

# Learning Guide

# Māori operating principles and values



28543 Describe culturally safe Māori operating principles and values, and their application in a health or wellbeing setting

Level 3

5 credits

**Name:**

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**Workplace:**

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# Introduction

Understanding Māori values and how they relate to the principles of the Treaty of Waitangi will help you provide support that is culturally safe.

## How to use your learning guide

This learning guide supports your learning and prepares you for the unit standard assessment. There are activities to do and scenarios to guide your learning.

This learning guide relates to the following unit standard:

- 28543 Describe and apply culturally safe Māori operating principles and values in a health or wellbeing setting (level 3, 5 credits).

This learning guide is yours to keep. Make it your own by writing notes that help you remember things, or where you need to find more information.

Follow the tips in the notes column.

You may use highlighter pens to show important information and ideas, and think about how this information applies to your work.

You might find it helpful to talk to your workmates or supervisor.

Complete this learning guide before you start the assessment.

## What you will learn

This topic will help you to:

- identify each part of the Treaty of Waitangi document.
- explain how each part of the Treaty document relates to culturally safe Māori operating principles.
- describe how the culturally safe Māori operating principles relate to your organisation's policies and procedures.
- describe Māori values and how they apply to your role as a support worker.
- explain the relationship between Māori values, culturally safe operating principles and the Treaty of Waitangi.
- apply culturally safe Māori operating principles and values in your support work.

# Māori principles and values



## Think about

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Before you begin, think about what you already know about the **Treaty of Waitangi** (Te Tiriti o Waitangi) and make notes in the space below.

- When was it signed?
- Who is it between?
- Who signed it?
- Where was it signed?
- What is it about?
- Why was it written?

What do you know about **culturally safe operating principles**? How do they relate to the Treaty of Waitangi?

What do you know about **Māori values**? Name the ones you know.



## Think about


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These questions are a starting point for your learning. There are no right or wrong answers!

# The Treaty of Waitangi

The Treaty of Waitangi (Te Tiriti o Waitangi) is New Zealand's founding document. It was first signed in 1840. The Treaty establishes an equal partnership between the government (Crown) and the first peoples (Māori). It requires that the Crown and Māori act reasonably towards each other and in good faith.

Lieutenant-Governor William Hobson had the task of securing British sovereignty over New Zealand. He relied on the advice and support of, among others, James Busby, the British Resident in New Zealand. The Treaty was prepared in just a few days. Missionary Henry Williams and his son Edward translated the English draft into Māori overnight on 4 February. About 500 Māori debated the document for a day and a night before it was signed on 6 February 1840.



## More info

The Treaty can be referred to in two languages.

In English: The Treaty of Waitangi, or The Treaty.

In Māori: Te Tiriti o Waitangi, or Te Tiriti.

## About the document

The Treaty of Waitangi is a short document made up of three main parts.

- **Preamble:** This is the introduction to the document. It states the intentions of the parties signing it.
- **Articles:** The main text is divided into three separate articles. Each article was intended to operate simultaneously (happening at the same time) and outlines a specific area that was agreed to by Māori and the Crown.
- **Signatures:** About 40 chiefs signed the Māori version on 6 February 1840 to acknowledge that they have entered into the full spirit of Te Tiriti. By the end of 1840, another 500 Māori from all around New Zealand had signed the document. Lieutenant-Governor William Hobson signed the English version of the Treaty along with other representatives of the British Crown.

## More info

Read more about the Treaty of Waitangi on the NZ History website.

[www.nzhistory.net.nz/politics/treaty-of-waitangi](http://www.nzhistory.net.nz/politics/treaty-of-waitangi)



### Te Tiriti o Waitangi document

This picture shows what Te Tiriti actually looks like. The document lay buried in a forgotten, damp storeroom at Parliament House, water-damaged and eaten by rats, until being accidentally discovered sometime in 1908.

## Articles

The middle section of Te Tiriti o Waitangi is made up of three parts called **articles**. Each article refers to a specific part of the agreement between Māori and the Crown.

### Article 1: Kāwanatanga

Article 1 gave the Crown kāwanatanga or the right to govern all citizens of New Zealand, whether they were Māori or Pākehā (non-Māori). In the Māori text, the chiefs gave the Queen "te kāwanatanga katoa", the governance or government over the land. In the English text of the Treaty, the chiefs gave the Queen "all the rights and powers of sovereignty" over the land and all the people in it.

### Article 2: Tino rangatiratanga

In return for te kāwanatanga agreed to in Article 1, Article 2 confirmed and guaranteed Māori the right to te tino rangatiratanga. This is sovereignty and chieftainship over all Māori taonga and treasures. It includes land, villages and property. Māori also agreed to give the Crown the right to buy land from them if Māori wish to sell it. The English version confirmed and guaranteed Māori the "exclusive and undisturbed possession of their lands and estates, forests, fisheries and other properties". However, it's not certain whether the Māori text clearly conveyed the full implications of this article.

### Article 3: Oritetanga

In the Māori text, the Crown gave an assurance that Māori would have the Queen's protection and equal rights as citizens in Aotearoa New Zealand. This appears to be an accurate translation of the English.





## Why are there different versions of Te Tiriti?

It is acknowledged that there are differences between the Māori and English versions of Te Tiriti o Waitangi. The Māori version of Te Tiriti is not an exact translation of the English text. These differences have caused much debate over how they came to be and what they mean. However, even though there are differences between the two texts, there is legally just one Treaty.

The Treaty of Waitangi was drafted in English by William Hobson and James Busby, who was appointed as the first British Resident in 1833. It was then translated into Māori by Henry Williams, a missionary who also explained it to the chiefs who met William Hobson at Waitangi on 5 February 1840. Māori chiefs signed the Māori translation of the text before it was translated back into English for William Hobson to sign.

## Why was Te Tiriti entered into?

There are many reasons why Te Tiriti was developed and signed. These are referred to as **intentions**.

The 1830s were a busy time for New Zealand. Large groups of settlers were moving here from overseas (migrating) and the population was growing quickly. Crime and violence were also growing and little could be done to control it.

Above all, it was intended that Te Tiriti o Waitangi would form an equal partnership between Māori (tangata whenua) and the Crown, even though the Māori population far outnumbered British settlers at the time. This equal partnership is guaranteed even as the proportion of Māori and Pākehā in New Zealand's population changes. It is this intention that means that Te Tiriti is as relevant today as when it was first signed in 1840 and that it applies equally to all New Zealanders – both Māori and Pākehā.



### More info

Read about the differences between the texts on the NZ History website.

[www.nzhistory.net.nz/politics/treaty/read-the-Treaty/differences-between-the-texts](http://www.nzhistory.net.nz/politics/treaty/read-the-Treaty/differences-between-the-texts)



### More info

Read more about why the Treaty was entered into on the NZ History website.

[www.nzhistory.net.nz/politics/treaty/treaty-faqs#WhywastheTreatyenteredinto](http://www.nzhistory.net.nz/politics/treaty/treaty-faqs#WhywastheTreatyenteredinto)



 **Write**

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Think about why Māori and the Crown wanted to sign Te Tiriti o Waitangi.

Give two reasons why Māori wanted to sign Te Tiriti o Waitangi.

1

2

Give two reasons why the Crown wanted to sign Te Tiriti o Waitangi.

1

2

 **Write**

Find three differences in meaning between the two versions of Te Tiriti o Waitangi and complete this table.

 **More info**

The Waitangi Associates website shows the original Treaty text written in English, its translation into Māori and then its translation back into English.

[www.waitangi.co.nz/documents.htm](http://www.waitangi.co.nz/documents.htm)

First difference	
What it says (means) in the Māori text	
What it says in the English text	
Second difference	
What it says (means) in the Māori text	
What it says in the English text	
Third difference	
What it says (means) in the Māori text	
What it says in the English text	

## Culturally safe operating principles

In 1989 the Department of Justice identified five operating principles that help us to understand the spirit and intention of the Treaty of Waitangi in today's society.

There are three main principles of Te Tiriti o Waitangi that are relevant to health and wellbeing settings in New Zealand today:

- partnership.
- participation.
- protection.

These **3Ps** are tools that help give us a better understanding of Te Tiriti and how it can be used as a framework for support work in a way that is inclusive and culturally safe.

Relationships with a person being supported and their family and whānau can be established where:

- the values that are important to people are included.
- the 3Ps are used.
- the spiritual and social aspects of a person's health and wellbeing are included.

### Key word[s]

**whānau** – [pronounced **far-no**] a person's extended family or family grouping. They are not necessarily blood relatives.

**hapū** – [pronounced **ha-poo**] groups of whānau who share descent from a common ancestor

**iwi** – [pronounced **ee-wee**] an extended group, tribe, nation or people who descend from a common ancestor and are associated with a distinct rohe (area)

## Partnership

Partnership is about working together with people, their family and whānau, hapū and iwi so that they are all involved in the person's health and wellbeing support. It means valuing the person and their support networks, having empathy, and sharing decision making and resources.

Partnership is about working with people, sharing skills, sharing power and treating people equally in relationships.

Working in partnership requires people to:



### More info

Read more about the principles of the Treaty of Waitangi on Te Ara website.

[www.teara.govt.nz/en/principles-of-the-treaty-of-waitangi-nga-matapono-o-te-tiriti](http://www.teara.govt.nz/en/principles-of-the-treaty-of-waitangi-nga-matapono-o-te-tiriti)

- respect and value differences.
- show empathy.
- share knowledge and empower others.
- share decision-making processes.

Partnership relates to article 1 of Te Tiriti o Waitangi: kāwanatanga.

## Participation

Participation is about allowing time for people, their family and whānau, hapū and iwi to be part of discussions and decision-making about their needs, for example, when the personal plan is designed or reviewed. Participation requires everyone to be inclusive of the person and their whānau.

Participation occurs when there is:

- open discussion and genuine consultation.
- good faith.
- support for people to share their ideas and have their ideas supported.

Participation relates to article 2 of Te Tiriti o Waitangi: tino rangatiratanga.

## Protection

Protection is about making sure people are supported and protected from inequality in the health system. It involves ensuring they have access to services that meet their needs. It is also about protecting things Māori, including taha Māori (culture) and te reo Māori (language), and protecting people from threats to their wellbeing and quality of life. A threat to someone's cultural practices and values can be a threat to their wellbeing.

Protection requires:

- advocacy and honesty.
- protecting the things that are important to the person.
- knowledge and awareness.

Protection relates to article 3 of Te Tiriti o Waitangi: oritētanga.

*My notes* →



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Think about a person you support.

How can you support them in ways that acknowledges partnership, participation and protection? Give examples in the spaces below.

Partnership

Participation

Protection

# Applying culturally safe operating principles in the workplace

There are many ways the principles of The Treaty of Waitangi can be applied in practice. Organisations and individuals all play their part to ensure that Te Tiriti is an integral part of support work.

The 3Ps, or operating principles, are about working together to provide culturally safe support.

## Partnership

An organisation's functions, policies and procedures will aim to ensure that services are provided in an atmosphere that respects and values everyone's input into decision-making processes.

Support workers need to:

- act in good faith based on the Treaty principles.
- work together and alongside the person they support and their family and whānau, including them as equals in the working relationship.
- recognise that partnership involves support workers and other members of a multidisciplinary team (MDT) working together and alongside the person and their whānau to improve the health and wellbeing of the people they support.

## Participation

An organisation's functions, policies and procedures will enable people and their family and whānau to have the opportunity to participate in all decision-making, such as the development and review of personal plans. The organisation must ensure that people being supported, and their families and whānau, have access to services and activities in the community.

Support workers need to:

- ensure the people they support and their family and whānau are included in their own assessments, goal setting, decision-making and planning of personal plans.
- ensure that access to support is possible by making sure that the services can be reached with the transport available to them (geographical access), can be used, is culturally responsive (cultural access) and that the person can afford the service (financial access).
- recognise the rights of Māori to equitable access to services so that they can achieve health and wellbeing outcomes.



Talk to your supervisor about how culturally safe principles are applied in your workplace.

## Protection

An organisation's functions, policies and procedures show they expect support workers will meet the requirements of all relevant health and safety regulations and New Zealand Standards to protect the health and safety and wellbeing of people being supported and their families and whānau.

Support workers need to:

- protect Māori health.
- ensure the support they give is culturally and spiritually appropriate as well as physically and emotionally safe.
- ensure support is acceptable to the person and their family and whānau by asking them if the service has met their needs. Support workers must not assume they know what is best for the person and their family and whānau.
- recognise that health and wellbeing is a taonga (treasure) and work together with the person to protect and improve it.



The 3Ps, or operating principles, are about working together to provide culturally safe support. Understanding Māori values helps you to apply them in your day to day work as a support worker.

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# Understanding Māori values

The term **Māori values** refers to ideas, resources, places, areas of things that are important to and valued by Māori.

Learning is about empowering yourself with knowledge so that you can empower the people you support. By understanding Māori values, you can:

- understand the values of others.
- think about your own values and how these might affect others.
- understand your organisation and how it works to support people.
- help and support others.
- advocate for the people you support.
- see how Māori values influence your support work.

Learning about Māori values may be relevant to you because you:

- identify as Māori.
- support and/or work with people who identify as Māori.
- work for an organisation that provides services to Māori as well as non-Māori.
- want to work in a way that is respectful of other people's culture.
- want to work in a way that is culturally safe.
- want to build relationships with your colleagues and the people you support.

## How can I learn about Māori values?

You can learn about Māori values by:

- attending hui when you have the opportunity.
- attending seminars, courses and workshops about Māori values.
- exploring what your own values are.
- finding out what the values are of the people you support.
- discussing Māori values with people whose opinion you respect.

Māori values are an important tool for guiding support work. This group of Māori values shows how they can be incorporated into your role as a support worker every day – and not just at special occasions or events.



Talk

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Talk to your supervisor about opportunities for learning about Māori values in your community.

# What are Māori values?

## Tikanga and kawa

**Tikanga** [pronounced **tee**-kah-nga] are the lores (traditions and knowledge on a subject), customs and ways that a community operates that identifies them as a group and defines their culture.

Tikanga are developed over time and protected for future generations. They may be shaped by physical or environmental conditions. For example, tikanga says that people should remove their shoes before entering the whareniui at a marae so that dirt and dust are not brought into a sacred place.

**Kawa** [pronounced *ka-wa*] is a difference in tikanga that has formed as the result of certain conditions. Kawa may be specific to iwi, hapū, whānau or rohe.

For example, although tikanga says that people should take their shoes off before entering a whareniui, some iwi marae are located in very cold areas. Their kawa may say that people are allowed to wear their shoes inside so that they don't get too cold. They just need to check that their shoes are clean before going inside!

## Tikanga and kawa in the workplace

Tikanga and kawa involves support workers:

- behaving appropriately in people's homes, residential facilities and in meetings.
- acknowledging cultural protocols and protecting people's rights to follow them. This helps build trust and confidence in a relationship. It might include practices such as taking your shoes off at the door of someone's home, or making sure that there is space and opportunity for karakia to be said before sharing a meal.



### Write

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Use your own words to define **tikanga** and **kawa**.

Describe how tikanga and kawa relate to your role.

## Rangatiratanga

**Rangatiratanga** [pronounced **rung-a-tee-ra-tung-a**] is about displaying qualities of leadership and being a role model for the community. These qualities may include generosity, bravery, humility (being humble), respect and commitment to the community.

Someone who demonstrates rangatiratanga will present issues using facts and honest information, as well as legends and stories to illustrate a point. Their stories relate important lessons in a way that others can learn from their experiences.

Rangatira relay messages and explain things in a way that binds people together, facilitating discussion (rather than commanding instructions) and encouraging people to participate in all the important decisions that affect them.

### Rangatiratanga in the workplace

Support workers can demonstrate rangatiratanga by:

- understanding that the person and their whānau need to have a sense of control over what happens to them in a health or wellbeing in order to maintain their independence.
- recognising, respecting and valuing the person's cultural identity at all times.
- encouraging and supporting the person and their whānau to make their own choices.
- providing holistic support so that the person and their whānau have their values supported and their social, spiritual and emotional needs met.
- ensuring the whānau's voice is heard when a personal plan is being written and in any assessment or goal setting interviews.



#### Write

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Use your own words to define **rangatiratanga**.

Describe how rangatiratanga relates to your role.

## Kaumātuatanga

**Kaumātuatanga** [pronounced ko-mar-tu-a-tung-a] refers to the role that kaumātua and kuia play in keeping families and the community together. They are able to articulate (speak clearly) and translate life experiences into advice for the community. Kaumātua are not necessarily rangatira (leaders) but play an important role in supporting the community's wellbeing.

Kaumātua and kuia do not necessarily have to be employed by your organisation to provide kaumātuatanga. You may have kaumātua or kuia living locally who are a part of planning sessions for community-based activities and will work to support connections between your workplace and the community.

### Kaumātuatanga in the workplace

Kaumātuatanga may be demonstrated by workplaces:

- understanding the valuable role of kaumātua and kuia within whānau and the community.
- having organisational policies and procedures that support the cultural values important to people.
- respecting, recognising and celebrating elders within their services.
- giving support workers the opportunity to support positive ageing policies.



### Write

Use your own words to define **kaumātuatanga**.

Describe how kaumātuatanga relates to your role.



### More info

#### A kaumātua

[pronounced ko-mar-too-a] is an elderly man or woman who has status within the community.

A **kuia** [pronounced koo-ee-a] is an elderly woman or grandmother.

## Whakapapa

**Whakapapa** [pronounced *fā-ka-pa-pa*] is the framework that establishes our place in the world by identifying our ancestors and places that are important to us. It's a form of genealogy (family history) and is expressed through **mihimihi** (oral introductions).

Whakapapa is a way of explaining to others who our people are, how we are organised (iwi, hapū, whānau), who came before us (our ancestors), where we come from and how we fit into it all. Listening to a person's mihi and showing them we are interested in their whakapapa helps to make them feel valued.

### Whakapapa in the workplace

Whakapapa may be demonstrated by the support worker:

- understanding the importance of family and whānau links and relationships.
- recognising and respecting a person's cultural identity by encouraging the person to identify the things that are culturally important to them.
- establishing a positive and supportive relationship with the person's family and whānau, including them in the person's support.
- recognising how important it is that a person is supported by family and whānau in sickness and end-of-life care, and for the workplace to ensure cultural considerations are included in policies and procedures.



#### Write

Use your own words to define **whakapapa**.

Describe how whakapapa relates to your role.



#### More info

A **mihi** [pronounced *me-hee*] or **mihimihi** [*me-hee-me-hee*] is an introductory speech or greeting.

# Whanaungatanga

**Whanaungatanga** [pronounced far-**no**-nga-tung-a] is about relationships, connections and feeling a sense of belonging. Relationships are developed through shared experiences and working together. They are not necessarily about whānau or blood family connections.

Whanaungatanga focuses on working together and making decisions for the collective good of all the community, rather than just some individuals.

## Whanaungatanga in the workplace

Whanaungatanga may be demonstrated by workplaces:

- having policies and procedures that recognise and reflect the importance of family and whānau in a person's life.
- providing opportunities for discussion and allowing time for decisions to be made.
- ensuring that decisions made for the benefit of one person do not undermine the wellbeing of others involved.
- ensuring support workers show they understand the importance of family and whānau in the person's life and include them when developing personal plans.



### Write

---

Use your own words to define **whanaungatanga**.

Describe how whanaungatanga relates to your role.

## Mauri ora

**Mauri** [pronounced **mo-ree**] is the life force of something. Every person, place and object has mauri at their centre. **Mauri ora** is about protecting it and preventing it from harm.

For example, a river or lake may have mauri or positive energy that enables fish and marine life to thrive. If its mauri is damaged or taken away, the lake will become useless and unable to provide food for the community.

In a person, mauri may be someone's interests or abilities. Mauri ora is about nurturing and them to enhance their health and wellbeing.

### Mauri ora in the workplace

Mauri ora in the workplace aims for people to have a balance between emotional, spiritual, cultural and physical health.

Workplaces should have policies and procedures that protect people's quality of life and wellbeing as well as the things that are most valued by people and their families and whānau.



#### Write

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Use your own words to define **mauri ora**.

Describe how mauri ora relates to your role.

## Wairuatanga

**Wairuatanga** [pronounced **why-roo-a-tunga-a**] refers to spirituality, although it is not necessarily religious. It is about keeping our spiritual needs in balance with our physical needs each day.

Sometimes demonstrating wairuatanga can be the simple act of asking someone how they are doing and then taking the time to stop and to listen to their response. What's on their mind? How are they feeling today? Showing people you are interested in their wellbeing is an important part of promoting wairuatanga.

### Wairuatanga in the workplace

Wairuatanga may be demonstrated by workplaces:

- respecting and recognising the person's unique spirituality, faith, beliefs and religion and allowing opportunities for people to practise their beliefs and values.
- recording a person's spiritual beliefs and practices in their personal plans.
- having systems in place for support workers to learn about spiritual belief systems they are not familiar with so they can keep the person culturally safe.
- giving support workers access to support from chaplains, tohunga or kaumātua, especially at times such as when people have a life-threatening illness or are at the end of their lives.



#### Write

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Use your own words to define **wairuatanga**.

Describe how wairuatanga relates to your role.



## Tapu and noa

Tapu and noa relate to wairuatanga and each provide a balance.

Something that is **tapu** [pronounced *ta-poo*] is sacred or special. There are restrictions and rules about how to treat things that are tapu. For example, a person's head is tapu. You should not touch another person's head or let anything that is associated with the head (such as hats or pillows) touch the ground.

**Noa** [pronounced *noh-a*] is the word used to describe something ordinary or not sacred. It is free from any restrictions of tapu.

For example, a cemetery is tapu and water is noa. When a person comes out of a cemetery (*urupā*), they must wash their hands with water to remove the tapu.

For example, kai and hospitality are part of manaakitanga, but food is also noa, which removes the restrictions of tapu. For example, manuhiri (visitors) may be welcomed with pōwhiri, which is a tapu ceremony. Kai is shared with visitors straight after pōwhiri has finished to remove the tapu and make things noa again.

### Tapu and noa in the workplace

Tapu and noa may be demonstrated by support workers:

- understanding these concepts and applying them in their support work, for example, not placing combs and brushes on a surface where food is placed.
- being educated and informed about their rights and responsibilities as employees for the people they support.
- communicating safely and sensitively during everyday routines and interactions with workmates, members of the multidisciplinary team, the people they support and their families and whānau.
- knowing what is culturally important to the person and recognising when a person is feeling unsafe.



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Use your own words to define **tapu** and **noa**.

Describe how tapu and noa relate to your role.

## Kaitiakitanga

**Kaitiakitanga** [pronounced *ky-tee-ah-kee-tunga-a*] is about the connection between people and the natural world. It is our job as guardians of the natural environment to look after resources and ensure their survival for future generations. This may include reo (language), equipment, buildings and so on.

Kaitiakitanga means making sure best practices and materials are used (instead of just using the cheapest) so that the services you provide are safe and of high quality.

### Kaitiakitanga in the workplace

Kaitiakitanga involves support workers and workplaces:

- understanding that the resources and practices that best meet the total needs of the person are preferred to the cheapest resources and practices.
- demonstrating best practices, for example, in service delivery models, the number and expertise of staff employed and providing effective training.
- demonstrating behaviours that reflect their responsibility for safely supporting a person and their family or whānau, for example, following instructions for safe moving and handling and always following safety directions.
- ensuring that the person and their family or whānau know exactly what is happening and what resources and supports are available to them, for example, advocacy services, whānau rooms, Māori chaplains, Māori providers and other support services.



#### Write

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Use your own words to define **kaitiakitanga**.

Describe how kaitiakitanga relates to your role.

## Mana

**Mana** refers to a person's prestige, authority or status. Everyone has mana, no matter how old or young they are, what their job is or what their place is in the community. We uphold someone's mana by showing them respect and demonstrating manaakitanga.

For example, you could show people you respect their mana by greeting them warmly when you see them, paying attention when they speak and asking questions about things they are interested in. Being careful to not interrupt or appear distracted when people are talking – even if you're really busy at the time – is also a way of respecting their mana.

### Mana in the workplace

Mana involves support workers and workplaces:

- understanding the value of mana by valuing, acknowledging and protecting people's standing in the community and their status in their whānau, hapū and iwi.
- empowering people and their family and whānau to make decisions that best benefit them holistically. This means that their values are supported and respected.
- respecting and recognising the rights of the people they support.
- displaying quality and integrity in their work, for example, honesty, respect and sharing power in a reciprocal ('give and take') relationship.



#### Write

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Use your own words to define **mana**.

Describe how mana relates to your role.

## Manaakitanga

**Manaakitanga** [pronounced ma-naa-kee-tung-a] is the act of caring for a person's mana. We do this by showing hospitality, kindness, generosity and support to others.

### Manaakitanga in the workplace

Manaakitanga involves workplaces and support workers:

- having opportunities staff to participate in training and education about cultural safety and awareness. This ensures that people are valued and respected, especially by those who may be a different age, gender, religion, ethnicity, immigrant status or sexual orientation.
- making people new to the service feel valued and welcome in the workplace. This helps build ongoing goodwill.
- behaving in ways that make the person and their family and whānau feel valued, respected, important and welcomed.
- supporting the person and their family and whānau in a professional manner. This is done by asking, not assuming, and by advocating for the person and their family and whānau.



#### Write

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Use your own words to define **manaakitanga**.

Describe how manaakitanga relates to your role.

## Whakarite mana

**Whakarite mana** [pronounced *fa-ka-ree-teh ma-na*] is about honouring contracts (whakarite) or arrangements intended to form lasting relationships. Although the fine details of a contract may be developed or reviewed as circumstances change, its purpose and integrity should remain clear.

Honouring and upholding the Treaty of Waitangi is an example of whakarite mana. Even though there are some differences in text between the Māori and English translations, the intention of the Treaty is the same.

As a support worker, your role description is an agreement between you and your employer that states all the things you are expected to do. From time to time, the specific details of the tasks you'll do may change, but the document's overall purpose remains.

Personal plans should be reviewed and amended if there are any changes in people's health status, capabilities or goals.

### Whakarite mana in the workplace

Whakarite mana involves support workers:

- adhering to their role description, working within the job guidelines and their scope of practice.
- complying with specific workplace policies and procedures on privacy, safe work conditions and the person's wellbeing.
- understanding and complying with the intentions and principles of the Treaty of Waitangi.



#### Write

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Use your own words to define **whakarite mana**.

Describe how whakarite mana relates to your role.

# Relationships between Māori operating principles and values

Māori operating principles and values relate to the articles and principles of Te Tiriti o Waitangi.

Here are some examples of the relationships between Māori values and the culturally safe operating principles (3Ps) that may be relevant to your role as a support worker.

Treaty article	Operating principle	Māori value
Article 1 Kawanatanga	partnership	mauri ora Working together to ensure things that are valued are looked after and respected.
		Whanaungatanga Supporting collaboration and cooperation so that everyone benefits.
		Whakapapa Understanding the importance of connections and ancestry when developing relationships.
		whakarite mana Forming lasting relationships with colleagues, the people you support and their families and whānau.
		Rangatiratanga Using generosity, bravery, humility, respect, commitment to the community and honesty to build relationships.



Māori values can relate to more than one operating principle or Treaty article.

My notes →

Treaty article	Operating principle	Māori value
Article 2 Tino rangatiratanga	participation	mauri ora Supporting people's quality of life and wellbeing and the valuing things that are important to them.
		Whanaungatanga Building relationships so that people feel they are encouraged and able to participate.
		whakarite mana Enabling people to be involved in planning activities that will benefit the community.
		Manaakitanga Encouraging people by treating them fairly and generously so they want to participate in activities.
Article 3 Oritetanga	protection	Wairuatanga Protecting people's spiritual beliefs.
		mauri ora Ensuring there are policies that protect and enhance quality of life, wellbeing and the things that people value.

*My notes* →

Treaty article	Operating principle	Māori value
		kaumātuatanga Providing leadership that protects the community and whānau.
		whakarite mana Ensuring people's rights are respected and upheld when planning goals and activities.
		mana Respecting people's status and overall wellbeing.
		tapu and noa Keeping people safe by following the protocols for using sacred and/or everyday items.
		kaitiakitanga Ensuring the best practices and materials are used so there is a safe environment for people.



 **Write**

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Now that you have completed this learning guide, think about what you have learnt. Write your answers in the spaces below.

Why is the Treaty of Waitangi relevant to you in your role as a support worker today?

What are the 3Ps (Māori operating principles)?

Why is it important to know about and understand Māori values?

What are two ways you could apply culturally safe Māori operating principles and values on a daily basis in your role as a support worker?

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# Glossary

Key words	
<b>3Ps</b>	the Māori operating principles: partnership, participation, protection
<b>Māori operating principles</b>	the 3Ps: partnership, participation, protection
<b>Māori values</b>	ideas, resources, places, areas or things that are important to and valued by Māori
<b>kaitiakitanga</b>	the connection between people and the natural world
<b>kaumātuatanga</b>	the role that kaumātua and kuia play in keeping families and the community together.
<b>kawa</b>	a difference in tikanga that has formed as the result of certain conditions
<b>mana</b>	a person's prestige, authority or status
<b>manaakitanga</b>	the act of caring for a person's mana
<b>mauri</b>	the life force of something
<b>mauri ora</b>	protecting mauri (life force) and preventing it from harm
<b>noa</b>	something that is ordinary, not sacred and free from any restrictions of tapu
<b>rangatiratanga</b>	displaying qualities of leadership and being a role model for the community
<b>tapu</b>	sacred or special
<b>tikanga</b>	the lores (traditions and knowledge on a subject), customs and ways that a community operates that identifies them as a group and defines their culture
<b>wairuatanga</b>	spirituality, although it is not necessarily religious

<b>whakapapa</b>	the framework that establishes our place in the world by identifying our ancestors and places that are important to us
<b>whakarite mana</b>	honouring contracts (whakarite) or arrangements intended to form lasting relationships
<b>whanaungatanga</b>	relationships, connections and feeling a sense of belonging
<b>Kaumātua</b>	an elderly man or woman who has status within the community
<b>Kuia</b>	an elderly woman or grandmother
<b>whānau</b>	a person's extended family or family grouping
<b>hapū</b>	groups of whānau who share descent from a common ancestor
<b>iwi</b>	an extended group, tribe, nation or people who descend from a common ancestor and are associated with a distinct rohe (area)

