourcefulness.

Joanne lives in Ngongotaha, Rotorua, beside the Ngongotaha stream with a range of water birds and two dogs. She is also Senior Lecturer in Art and Design in the Creative Department at Toi Ohomai Institute of Technology, Mokoia Campus, Rotorua, Aotearoa.

This article discusses the rising tide of activism within the maker movement, which is rooted in communal work, undervalued women's work and the integrity of labour. The article queries the latent potency of crafting, through a look at craft's potential to connect us to materials and a sense of embodiment. Could a maker movement lead us away from mass resource consumption and back to a quieter, more mindful use of resources? Can working with our hands, and connecting with materials creatively, link us back into a matrix of thinking where a sense of well-being is sourced through connectivity and through using nature carefully?

Writing in the foreword of '*THE CULTURE OF CRAFT*', (Dormer, 1997), historian Paul Greenhalgh draws attention to the 'pluralities of meaning' and 'partially formed definitions' leading to an 'epitome of confusion' when talking about craft (ibid., p.ix).

Greenhalgh points out that the connection between the word 'craft' and making by hand, came about relatively recently. As far back as the eighteenth century, he says, 'crafty' meant 'political acumen', 'skill in evasion', and 'shrewdness'. In that context, the word had nothing to do with objects made by hand but conveyed a sense of access to a powerful and somewhat secret knowledge.

As the industrial period began, the word 'craft' came to occupy a binary position representing things 'handmade' and 'humanised', tacitly contrasted with things 'machine-produced', and was 'dehumanised'. This meaning came into use as individual makers began to be superseded by new modes of production (Greenlagh, 1997).

Greenhalgh organises what he sees as craft's discursive threads of meaning into three intersecting categories: decorative art, the vernacular, and the politics of work. The vernacular refers to 'the authentic, natural, voice of a community, communicated through everyday things', (Greenhalgh, 1997, p.25), which is the aspect of craft I would like to discuss in this essay.

Craft as an emancipatory power, termed 'craftivism', according to Bratich and Brush (2011), is a process where individual acts of craft may subvert larger social power structures through reframing and re-appropriating traditional forms (2011). The 'bitch and stitch' knitting movement is one such example (Stoller, 2004). Ostensibly it is a platform where people, many of them younger women, may unite in a community to talk and to knit. Minahan and Cox (2007) discuss the political and counter-culture aspects of the movement. They identify five aspects to what they see as a 'new form of organising' including discussion, progression, and resistance. Observing the movement's subtle revolutionary nature, one of the knitters is likened to a contemporary subculture version of 'Madame Defarge' (ibid.).

'Craftivism', according to knitter and activist Betsy Greer who invented the term in 2002, seems to contest consumer material values and to empower people who feel increasingly disenfranchised by the status quo (Greer, 2007; see also Simmons, 2014). A symbol of the movement is provided by the image of a woman wearing a knitted, pussy-eared pink hat, (alluding to Russian punk band and art group, Pussy Riot), which first appeared in the *New Yorker* just after Donald Trump's inauguration. She carried a homemade sign that read 'you know things are messed up when librarians start marching' (Rochlin, 2017). More than 470 000 other people joined her in January 2017 for the Women's March on Washington to demonstrate: 'in the spirit of saying no to hate and yes to justice, equity, and social change' (Wallace & Parlapiano, 2019).

The knitted pink pussy hats, dotted through the crowds at this and similar protests across the U.S.A, provided a 'grassroots' metaphor for women's empowerment and support (Gökarıksel, & Smith, 2017). Fibre and knitting have become an emancipatory gesture of quiet urban resistance emerging from the 'craftivist' movement (Janigo, et al., 2017).

The power of the individual maker as activist specifically connects American traditions of self-reliance to current imperatives for a politics of counter-consumption. Kirsten Williams (2011) examines ways in which craftivist approaches are reviving traditional customs ranging from permaculture to blacksmithing, textile crafts, and film/photography. Williams posits that practitioners of 'craftivism' contribute socio-political value in terms of ethics, thrift, mindfulness, and support a culture of sustainable use.

Through reintroducing and legitimising cultural memories and practices, 'craftivism' has the power to support a new world order that may contribute both local and global sustainable perspectives.

Similarly, Aotearoa New Zealand is steeped in traditions of 'making do' and a resourceful creative enterprise. Journalist Rosemary McCleod (2005) presents a collection of work from homemakers in Aotearoa New Zealand, between 1930-1950 in her book *Thrift to fantasy*. She describes the work as a 'picturesque vernacular' that represents the hopes, dreams, and creativity of women working in the home at the time:

> [The skills are] ...arts not taught in schools, they are passed on from one woman to another and from one generation to the next, through demonstration and example. They are the means of expression of ordinary people. ...they are not designed to impress art dealers and patrons, but to please the makers in the privacy of their own lives (McLeod, 2005, p. 40).

McLeod emphasises the quality of individual and community creativity that happens when people turn to what they have to embellish their environment and imagine worlds beyond their physical limits (McLeod, 2005).

According to designer and theorist, Ezio Manzini, the things we make as part of everyday life are always the product of a community. Crafted things are at once central to ourselves biologically and in terms of place, while becoming a creative nexus point of materials, influences and relationships. Craftwork is made within our physicality and simultaneously reaches beyond the local proximity through our imaginations. The things we make are both near and inter-connected to the greater environment, at the same time (Manzini & Coad, 2019, p. 78). Taken from this perspective, all things that are designed and crafted as part of daily connected existence, evolve in a kind of co-design; representative of a network of materials, community and place. This concept of craft seems to align with mātauranga Māori, which holds to a holistic world view of the material realm where we, along with nature and its resources, are essentially interconnected (Harmsworth et al., 2016; Hēnare, 2015; Pohatu, 2011). This is a view expressed by wahine raranga and academic Gloria Taituha (2014) who acknowledges the innate power held within Māori woven artefacts. Traditionally, raranga was often used to impart important symbolism. It was not only used to create useful or charming objects, but also functioned as a 'critical activity' holding the potential to activate important decisions and to impart status, adornment, and nobility within iwi, through the things that were made.

In my own experience as a maker, the individual and collective creativity that is born out scarcity, is a generative force. Where I grew up, in the rural South Island of New Zealand, self-reliance was an important community value during the 1970s when import restrictions severely limited the goods that were available. Resourcefulness and an attitude of 'making do' was a social attitude at the time, coined in the common vernacular as 'a number eight wire' mentality. The idiom references the ubiquitous use of a thick gauge of wire that people often used to solve all kinds of fixes on farms or in factories and homes (Derby, 2015). The phrase supplied a metaphor, which described commonly expressed pride in problem-solving using action, found materials, and hands-on skill

Figure 1: Montage of images showing the dye/felt process (Donovan, 2020).

I return to and draw upon this generative dynamic when making my own work, through limiting myself to materials that are freely available: local fibre, 'op shop' finds, discarded handwork pieces, and worn-out clothing. Each piece is imbued with past connections, such as signs of daily work, visible in worn patches. Meticulous stitches are another sign, speaking of a hand and a needle darting back and forth. The fibre and cloth I collect for the textiles, are treated as if they are living, with a past, a history, and a geography, which are threads that are woven together into a textile. Felt and stitch are the connective methods I use to make small textile narratives of human touch. As craft, the textiles are an embodied expression of interaction in a social continuity.
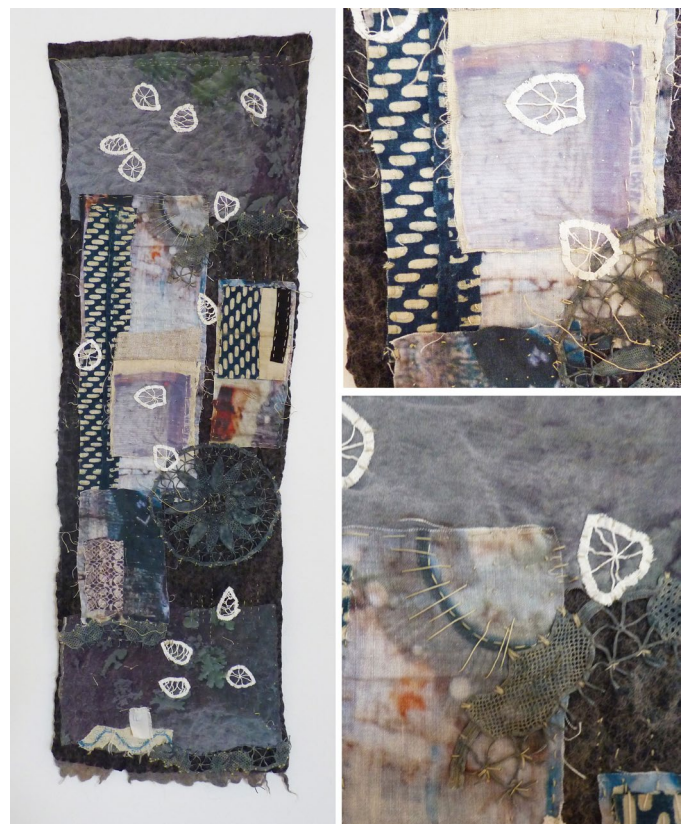

Figure 2. Boro felt story. Mixed media felt, dyed, embroidered and applique (Donovan, 2019).

These examples seem to suggest that craft does possess an innate potency. Hidden within the quiet and humble, the embodied and the authentic, exists an emerging superpower, a force that may connect us back to ourselves. Through craft, we experience materiality via work, touch and the action of our body. We experience living inter-connectively and closely to the things we need to use. It is a dynamic that has the potential to realign us. This is a realignment that can forge a subtle refusal of the empty stuff of malls and superstores, perhaps returning us to a collective joining within a community and place, through materials, work and inventiveness (Hopkins, 2013). Within the quiet, the humble, through 'getting on with it' and through making, can we lead ourselves out of mass resource use and into a counter-consumption revolution? Only time will tell.

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HE WĀHINE, HE WHENUA, E MATE AI TE TANGATA

This whakataukī is often interpreted as meaning 'By wāhine and land, tāne are defeated'. Dr Rangimārie Rose Pere notes that it also refers to the essential nourishing roles that wāhine and land fulfil, without which humanity would be lost. Wāhine are the essential element (Mahuta, 2018)[4]. As we push forward for equity in Aotearoa New Zealand, we can draw strength and nourishment from wāhine who have gone before. In each issue we will profile one or more treasured wāhine who have carved a path for us to follow. Our successes are founded on their mahi.

As part of looking towards the future for women, equity and activism in Aotearoa, Kylie Cox and Sarah Proctor-Thomson share some excerpts from their conversation with Sharn Riggs, a feminist, union activist and leader.

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SHARN RIGGS ON OCCUPYING SPACE, BUILDING COALITIONS, AND BEING STRATEGIC.

Career glimpses curated by Kylie Cox and Sarah Proctor-Thomson

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Sharn Riggs
PAST NATIONAL SECRETARY
TERTIARY EDUCATION UNION

Kylie and Sarah worked together in the TEU supporting women members under the leadership of Sharn Riggs. They are lucky to continue their mahi for fair pay and work conditions in Aotearoa New Zealand in unions that have strong women leaders at the helm.

Historically the union movement in Aotearoa has had very few women leaders. Sharn Riggs, now retired, was one them for more than 20 years, leading the Association of Staff in Tertiary Education (ASTE, 1997-2009) and the Tertiary Education Union (TEU, 2009-2020). In a conversation reflecting back on her life and career, Sharn shared some glimpses of what it was like to be a feminist and unionist in the early days and what we can learn for the progress of equity and activism in Aotearoa New Zealand.

Occupying space

In 1976 I went on my OE to London and ended up applying to be a bus driver. I was told I would never be a bus driver because I wore glasses, but they gave me a job as a bus conductor. When I arrived on my first day, a guy came up to me, said welcome and gave me a union card. I said "I will just have a read of that and get back to you". He looked at me, smiled and said "No, you sign up or you don't work". It was a closed shop. The workers had all voted that you had to be a union member. A few weeks later, I attended my first union meeting. I was late and when I opened the door and walked in, there was complete silence. Once I got accustomed to the smoke in the room, I realised I was the only woman there. There weren't any women drivers (did all the previous female applicants have glasses?) and only a third of the conductors were women. Of these I was the only one who turned up to

the meeting. It wasn't a place where women were welcomed or encouraged. Well, I decided to ask a question and put my hand up. It was obvious that they had seen my hand go up, but they didn't acknowledge me during the entire meeting.

Building coalitions

In the late 1970s there was a job going with the New Zealand Clerical Workers Union as an educational organiser. In those days, the Clerical Workers Union was one of the three biggest unions in the country and was at the forefront of doing some interesting political campaigns.

It was a female-dominated union, and almost all of the organisers were women, but it was led by a man. I got the position and worked on some great campaigns. We ran a huge campaign around sexual harassment at work that extended across unions. The women in the union movement had to push this through by subterfuge. Back in those days, private sector unions were part of the Federation of Labour and it was almost entirely male. The governing body were all male. When we were fighting for things like sexual harrassment clauses, male trade unionists were saying things like 'girly calendars are the last bastion of joy for an old man, what's your problem?'. It was hard. Women, as organisers, activists, and researchers formed a group called the Women's' Subcommittee. It wasn't even a committee, just a sub-committee and we had to fight to get that! One of our missions was to get women like Sonia Davis and Theresa O'Connell onto the Federation of Labour executive. It wasn't about hating men; it was just about knowing that inequality was wrong.

Being strategic

After a long and challenging debate, the New Zealand Association of Polytechnic Teachers (NZAPT) created a women's officer position. I applied for the job and got it. One of the first things I did in that role was work on the starting salary policy. There was a common pay scale across the polytechnics; men would be appointed at step eight and women would be appointed at step one. Women didn't ask for more partly because they were too scared, but mostly because they didn't know what men were being paid. We shed light on this issue and encouraged our members to be open about what they got paid. We told them "You should always tell your colleagues what you earn. Why is it a secret?

The only people that benefits is the employers". But we also needed to be strategic. Rather than simply encouraging women members to talk about their salaries, we also needed to ensure that the structures, policy and systems that governed the allocation of pay were fair and equitable.

The future of women, equity and activism in Aotearoa New Zealand

Workers today have a number of protections that were fought for and won by women union activists like Sharn. Sexual harassment protections, paid parental leave, and family violence leave are all enshrined in legislation and available to most workers in Aotearoa New Zealand making employment a more hospitable place for all. Even so, there remains deep inequalities which are traced along intersecting lines of gender, race, age, class, disabilities, sexuality and gender identity.

The tactics employed by feminist unionists like Sharn in previous decades can continue to be usefully deployed today. Women need to continue occupying spaces that have traditionally been male dominated. Across the union movement things are starting to change with a number of women leading some of our largest unions including Etū, PSA, NZNO, NZEI and of course the TEU. But there is more to do to make the value of women's union mahi recognised and valued.

Sharn's comments also highlight the ways in which building coalition within and between unions has underpinned successful campaigns for workers that contribute to the progress of equity. Campaigns like "26 for babies" extending paid parental leave and protected domestic violence leave have been fought for by unions working together. Today mahi on pay equity claims is an important area where coalition is providing a key tool in union activism.

It's important to organise, but it's also really important to have solid legislation. As Sharn noted:

Think about it, all the talk about nurses and cleaners being so treasured and valued during the pandemic, it's bullshit. The economic structures in place show you how valued they are. The pay equity legislation is a key tool for shifting the way that work dominated by women is valued. The recent pay equity claims and settlements have shown us how the right legislation can support our aims.

While progressive legislation can be attacked or undone by incoming governments, it remains a third critical area of feminism and unionism activism. If we don't have fundamental rights to things like sick leave, holiday pay, and health and safety, then we're in trouble. At the end of the day, workers need to act collectively to keep their rights and their entitlements, the things that make it okay to be a worker. Fair and equitable pay, safe and healthy work environments, and creating workplaces that reflect workers' varied lives are priorities today as much any other time. To make equity gains in these areas union members will need to operate strategically at the level of the organisation and legislation. In her final comments of the conversation Sharn reiterated her strong belief that the answer to growing inequality is to strengthen unionism. But she reminded us that within union mahi it is not always going to be an easy road.