

Workbook

Describe and apply culturally safe Māori operating principles and values in a health, disability, or community setting

US 23380

Level 3 Credits 6

Name:



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Before you start

Welcome to this workbook for:

Describe and apply culturally safe Māori operating principles and values in a health, disability, or community setting

Unit Standard 23380.

For this unit standard you will have:

- This workbook.
- A trainee assessment.

In this workbook you will learn more about:

- The Treaty of Waitangi.
- Culturally safe operating principles.
- Health policies.
- Māori values.
- Building relationships.

How to use this workbook

- This is your workbook to keep – make it your own by writing in it.
- Use highlighters to identify important ideas.
- Do the learning activities included throughout this workbook. Write your answers in the spaces provided.
- You might find it helpful to discuss your answers with colleagues or your supervisor.
- Finish this workbook before you start on the assessment.

Take note!

When you see a sticky note like this, it gives a tip or hint.



Workbook activities

Stop – check what you know about this topic

You will see this stop symbol in places where you are asked to stop and think about what you know and:

- Record your current knowledge or impressions.
- Check your knowledge.

This stop provides a reference point to return to later. Stop activities have blue shading like this.



Learning activities

You will come across learning activities as you work through this workbook.

These activities help you understand and apply the information that you are learning about.

Learning activities have yellow shading like this.



Rewind

When you see this rewind symbol, go back to:

- Think about what you know.
- Check your knowledge.

This rewind gives you an opportunity to add to, change or confirm some of your initial thoughts and ideas. Rewind activities have green shading like this.



Before you go any further in this workbook, think about...

Māori values

What do you know about Te Tiriti o Waitangi (The Treaty of Waitangi)?

What do you know about Māori values?

What does it mean to support a person in a “culturally safe” way?

What difference could treating a person in a “culturally safe” way make to your role as a support worker?

The journey that is learning

Learning is about gaining knowledge and it is about growing as a person. For some people learning is like the growth of a seed.

Te Māra is the garden where the cultivation occurs. This may be when a support worker decides to do some study to increase their knowledge.

Te Kākano is the seed or kernel of an idea that might develop as the support worker is exposed to new and different ideas.

Te Puawaitanga is the flowering or blossoming as growth of learning occurs.

For many people learning is like a journey. Each of us are at a different stage on the journey. Some people set out a long time ago and have gained wisdom and knowledge (kaumātua). For others, the journey is just beginning.

Māori culture, too, is living and growing. Understanding culture helps you to identify where you sit in the world and understand yourself as a person.

Māori culture, values and traditions, properly understood, can provide signposts on the learning journey. All that is needed is that the messages within them are explained and brought to life for the learner. This is important, as understanding the past helps us to understand the present and work out where we need to go in the future.

The Māori creation story played out in times past can be seen as a model for understanding life, and it can be likened to the learning journey each of us are on. For example, learning may not have yet taken place but with learning, you eventually gain knowledge.

Out of the darkness, you see the light of knowledge and through the lightness entering, you gain understanding.



I te kore, ki te pō, ki to ao mārama – Out of the darkness, into the world of light.

The three baskets of knowledge

According to most traditions, it was Tāne who climbed to the highest heaven and brought back the three baskets (or kete) of knowledge handed to him from the great creator. The names of the three baskets (and details of the contents) vary from tribe to tribe. The three baskets are commonly used to express how Māori see education and learning.

One of the significant aspects of Māori values is the fact that inheritance of traditional learning has taken place in an unbroken chain for several centuries. At every step it was refined and improved so that each generation would inherit skills, great knowledge and insights.



Te Kete Aronui

The first basket contains knowledge of those things we see. This knowledge of the natural world around us enters through our senses. This is the knowledge that can help humankind.



Te Kete Tuauri

The second basket of knowledge contains our understanding of things. It is our understanding of both our own experiences, and the universe as a whole.



Te Kete Tuātea

The third basket contains the knowledge of spiritual realities beyond space and time. It is the world we experience through ritual, ceremony, and rites of passage.

The Treaty of Waitangi

The Treaty of Waitangi (Te Tiriti o Waitangi) is New Zealand's founding document, first signed in 1840. The Treaty establishes the relationship between the government (Crown) and the first peoples (Māori) and 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.



The Treaty of Waitangi today

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.

In the health and disability setting in New Zealand, these five principles are represented by:

- Partnership
- Participation
- Protection

These “3Ps” are the culturally safe operating principles.

Culturally safe operating principles

The “3Ps” allow the Treaty principles to be used as a framework to provide culturally aware, sensitive and safe services in a health and disability setting. Relationships with the person being supported and their family/whānau can be established whereby:

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

Partnership

Partnership is about working together with people, their family/whānau, iwi and hapū so that they are all involved in the person's support.

Real partnership means valuing the person and their support networks, having empathy, and sharing decision making and resources.

Partnership is about working with people, sharing skills and treating people with equality in the relationship. Working in partnership requires people to:

- Respect and value differences.
- Show empathy.
- Share knowledge and empower others.
- Share decision-making processes.

Partnership scenario

Mereana has been supporting Kuini for two years now. Kuini identifies as Māori. Mereana and Kuini sit together each week and decide how the week will be organised. Mereana encourages Kuini to share what she sees as important and they work on this together. Mereana supports Kuini and her whānau by:

- Valuing difference – understanding that Kuini and her whānau may have different beliefs and values to her own, and respecting those differences.
- Having empathy – being able to see Kuini's point of view.
- Sharing knowledge and empowering Kuini and her whānau, giving information and keeping them informed.



Participation

Participation is about allowing time for people, their family/whānau, iwi and hapū to be part of the discussion and decision-making about their health care needs, for example, when the service plan is designed or reviewed. The principle of participation requires people to be inclusive of the person and their whānau, and will be demonstrated by:

- Open discussion and genuine consultation.
- Good faith.
- Endorsing and supporting people to share their ideas.

Participation scenario

Mereana phoned her supervisor to ask that Kuini's whānau be there when the service plan was discussed. The supervisor was unhappy with the thought of so many people being in the office but Mereana explained this was important to Kuini and her whānau. In the end, the supervisor agreed. After all, whānau involvement and participation were in line with the Treaty principles outlined in the organisation's policies and procedures manual. Mereana supports Kuini and her whānau by ensuring there is:

- Open discussion – everyone who needs to be involved is included and listened to.
- Genuine consultation – Kuini and her whānau are included in the decision making and are supported to be involved.
- Good faith – there is honesty and respect and trust.

Protection

Protection is about protecting people from inequality in the health system. This involves ensuring that they have access to those services which meet their needs. It is also about protecting things Māori, including 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 is a threat to their wellbeing. Displaying the principle of protection requires:

- Advocacy and honesty.
- Protection of the things that are important to the person.
- Knowledge and awareness.

Protection scenario

Mereana always goes to the Diabetes Centre with Kuini as some of the staff there have not always known what is important to her and may not be aware of her cultural needs. If Kuini feels her cultural needs are not valued she may not return for further treatment and could become more unwell. Mereana believes that Kuini is entitled to the same level of health care as other New Zealanders. Mereana supports Kuini and her whānau by ensuring she:

- Advocates for them – ensures their views are heard and respected.
- Is honest – ensures she tells the truth.
- Protects cultural values – the things that are important to the person.

LEARNING ACTIVITY

Think of a person you support in a health or disability setting. How can you support them in a way that acknowledges partnership, participation and protection?

Partnership
Participation
Protection

LEARNING ACTIVITY

What do these cultural safety terms mean?

Write an explanation of the words and then place a tick in the box to show if you think the term relates to partnership, participation or protection.

		Partnership	Participation	Protection
Empowerment				
Inclusion				
Advocacy				
Good faith				
Shared decision making				
Consultation				
Empathy				
Valuing difference				
Respect				

Applying culturally safe principles in the workplace

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/whānau including them as equals in the working relationship.

Principle

Support workers recognise that partnership involves support workers and other members of the multidisciplinary team (MDT) working together and alongside the person and their whānau to improve the health of the people they are supporting.

Participation

The organisation's functions, policies and procedures will provide for people and their family/whānau to be given the opportunity to participate in all decision-making such as the development and review of service plans. The organisation is expected to ensure that people who are supported, and their families/whānau, have access to services and activities in the community.

Support workers need to:

- Ensure the people they are supporting, and their whānau, are included in their own assessments, goal setting, decision-making and planning of the service plan.
- Ensure that access to health care is possible by making sure that the services can be reached with the transport available to them (geographical access), that the service can be used and that it is culturally responsive (cultural access) and that the person can afford the health service (financial access).

Principle

Support workers recognise the rights of Māori to equitable access to health services so that they can participate in healthcare.

Protection

The organisation's functions, policies and procedures carry the expectation that support workers will meet the requirements of all relevant health and safety regulations and New Zealand Standards so as to protect the health and safety and wellbeing of people and their families/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 it is acceptable to the person and their 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 whānau.

Principle

Support workers recognise that health is a taonga (treasure) and work together with the person to protect the health they have and improve it.

A balancing act

The partnership relationship may change as a person's circumstances change.

For example:

If a person is very unwell and dependent, the support worker will need to take over the care until the person is more able to care for themselves.

If the person is getting better and becoming more independent, the support worker is an equal partner and the person being supported has the same decision-making opportunities.

If the person is well and has become even more independent, the support worker will let go of some of the person's care so that the person can participate fully and make their own decisions.



Health policy

What is health policy?

Government policy directs funding and resources to specific areas in our communities such as welfare, law and order, education and health. Health policy is designed in response to governmental policy. It involves the process of assessing the health needs of a community and choosing a strategy or plan to meet the needs of the people. Health policy is written which highlights the requirements of the people identified as needing help and supports and sets out the strategy for the health needs of a population.


What are some of the health strategies?

There are a number of health policy documents or strategies which contain the plans, principles, key factors and expected health outcomes for New Zealanders. They include:

- The New Zealand Public Health and Disability Act (2000).
- The New Zealand Health Strategy (2001).
- The New Zealand Disability Strategy (2001).
- He Korowai Oranga: Māori Health Strategy (2002).
- Whakatātaka Tuarua Māori Health Action Plan 2006–2011.

The New Zealand Public Health and Disability Act (2000)

This policy requires district health boards to establish and maintain processes to enable Māori people to participate in and contribute to strategies for Māori health improvement in order to recognise and respect the Treaty principles and improve the health status of Māori people.



“The Treaty of Waitangi is an integral part of the New Zealand Public Health and Disability Act (2000). In the health sector key treaty principles for involving Māori include partnership, protection and participation. This government is committed to ensuring these principles are acknowledged and actioned.”

Hon Annette King and Hon Tariana Turia (2000).

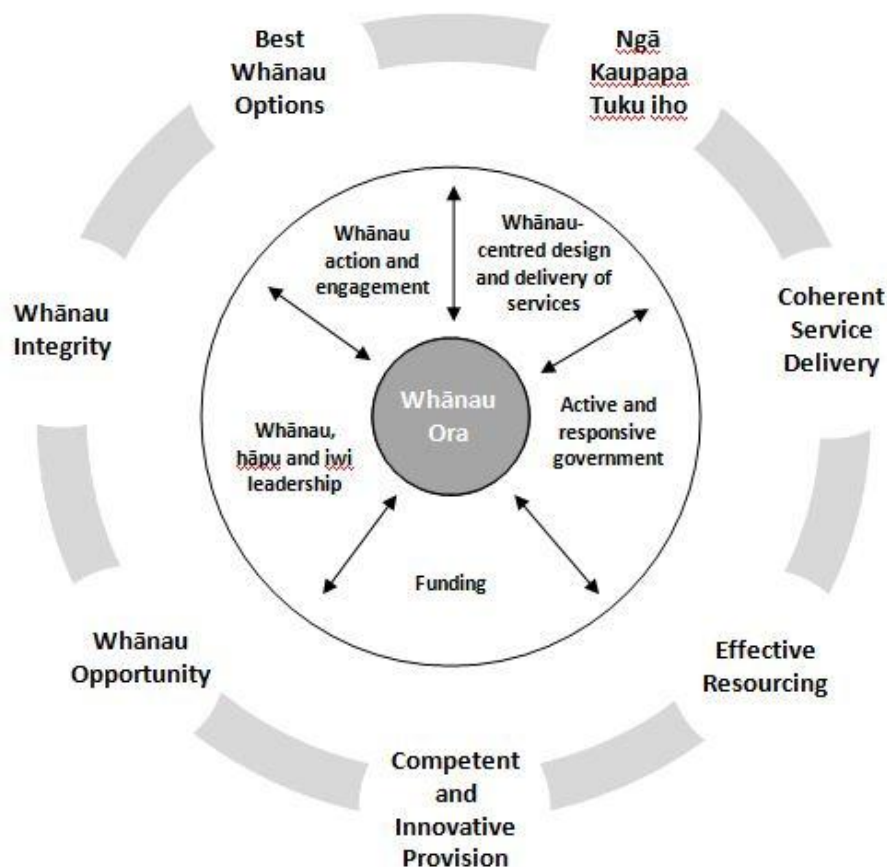
The New Zealand Health Strategy (2001) and the New Zealand Disability Strategy (2001)

The key goal of the New Zealand Health Strategy (2001) is to reduce unequal health status between groups of people within our communities by ensuring that access to health services is fair. This includes making sure access is available to people in rural areas, that services are close to the people they are for, that people are able to afford the services and that they are responsive to people's cultural needs.

The New Zealand Health Strategy (2001) identifies groups of people, for example, Māori, whose health and wellness is poor compared to other groups in society and whose life expectancy and quality of life are lower than non-Māori. The New Zealand Disability Strategy (2001) is concerned with changing attitudes towards people with disabilities, disability awareness and promoting participation of disabled Māori, Pacific people and women.

He Korowai Oranga (the Māori Health Strategy 2002)

This health policy builds on the work of the New Zealand Health Strategy and sets the scene for Māori health development in the health and disability sector. Its aim is to address the high levels of need among Māori due to low life expectancy and poor health experienced through the achievement of whānau ora or healthy families.



Whānau may include kuia (female elder), tamariki (children), koroua (male elder), pakeke (adult) or whoever the person or whānau believe is important in the health relationship.

For Māori, this strategy represents a protective cloak (mana o te tangata) that embraces, develops and nurtures the people physically and spiritually. The woven strands (raranga) contain whenu or aho. The whenu (diverse peoples) includes all the people in the multidisciplinary team who support the person such as the health professional, support worker, their community, whānau, iwi and hapū, the hospital and the health and disability sector and the person. The whenu are woven together with the resources to form the different parts of the cloak.

He Korowai Oranga states that health services should be based on the Treaty principles which are set out as follows:

Partnership: Working together with iwi, hapū, whānau and Māori communities to develop strategies for Māori health gain and appropriate health and disability services. This means a partnership between Māori service users and their families/whānau and the organisations providing services in the health and disability sector.

Participation: Involving Māori at all levels of the sector, in decision-making, planning, development and delivery of health and disability services.

Protection: Working to ensure Māori have at least the same level of health as non-Māori and safeguarding Māori cultural concepts, values and practices. This means that Māori service users (and their families/whānau) will have their rights respected, that services provided will meet the requirements of all relevant standards and will be provided in a manner that is compatible with Māori cultural requirements and expectations.



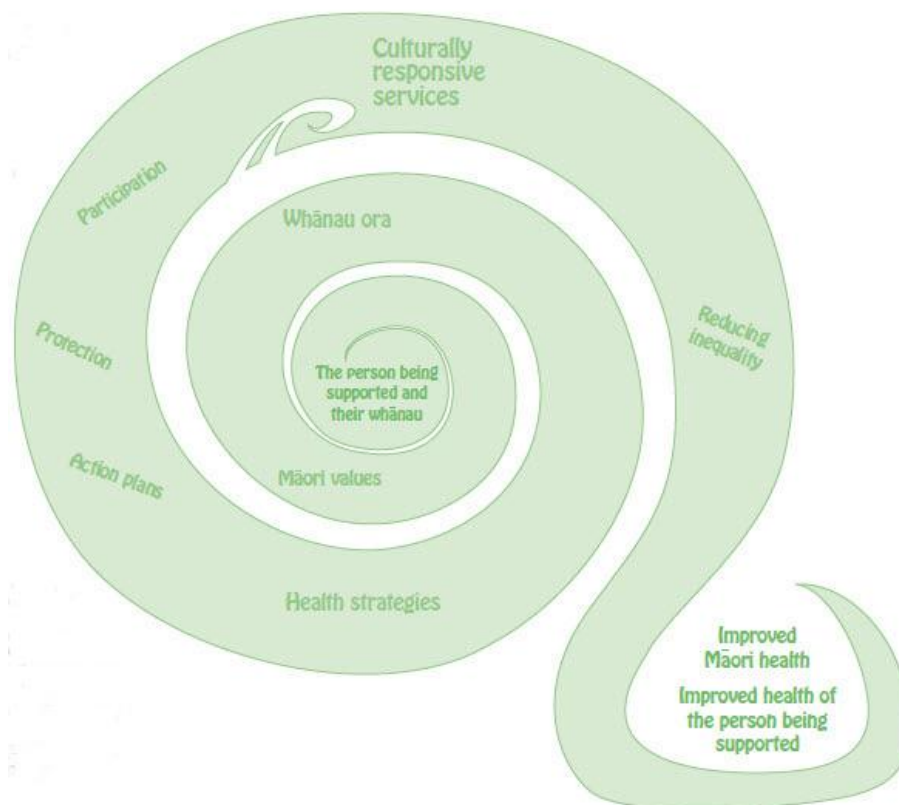
Whakatataka Tuarua Māori Health Action Plan 2006-2011

This policy extends and builds on the work of He Korowai Oranga and Whakatātaka Tuarua (2002-2005). It supports the aims identified in He Korowai Oranga and seeks to improve the main stream services used by people who identify as Māori. The Action Plan also identifies the differences in death rates and amounts of illness between Māori and non-Māori.

The main way that this can be supported is by ensuring that:

- There is accurate information captured about Māori health statistics.
- Services value and include whānau ora (partnership).
- The spiritual, emotional, mental as well as physical wellbeing of whānau is enhanced (a holistic approach).
- Whānau have control over their destinies.
- Māori fully participate in te ao Māori.
- Whānau are able to give and receive support.
- Whānau are cohesive, nurturing and safe.
- Whānau have a secure identity, self esteem, confidence and pride (Whata te whānaungatanga: Oranga Whānau, 1998). Māori participation in the health and disability sector needs to be encouraged.

This shows the relationship of health policy, Māori values and the Treaty principles to the person being supported.



LEARNING ACTIVITY

Choose one of the health strategy policies covered.

Describe how each of the three culturally safe Māori operating principles are aligned with this health strategy.

What health strategy policy have you chosen?
How does this policy encompass the principle of partnership?
How does this policy encompass the principle of participation?
How does this policy encompass the principle of protection?

Understanding Māori values

As we have seen, learning is about empowering ourselves with knowledge, so that we can empower and support others. By having knowledge about Māori values you will be able to:

- Understand the values of others.
- Understand your own values and how these might impact on others.
- Understand your organisation and how it works.
- Advocate for the person you are supporting.
- Help and support others.
- Understand the importance of Māori values.

The relevance of learning about Māori values

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

- Identify as Māori.
- Are supporting someone who identifies as Māori.
- Are working for an organisation that provides services to Māori as well as non-Māori.
- Are working for a Māori health provider.
- Wish to work in a way that is culturally safe.
- Want to work in a way that is respectful to another person's culture.
- Wish to build relationships with the people you support.

How can you gain knowledge about Māori values?

You can gain knowledge by:

- Attending seminars, courses and conferences on Māori values.
- Attending hui when you have the opportunity.
- Finding out what your own values are.
- Finding out what the values are of the people you are supporting.
- Discussing Māori values with people whose opinion you respect.
- Completing this learning and assessment module.

Take note!

Learn more about cultural identities and supporting people of different ethnicity in the Careerforce workbooks for unit standards 27141 and 26970.



Tikanga

Tikanga is the set of beliefs that guide practices and procedures to be followed in conducting the affairs of a group or individual. It is the Māori customary method of thinking and behaving in all aspects of cultural living, which have been handed down from generation to generation.

Tikanga are tools of thought and understanding. They are sets of ideas which help to organise actions and they guide us about how certain activities are made to happen. They help us to define what's right and wrong in everything we do. There is a right way and a wrong way to conduct oneself in all of our activities.

Behaving appropriately in people's homes and in meetings, acknowledging their cultural protocols and protecting their right to follow them, helps build trust and confidence in the relationship. This might include practices such as taking your shoes off at the door of someone's home, or making sure that there is the space and opportunity for karakia to be said at the commencement of a hui.



Take note!

The lores, customs and protocols of tikanga are important because they remain valuable to Māori as guiding principles and as a source of wisdom.



Tikanga: Value concepts

Rangatiratanga

Rangatiratanga is about showing the qualities associated with a great and noble person. This means being generous, brave, humble and respectful. It also means being committed to the community by using facts and honest information as well as legends and stories to make a case, relay a message or explain things. This quality binds people together, facilitates rather than commands and encourages people to take part in every important decision that affects them. It is about leadership and being able to make your own choices.

Workplace application

- The support worker supports this value by understanding that the person and their whānau need to have a sense of control over what happens to them in a health and disability setting in order to maintain their independence.
- The person's cultural identity is recognised, respected and valued at all times.
- The person and their whānau are encouraged and supported to make their own choices.
- The support given is holistic so that the person and their whānau have their values supported and their social, spiritual and emotional needs are met.
- The support worker ensures that the whānau's voice is heard when a service plan is being written and in any assessment or goal setting interviews.

The Māori values discussed in the following pages will be followed by a learning activity. This first one has been done for you, as an example.

LEARNING ACTIVITY

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

Self determination, ownership, active control

Support worker application

Following best practice.

Leading by example.

Supporting the person and their whānau to participate in the decision-making process.

Encouraging a sense of control over what happens to them, and showing respect, for example, by asking permission before attending to personal care tasks.

Whakapapa

It is vital to understand that Māori common ancestry is bound up with cherishing places such as marae. These are shared homes which symbolise togetherness and aroha (love) on the basis of kinship rather than on legal responsibility or ownership. Everything we are, we owe to our ancestors. It is about knowing where you come from through ancestry.

Workplace application

- The support worker understands the importance of whānau/family links and relationships.
- A person's cultural identity is recognised and respected at all times. The person identifies the things that are culturally important to them.
- The support worker establishes a positive and supportive relationship with the person's whānau and includes them in the person's support.
- The workplace recognises how important it is that a person is supported by wider family/whānau in the case of sickness and end-of-life care, and makes provision for cultural considerations in its policies and procedures.

LEARNING ACTIVITY

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

Support worker application

Wairuatanga

The spiritual world is an important part of reality, as an intrinsic value which must be accommodated on a day-to-day basis, even when it conflicts with the “rules” of business. It is about the soul of the person.

Workplace application

- Specific workplaces respect and recognise the person’s unique spirituality, faith, beliefs and religion and allow opportunities for people to practise their beliefs and values.
- A person’s spiritual beliefs and practices are always recorded in their service plans.
- Systems are in place for support workers to learn about spiritual belief systems they are not familiar with, in order to keep the person culturally safe.
- The support worker has 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.

LEARNING ACTIVITY

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

Support worker application

Kaumātuatanga

Kaumātua – knowledgeable people within the Māori community – continue to play a crucial role in keeping families and the community together. It is about leadership and the role(s) people have in the community and the respect and recognition of elders.

Kaumātuatanga and rangatiratanga are closely connected. They are both about respect for people and the values that they hold.

Workplace application

- Support workers understand the valuable role of kaumātua within whānau and the community.
- Workplaces and support workers have organisational policies and procedures that support the cultural values important to people.
- Workplaces respect, recognise and celebrate elders within their service.
- Support workers have the opportunity to support positive ageing policies.

LEARNING ACTIVITY

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

Support worker application

Mana

Maintaining balance and harmony through “give and take”, reciprocal obligations, honesty in all things and the exchange of gifts are still essential practices. These principles in action increase the status and welfare of people and their communities. It is about prestige, authority and who has influence. Recognising, valuing and protecting a person’s mana will help build relationships with the person being supported and also with their family/whānau.

Workplace application

- Support workers and workplaces understand the value of mana and value, acknowledge and protect people’s standing in the community and their status in their whānau, hapū and iwi.
- Workplaces empower people and their whānau to make decisions that best benefit them holistically. This means that their values are supported and respected.
- Workplaces respect and recognise the rights of the people they support.
- Support workers display the quality of integrity in their work, for example, honesty, respect and sharing the power in a “give and take” relationship are important values.

LEARNING ACTIVITY

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

Support worker application

Kaitiakitanga

People should acknowledge the mauri (life force) of resources they work with by preferring the best materials and practices rather than the cheapest. This helps to ensure safety at all stages of care, which values quality over price. It is about watching over or protecting somebody or something.

Workplace application

Support workers and workplaces:

- Understand that the resources and practices that best meet the total needs of the person are preferred to the cheapest resources and practices.
- Demonstrate best practices, for example, in philosophy of care, the number and expertise of staff employed and the provision of training.
- Demonstrate behaviours that reflect their responsibility for safely looking after a person and their whānau, for example, following instructions for safe moving and handling and always following safety directions.
- Ensure that the person and their 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.

LEARNING ACTIVITY

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

Support worker application

Tapu and noa

Some things can be freely available to all, and other things are restricted in order to maintain people's physical or emotional safety or the safety and protection of people, places and objects. It is about knowing what is sacred and things that are prohibited or set apart.

Workplace application

- The workplace has organisational policies and procedures that protect the cultural values of the people they are supporting.
- The support worker understands the concepts of “tapu” and “noa” and, for example, would not place combs and brushes on a surface where food is placed.
- Support workers are educated and informed about their rights and their responsibilities as employees to the people they support.
- Support workers practice safely and sensitively in communication and in everyday routines and interactions with other support workers, members of the multidisciplinary team and the people they support.
- Support workers know what is culturally important to the person they are supporting and recognise when a person is feeling unsafe.

LEARNING ACTIVITY

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

Support worker application

Mauri ora

The mauri is the spark that feeds the life principles of a person, a place or an object. It is important to acknowledge mauri in order to enhance the health and wellbeing of a person, a place or an object. It is about acknowledging the life principles which nurture and strengthen people.

Workplace application

- Support workers understand that for mauri ora to be supported there must be a balance between emotional, spiritual, cultural and physical health.
- The workplace has policies and procedures to protect people's quality of life and wellbeing as well as the things that are most valued by people and their families/whānau.

LEARNING ACTIVITY

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

Support worker application

Whānaungatanga

Considerations like deciding who to employ, or what action to take, may mean discussion at as many meetings as necessary, involving as many people as it takes, to reach decisions which benefit everyone. Collaboration is an important pathway toward decisions which have good results for all rather than a few. It is a sense of belonging, identification and collective strength through kinship and being related.

Workplace application

- The importance of the wider family/whānau is recognised.
- Policies and procedures reflect the importance of family in the person's life.
- Opportunities for discussion are provided and time allowed for decisions to be made.
- The wellbeing of a larger group should not be undermined by decisions that benefit a single person.
- Support workers demonstrate the importance of family in the person's life and incorporate them into service plans, for example, knowing and working within boundaries in respect to family relationships.

LEARNING ACTIVITY

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

Support worker application

Manaakitanga

A community organisation or business should support the social objectives of its people through contribution of money, people and facilities. Employees, partners or competitors should be treated fairly and generously in all respects. It is about hospitality, kindness, loyalty, obligation, nurturing and commitment to make a strong, stable unit.

Workplace application

- The workplace is supportive of new support workers and reflects this in their policies and procedures with training and education about cultural awareness/safety. This ensures that people are valued and respected, especially by those who differ from them by age, gender, religion, ethnicity, immigrant status or sexual orientation.
- People new to the service are made to feel valued and welcomed to the workplace. The goodwill is ongoing.
- Support workers demonstrate behaviours that make the person and their significant others feel valued, respected, important and welcomed.
- Support workers demonstrate care and support of the person and their significant others in a professional manner. This is made possible by asking, not assuming, and by advocating for the person and their whānau.

LEARNING ACTIVITY

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

Support worker application

Whakarite mana

A contract or care (management) plan is a statement of intention to form a lasting relationship. The elements of the contract should be open to review as circumstances change. The aim should be to provide long-term satisfaction for both parties, rather than focusing on “the letter of the law”. It is about knowing about an arrangement between people and the intentions of the relationship.

Workplace application

- Support workers adhere to their job description, working within the job guidelines and their scope of practice.
- Support workers comply with specific workplace policies and procedures regarding privacy, safe work conditions and the person’s wellbeing.
- Support workers are aware of the role of health policy and strategies and understand and comply with the spirit of the Treaty of Waitangi and the principles within it.
- Service plans should be reviewed and amended if there are any changes in people’s health status, capabilities or wishes.

LEARNING ACTIVITY

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

Support worker application

Māori values and the operating principles

Here are some examples of the possible relationships between Māori values and the culturally safe operating principles (the “3Ps”).

Partnership

Mauri ora

The support worker must work in partnership to ensure the things that are valuable to people are enhanced and respected.

Whānaungatanga

Supporting collaboration and cooperation so that everyone benefits.

Whakapapa

Understanding kinship and the importance of ancestry in building relationships.

Whakarite mana

Forming lasting relationships.

Rangatiratanga

Use generosity, bravery, humility, respect, commitment to the community and honesty to build relationships.

Participation

Mauri ora

Support workers must support the person’s quality of life and wellbeing and the things that are important to them.

Whānaungatanga

Supporting the building of relationships so that people feel they are able to participate.

Whakarite mana

Enabling people to participate in their care planning.

Manaakitanga

Treating people fairly and generously. Supporting the social objectives of the people involved so that they want to participate.

Protection

Wairuatanga

Protecting a person's spiritual beliefs.

Mauri ora

Health policy must protect quality of life, wellbeing and the things people value.

Kaumātuatanga

Protecting the community and whānau.

Whakarite mana

Protecting the person's rights during the planning of their care and their goals.

Mana

Protecting the person's status and welfare.

Tapu and noa

Keeping people safe by supporting their sacred and spiritual world.

Kaitiakitanga

Ensuring best practices and materials are used so that there is a safe, quality product or service.



LEARNING ACTIVITY

Scenario

Tracey is supporting Tama who is going to the medical centre today for a multidisciplinary team meeting to discuss his care. Tama's family want to go with him so they can be there to support him and ask some questions. Tracey feels this is a good idea as Tama is close to his whānau and it would help him feel an equal part of the multidisciplinary team. She rings ahead to let the centre know there would be seven people coming and to ask for a larger room.

Before the meeting, Tracey explains to Tama's family how the meeting might be run and how many people could be there. She encourages them to ask questions about anything they are worried about.

The family asks if the meeting could start with a karakia so Tracey arranges that with the staff before the meeting is due to start.

During the meeting, Tracey had to remind one of the social workers that Tama was a kaumātua and preferred to be called “Mr Iti” by someone so young. She also had to ask the same person, who came from another country, not to sit on the table when he interviewed Tama and his family.

In this scenario, what Māori values did Tracey support by her actions?

What was one of the culturally safe operating principles that was applied? How was this achieved?

LEARNING ACTIVITY

Scenario

Sarah has been caring for Tamati for ten months. Sarah does not identify as Māori but she is keen to provide support that is culturally safe. When she was first introduced to Tamati she could tell that his culture was very important to him and was worried that she might cause offence.

At first it was difficult to ask how she could best support Tamati but, when she did ask, she learned a lot of valuable information. Now she knows, for example, not to use drinking water containers for any other purpose, and only uses tea towels for drying dishes, washing them separately from all other soiled linen. Sarah is becoming confident that she is providing the best support she can for Tamati.

Tamati's family is very important to him and Sarah is happy to provide whānau support by sharing a copy of his service plan with whānau members (with Tamati's permission) and working with both the whānau and the multidisciplinary team when a review of the service plan is required. She asks Tamati and his whānau if they wish to nominate a person to speak on behalf of the whānau and checks with them about suitable meeting times and other needs.

In this scenario, what Māori values did Sarah support by her actions?
What was one of the culturally safe operating principles that was applied? How was this achieved?

LEARNING ACTIVITY

Scenario

Sarah also supports Jake who has an intellectual disability. Even though Jake does not identify as Māori, Sarah believes that the Treaty of Waitangi principles are a valuable framework to deliver quality care and culturally safe support for Jake.

For example, Sarah works in partnership with Jake by working alongside him. She protects him when necessary by advocating for him when he indicates that this is what he needs and she ensures that Jake and his family participate in the goal setting and actions in his service plan.

Her job description refers to the Treaty of Waitangi principles and she has been told by her supervisor that the service agreement they have supports the Treaty of Waitangi. In addition to this, the workplace policies and procedures manual provides information about the privacy of people's information and the importance of safe working conditions for support workers.

In this scenario, what Māori values did Sarah support by her actions?
What was one of the culturally safe operating principles that was applied? How was this achieved?

Building relationships

As a support worker, the relationships you build with the people you support and the people you work with are very important. Good relationships will enhance your ability to do your job well, your job satisfaction and your own quality of life.

Perhaps the most important thing to remember is that positive relationships between people of different cultures happen when there is mutual respect and understanding. As a support worker, the first step to building a good relationship with people is to learn about and apply the Code of Rights.

For example, Right 1 is the right to be treated with respect. This includes respect for a person's culture, values, beliefs and privacy. You can help meet this right by acknowledging and using a person's preferred name and by knowing people's values and acting on this knowledge so that you do not offend them.

If your organisation works with people from a culture different to your own, general information about cultural values and guidelines should be available. Many organisations have handbooks that contain valuable information about the cultures you will be working with.

Learning about and applying Māori values and the three culturally safe Māori operating principles will help you build relationships with people and their families/whānau in the following ways.

- You can recognise that people's values are important and respect them, even if you do not understand them.
- You can protect the choices that people make because these choices are important for their self esteem and for deciding on the course of action that is best for them.
- Protecting people's right to choices is also about protecting their emotional safety and their right to self-determination and independence as far as this is possible. By not demeaning, diminishing or disempowering people, the lines of communication in the relationship will stay open and help you understand the needs of each person. This protection also extends to family/whānau members because they also have a role to play that should be acknowledged and encouraged.
- You can protect people by advocating for them and challenging unfairness. This will help people use the Māori values and protect their culture.

- You can help people to participate in their own health care, including whānau, iwi and hapū by supporting them to be involved in the designing of service plans and setting goals. Part of relationship building is to encourage and empower people to recognise their capabilities and strengths so that they are active participants in their own care and support. The participation of family/whānau members can be a key element in the person's confidence and self-determination which will be strengthened if the person knows that they have the full support and involvement of family members.
- You can make the relationship about partnership, not dominance. Don't assume that you know best or that you know what the person wants. Ask how a person wants to be supported. It is not disrespectful to ask. It could be disrespectful **not** to ask.
- Share your abilities and skills and share your knowledge to give information.
- Recognise the power of communal discussion and decision-making, recognising each person's strengths and respecting everyone's right to have an input without being judged, demeaned or diminished. Partnership means not having one person who is making all the decisions.
- Full communication between the support worker, the person being supported and the person's family/whānau will enable a functioning partnership to be developed in which all parties work together for the health and wellbeing of the person.





Rewind to pages 6, 9, 21...

In your role as a support worker, why is the Treaty of Waitangi still relevant today?

What are the “3Ps”?

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

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

1

2

My notes

Completion and assessment

Congratulations!

You have come to the end of the workbook. Please check over all the activities in this workbook to make sure you have completed them.

Your assessment is next

You need to complete the trainee assessment successfully to be credited with this unit standard.

Acknowledgements

Careerforce thanks the people who have contributed to this workbook by:

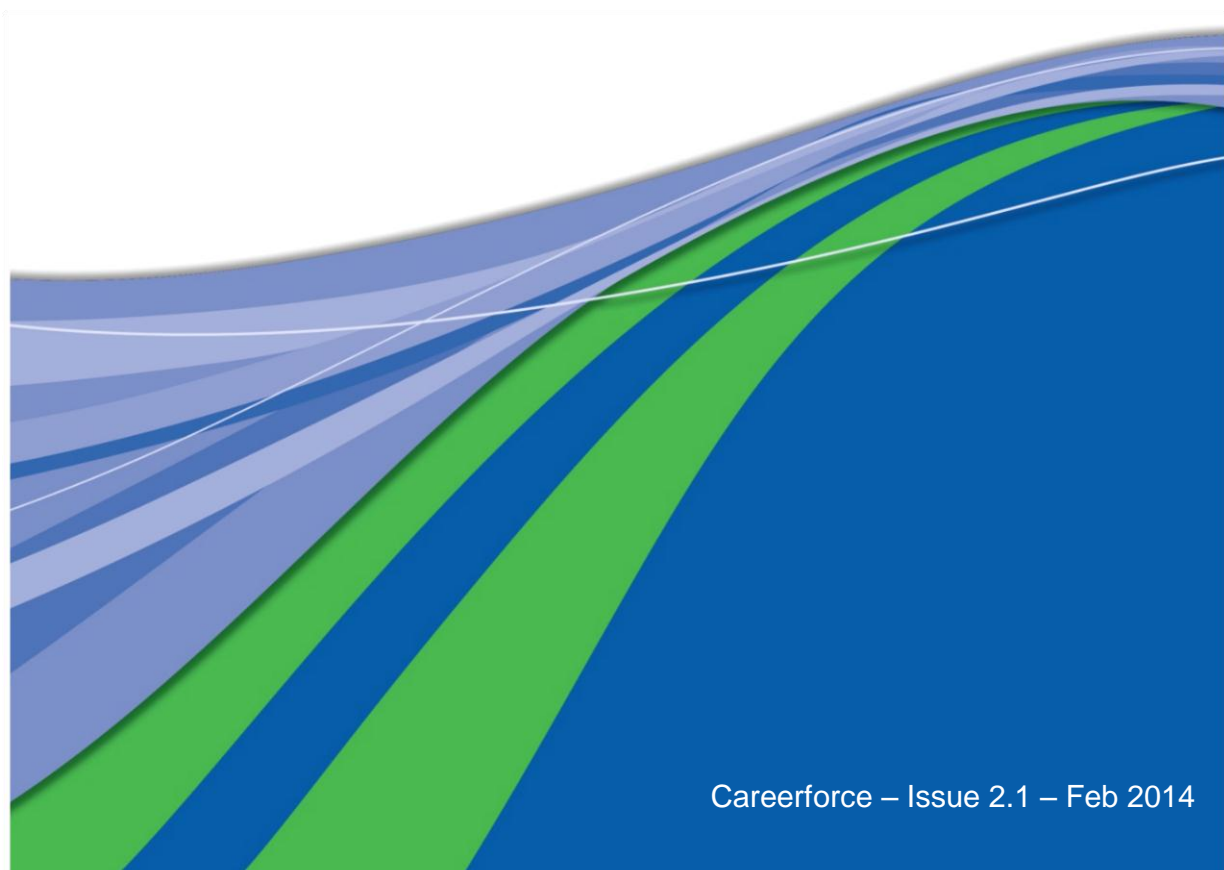
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