Community Sector Taskforce

TE TIRITI/TREATY RELATIONSHIP FRAMEWORK

Community and Organisation

Development Package

Introduction

For Indigenous people worldwide there is a generally held belief that everything is connected. In Te Ao Māori, those connections and our knowledge of them, are generally understood in terms of "relationships".

From the time of early settlement in Aotearoa New Zealand, the worldview that operated was broadly Western in nature. A Western worldview understanding tends to segment the world in order to seek knowledge of its various parts. The concept of the person, therefore is often expressed using language that relates to the "autonomous individual". Humanity is understood as separate from other parts of the natural world and the relationship of humanity to nature is hierarchical with humanity in a dominant position.

In Te Ao Māori, however, the concept of a person is often expressed in a reciprocal relationship with others and with the natural world. When people with a segmented view of the world encounter those who do not, the forging of a relationship becomes a challenge for both groups and in Aotearoa New Zealand, this difference in approach has involved struggle for both groups.

It is important to note that mana/tangata whenua are resilient and persistent in maintaining the importance of Te Ao Māori and have aspirations for its relevance to the public life of the nation. So too has the Crown in its aspiration to maintain its own legal authority and ability to exercise power. The historical beneficiaries of this power arrangement have mostly been Tangata Tiriti. However there is a growing recognition that the current arrangement is not working.

A better understanding of how to work with indigenous peoples and worldview differences in our communities is needed in order to improve the way we develop and operate the infrastructure to support the workings of diverse communities in Aotearoa New Zealand, locally, regionally and nationally.

Working from a relationships perspective requires a new way of working that acknowledges the complexity of diverse communities. A framework that can provide structure for ways of working with worldview differences must be respectful, relevant and mana enhancing. It needs to draw from both parties of Te Tiriti/Treaty of Waitangi and the worldview values of Tangata Whenua and Tangata Tiriti together.

To date a framework based on Te Tiriti/Treaty of Waitangi relationships has been used in the public sector and community organisations in Aotearoa New Zealand as a tool for organisational transformation and community development from a tangata whenua and tangata tiriti perspective together. It is a community leadership framework understood in terms of relationships between Tangata Whenua and Tangata Tiriti together. It has been used in the work of the Community Sector Taskforce from its inception.

WHO IS THIS DOCUMENT FOR?

This document is for people who are ready to act. You may be part of a neighbourhood group that is not getting a fair hearing on local issues. You may be a marae group that is struggling to progress. You may be a CEO of an organisation that has been involved in costly litigation over a relationship breakdown with mana whenua which has left you wondering what to do next. You may be a government agency worker who is uncertain

how to resolve the tension between government and mana whenua expectations of service provision in your area. You may be in business and keen to develop relationships that lead to growth, employment and improved triple bottom line performance.

THE COMMUNITY AND ORGANISATION DEVELOPMENT (CD-OD) PACKAGE IS MADE UP OF THE FOLLOWING COMPONENTS:

- The Tiriti/Treaty of Waitangi Relationship Framework in the Tangata Whenua, Community and Voluntary Sector, and
- A CD-OD Package based on the Tiriti/Treaty of Waitangi Relationship Framework which includes the following components:

  o Methodology

  o Policy and Strategy development guidelines

  o Education and Training modules

  o Change Management guidelines

  o External Relationships development guidelines

  o Resource allocation model for planning purposes.

THE TIRITI/TREATY OF WAITANGI RELATIONSHIP FRAMEWORK IN THE TANGATA WHENUA, COMMUNITY AND VOLUNTARY SECTOR

The document '*A New Way of Working for the Tangata Whenua, Community & Voluntary Sector in Aotearoa/New Zealand'* was developed by the Community Sector Taskforce after its National Forum in 2005. At that forum the Sector adopted this approach to working within a Tiriti/Treaty of Waitangi Relationship Framework.[1]

For the Taskforce this approach has been important to its work in the Sector.

- It shows practical respect for Sector independence, and
- It enables communities to work in ways that acknowledge and work with Mana/ Tangata Whenua rights and Tangata Tiriti diversity at a local level.[2]

The Tiriti/Treaty Relationships Framework promotes the view that the Treaty is not just for Māori but for everyone. Everyone has a role to make it work.

Values are an important component in both understanding and working from a relationships perspective. Some key values from a Tangata Whenua perspective are set out in Appendix 1. Key Tangata Tiriti values are set out in Appendix 2. These values provide an entry point for people to engage on the basis of their different worldviews.

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[1] *A New Way of Working for the Tangata Whenua, Community & Voluntary Sector in Aotearoa/New Zealand,* 2006. It can be found on the Community Sector Taskforce website: http://cst.org.nz/about/publications/

[2] **Tangata Whenua** (Generic terms for Maori comprising those with mana whenua responsibilities (Maori who are tied culturally to an area by whakapapa and whose ancestors who lived and died there), together with Taura here (Maori, resident in an area, but who belong to waka and tribes from other parts of Aotearoa/New Zealand).

   Tangata Tiriti (Generic term to describe people whose rights to live in Aotearoa/New Zealand) derive from Te Tiriti/Treaty of Waitangi and the arrangements that the Crown has established under a common rule of law, and the equity provisions of Article 3 of Te Tiriti/Treaty.

Self-knowledge in relation to worldview values and the skill to work with others from this perspective is central to the discipline of using the Framework in communities and in organisations.

This is a Tiriti/Treaty of Waitangi-based framework. As such it recognises:
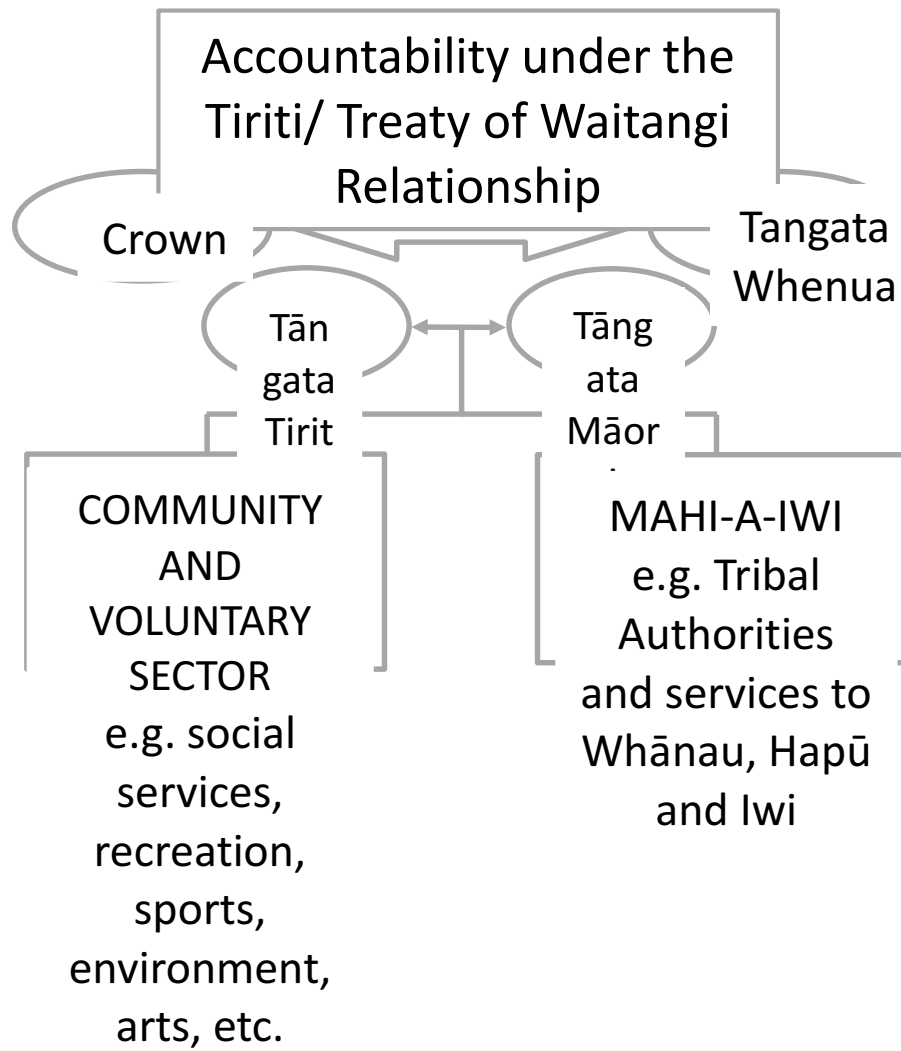
- That Te Tiriti o Waitangi/Treaty of Waitangi was signed between Tangata Whenua and the Crown;
- That the Maori text is pre-eminent. It also acknowledges the English text and makes provision for working with both;
- That the grievances that Tangata Whenua have suffered as indigenous people need to be addressed structurally and culturally beyond the Treaty settlement process using a different approach to current and future relationship development;
- That Tangata Whenua has the right and the responsibility to manaaki all Tangata Tiriti who come to Aotearoa in a manner that expresses Tikanga Māori and acknowledges cultural worldview difference.

The Framework's accountability is positioned strategically to support improvement in the power of people in communities and in community organisations to:

- engage with local issues/aspirations

- act independently in terms of community aspirations

- lead positive change

- connect people to achieve a greater voice and visibility

The "relationships approach" embedded in the Framework is set in an accountability context as follows:

Figure 1

Accountability under the Tiriti/ Treaty of Waitangi Relationship

Crown

Tangata Whenua

Tān gata Tirit

Tāng ata Māor i

COMMUNITY AND VOLUNTARY SECTOR
e.g. social services, recreation, sports, environment, arts, etc.

MAHI-A-IWI
e.g. Tribal Authorities and services to Whānau, Hapū and Iwi

A "relationships approach" models the following defining features in the way it operates:

- The terms and relationships between the parties are to be defined and developed together by the parties (Crown culture historically has dictated process and decision-making. This generally constrains Tangata Whenua development and therefore the development of New Zealand, i.e. Treaty principles, western law/governance structures that reflect predominantly one cultural worldview).
- A Tiriti/Treaty 2-worldview is to implement a developmental agenda that ensures that Tangata Whenua in the Sector have a proper place alongside Tangata Tiriti.
- As a result of the overarching Tiriti/Treaty relationship there is an ability for Tangata Whenua to operate from an independent position on particular issues (through the exercise of tinorangatiratanga).
- All peoples will have a place and a role in the way the Sector organises itself when the Tangata Whenua position is secured and a Tiriti/Treaty Relationships approach is practised.

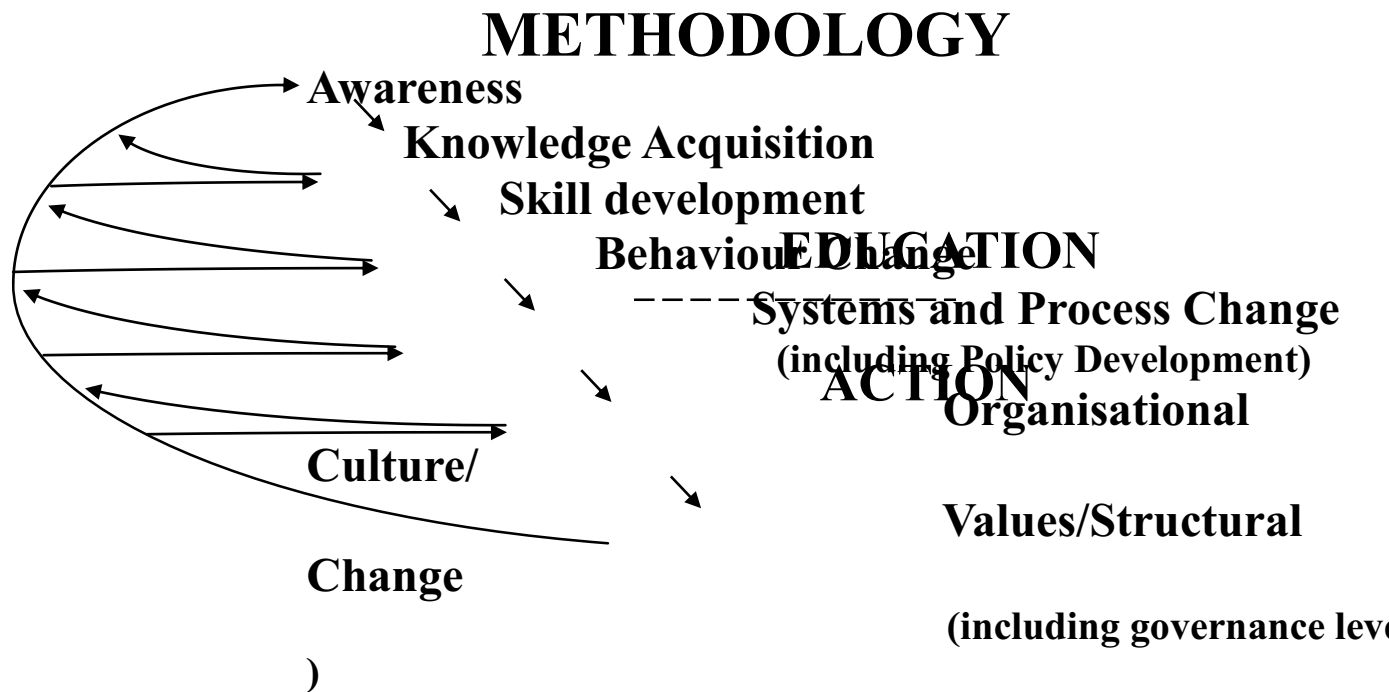## COMMUNITY/ORGANISATION DEVELOPMENT FRAMEWORK

METHODOLOGY

Working with a "relationships approach" implies a different way of working with change and change management disciplines. The methodology[3] set out below is underpinned by respect for cultural worldview difference and the need to operate from a relationships perspective. This means defining and developing the relationship as a first step before addressing the work to be done. When this sequence is followed, the process is shaped by the relationships in an integrated manner.

In the methodology below, the first step is awareness raising. Unless people know why there is a need to address an issue, they cannot meaningfully participate in education nor can they take action. Once they have begun to answer that question they can move forward.

There are two broad groupings of activity in the methodology, one which relates to education and one which relates to change/action. In general terms a person starts at the awareness end of the continuum and makes their way through to the behaviour change point. Organisations on the other hand start at a variety of different starting points as the position of their people varies.

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[3] The methodology has been developed in an organisational setting but lends itself to adaptation for community settings and particularly in working with groups in a community setting.

Figure 2

METHODOLOGY

Awareness

Knowledge Acquisition

Skill development

Behaviour Change EDUCATION

Systems and Process Change

(including Policy Development)

ACTION Organisational

Values/Structural

Culture/

Change

)

(including governance leve

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The circular nature of the process means that the starting point is not as significant as the ability to determine progress at each point on the continuum. This involves making a decision whether there is sufficient evidence of achievement to warrant moving onto the next stage in the process. The ongoing dynamic of action/reflection is what gives the process its circular nature.

STARTING POINTS

It is possible to start the process with a strategy and policy lead or to begin the process with education and training or to go straight into the change management process. As mentioned before, the only constraint on this is methodological; does the organisation and key individuals have the prerequisite knowledge and skill relevant to earlier points on Figure 2. In other words, if **'ACTION'** is the starting point, do the people have the necessary knowledge and skill to act and do they know why taking action is important?

POLICY AND STRATEGY DEVELOPMENT GUIDELINES

OD approaches are given context and direction via some good statements of strategic intent and policy. Many Tangata Tiriti organisations work in this way across the community.

The development of relevant appropriate policy and strategy needs to focus on the following areas:

- A "relationships approach" (described in Figure 1)
- Te Tiriti o Waitangi/The Treaty of Waitangi, and
- The need to make links to all aspects of the methodology (set out in Figure 2).

EDUCATION AND TRAINING MODULES

"What is the relevance of the Tiriti/Treaty to me and my work" is the key underpinning question for education and training. At the level of awareness, if the question can be formulated in terms of a learner's initial interest and they can reframe the question for themselves, then that is sufficient at that level. Beyond that there are questions of knowledge and skill relating to the history of Tiriti/Treaty process, pre- and post-settlement, the history of Treaty breaches in legislation, learning about values, the application of tikanga, the development of communication and analysis skills relating to Treaty change management and skills of relationship development.[4]

Donald Kirkpatrick's model[5] to evaluate education and training interventions provides a useful way to track progress over both education and action within an organisation. The four levels of Kirkpatrick's model essentially measure:
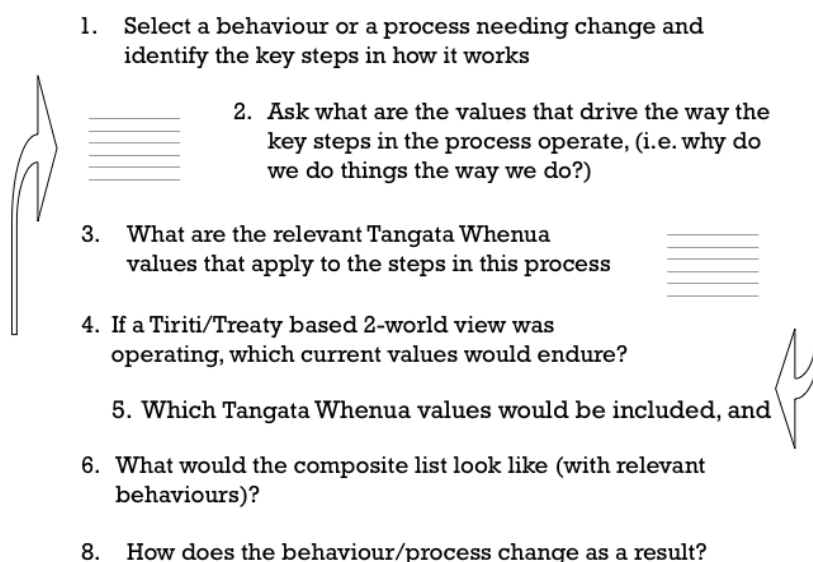
- Reaction of the learner - what they thought and felt about the training.
- Learning - the resulting increase in knowledge or capability.
- Behaviour - extent of behaviour and capability improvement and implementation.
- Results - the effects on the organisation or environment resulting from the learner's performance.

Kirkpatrick argues that it is important to identify objectives in each of the areas above before beginning development of education and change activity.

CHANGE MANAGEMENT GUIDELINES

In general terms the approach to behaviour change and change to work processes is set out as follows:

Figure 3

1. Select a behaviour or a process needing change and identify the key steps in how it works
2. Ask what are the values that drive the way the key steps in the process operate, (i.e. why do we do things the way we do?)
3. What are the relevant Tangata Whenua values that apply to the steps in this process
4. If a Tiriti/Treaty based 2-world view was operating, which current values would endure?
5. Which Tangata Whenua values would be included, and
6. What would the composite list look like (with relevant behaviours)?
8. How does the behaviour/process change as a result?

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[4] An example of some indicative specifications for an education and training process are set out in Appendix 3.
[5] Kirkpatrick, D. (1994). *Kirkpatrick's four levels of evaluating training programs.* Retrieved from http://www.kirkpatrickpartners.com/OurPhilosophy/tabid/66/Default.aspx

EXTERNAL RELATIONSHIPS DEVELOPMENT GUIDELINES

Organisation development in the context of the Tiriti/Treaty of Waitangi Relationships Framework only makes sense when there is policy and practice around the need for appropriate and active relationships with mana whenua and tangata whenua in the area of the organisation's work or with related Māori client groups and organisations.

The skills of relationship development have a strong focus on communication and Te Reo Māori.

RESOURCE ALLOCATION MODEL FOR PLANNING PURPOSES

From a management perspective the key variables are:

- People and their availability to spend time on education and change activity in the organisation/community.
- The cost of providing education services and follow-up coaching.
- Management support for the leadership of change initiatives.
- The "above the line" cost of process and systems change, and
- The cost of resourcing external advice, particularly with Tangata Whenua.

WORKING WITH THE METHODOLOGY

The key elements of methodology and their application in an organisational setting are further explained at the level of governance, management, operations and the individual/team on the following pages.

Methodology	Process Notes	Governance	Management	Operations	Individual/ Team
AWARENESS	What is the relevance of Te Tiriti/Treaty of Waitangi to me and my work?	Evidence of Te Tiriti/Treaty application in governance/strategy and policy documents, e.g. intent to: - develop relationships with Tangata Whenua - work with a Tiriti/Treaty two-worldview to develop and implement monitoring and accountability standards	Evidence of Tiriti/Treaty application in planning and organisational policy, e.g. intent to develop: - organisation-wide Tiriti/Treaty of Waitangi Policy for the organisation - organisation development programme - external relationship development programme	Evidence of Tiriti/Treaty application in work procedures and practices, e.g. intent to develop: - operational implementation of the organisation development and external relationship development programmes - Tiriti/Treaty two-worldview related management standards for the operations	Evidence of Tiriti/Treaty application, e.g. in: - job descriptions, - individual performance standards, and - HR practices

Methodology	Process Notes	Governance	Management	Operations	Individual/ Team
KNOWLEDGE ACQUISITION	**Treaty at Work** 1. Te Tiriti/Treaty of Waitangi 2. Working with a Māori worldview 3. Communication and Te Reo	Core three stage learning process learning with some customisation for the differences in role and function at different levels of the organisation	⇒	⇒	⇒
SKILL DEVELOPMENT	1. Tikanga integration on the job 2. Relationship skill development	Implementation of selected initiatives relating to: - relational governance development - relationship development with Mana Whenua - leadership of organisation development policy	Implementation of selected initiatives relating to: - leadership of organisation development programme - leadership of relationship development practice	Implementation of selected initiatives relating to: - skill development to manage and support process change and development	Implementation of selected initiatives relating to: - programmes to support the development of change initiatives for individuals and teams

Methodology	Process Notes	Governance	Management	Operations	Individual/ Team
CHANGE ACTION • Behaviour	Applied to identified issue of behaviour change 1. Select a behaviour needing change and identify the key steps in how it works 2. Ask what are the values that drive the way the key steps in the process operate, (i.e. why do we do things the way we do?) 3. What are the relevant Māori values that apply to the steps in this process 4. If a Tiriti/Treaty based 2-world view was operating, which current values would endure? 5. Which Māori values would be included, and 6. What would the composite list look like (with relevant behaviours)? 8. How does the behaviour change as a result? The Spelman Group Ltd	Implementation of change in selected governance behaviours	Implementation of selected leadership and management development projects	Implementation of projects relating to selected operational standards issues	Implementation of projects relating to selected individual and team practice issues

Methodology	Process Notes	Governance	Management	Operations	Individual/ Team
CHANGE ACTION • Processes and Systems • Policy Development	Applied to identified issues of process and system change and policy development 1. Select a behaviour or a process needing change and identify the key steps in how it works 2. Ask what are the values that drive the way the key steps in the process operate, (i.e. why do we do things the way we do?) 3. What are the relevant Tangata Whenua values that apply to the steps in this process 4. If a Tiriti/Treaty based 2-world view was operating, which current values would endure? 5. Which Tangata Whenua values would be included, and 6. What would the composite list look like (with relevant behaviours)? 8. How does the behaviour/process change as a result? The Spelman Group Ltd	Implementation of change in selected governance processes and systems	Implementation of change relating to selected leadership practices and management reporting systems	Implementation of selected change initiatives designed to improve processes in the workplace	Implementation of change designed to improve individual and group performance

Methodology	Process Notes	Governance	Management	Operations	Individual/ Team
CHANGE ACTION • **Organisational Change/ Culture Change**	Applied to whole organisation development activity on structure and organisational culture 1. Identify an organisational change initiative and identify the key steps 2. Ask what are the values that currently drive the way the key steps in the process would operate, (i.e. why do we think/plan the way we do?) 3. What are the relevant Māori values that apply to the steps in the identified process 4. If a Tiriti/Treaty based 2-world view was operating, which current values would endure? 5. Which Māori values would be included, and 6. What would the composite list look like (with relevant behaviours)? 8. How does the initiative change as a result? The Spelman Group Ltd	Leadership of policy development regarding future organisational direction	Leadership of organisation development and operational relationship development	Leadership and encouragement of ongoing change and development of the workplace	Leadership and encouragement of teams and individuals to continue the learning and development process

GETTING STARTED

To commence the development process, an assessment of key organisational and community readiness is important to undertake. Such an assessment can identify two things:

- where the energy for development currently resides, and
- the key current development issues that if handled well will enable growth and if avoided will stifle any development attempts.

A set of questions has been designed for use in conversation with organisations after initial contact has been made. They are designed as leads and 'prompts' to assist the organisation to assess its readiness for organisation development (see Appendix 4) and communities (see Appendix 5)

This can be followed by the organisation using a straightforward checklist to assist the identification of a relevant starting point (see Appendix 6 and communities (see Appendix 7). This information will also assist in customising the various elements of the CD-OD package

TANGATA WHENUA DECLARATION

The Māori declaration, a summary statement, was developed from all forums and hui held around the country and was the consensus of all Māori present. It sets out the base position underpinning the work of the Taskforce as follows:

- We are a first nations people;

- The basis of our identity is Whānau, Hapū, Iwi and through whakapapa we link the land, the people and all living things in our world;

- We are culturally diverse as Iwi/Māori but through the practice of tino rangatiratanga we can act in the interests of all peoples, the land and our environment;

- Our beliefs come from Te Ao Māori. Our practice of tikanga Māori includes the disciplines of mana, rangatiratanga and manaakitanga;

- Tikanga sets the framework for our governance and also defines, regulates and protects the rights of whānau and hapū;

- Our marae are expressions of our culture, tikanga, values and principles which sustain our uniqueness;

- The importance of consensus decision making stems from the need to work collectively to get things right — weaving the people together;

- An holistic approach to leadership is needed in order to practise accountability to Whānau, Hapū and Iwi ko te iwi te rangatira o te rangatira people are the chiefs of the chiefs;

- For a Tiriti/Treaty relationship to bear fruit for all people of Aotearoa/New Zealand the one-world view of the Crown needs to open up to Te Ao Māori;

- Through a negotiated view of the kawanatanga function, leading to a more active involvement of Māori in governance activity for all people, the needs of New Zealanders, via the Sector, will be addressed more fully, more effectively and in a more sustainable manner.

- The acknowledgment of Te Ao Māori and the respect for tino rangatiratanga will assist the reform of the kawanatanga function in the interest of all peoples, the land and all living things;

- We are committed to governing ourselves through the expression of mana motuhake, our enduring power leading to our self-determination.

TANGATA TIRITI DECLARATION

This Declaration reflects the voices of Tangata Tiriti – Pākehā, Pacific and other non-Māori ethnic groups within the Sector. We celebrate that we are placed in this land of Aotearoa/New Zealand founded on the basis of a contract binding Tangata Whenua and Tangata Tiriti in relationships of trust and mutual honour. We celebrate our proud history of freedom of association and freedom of speech, enriched by the contribution of countless people through volunteer service.

We are everywhere

- For just about every place, every interest, every activity, every type of person, every ideal there's a club, a society, a trust, a committee.

We are part of everyone's lives

- Every person and their family contributes to our sector and/or benefits from what we do.

We are values based

- We are driven by a particular purpose, ideal, or vision, and we have a set of values by which we live.

We are diverse

- We are as proud of our unique differences as we are of what binds us together.
- We change as needs change, as communities change, as time passes.

We are voluntary

- Our existence is not compulsory, but comes from the choice of people.
- We rely on the energy, skill and goodwill, the gifts of time and other resources, of countless individuals both voluntary and paid.

We are advocates

- There are ideals, people, principles, specific situations, which brought us into being, and we will always be impelled to "speak for" them, whatever else we do.

We are not-for-profit

- Even when we are large and complex, the reason for our being is our original visionbeing business-like is a means not an end.

We are community-linked

- We all have people as our base and we always need to be responsive to them.

We are accountable

- We must give account of what we are doing, and how — our members & our communities decide our direction.

We contribute to community wellbeing

- There is an "added value" to our life and work— the binding together of families, of whānau, of communities because of our shared vision and shared effort.

We are multi-cultural and multi-ethnic

- We are immensely enriched by the work and life of communities from ethnic groups originating from all over the world.

We are worldwide

- Many of us have important international links and we interact with others around the globe.
- We are placed in this one world, with its natural and physical environment, and we believe together we can enrich both the earth and those who inhabit it.

We wish to live up to Te Tiriti/The Treaty of Waitangi

INDICATIVE LEARNING AND DEVELOPMENT SPECIFICATIONS

There are three major areas to cover in an education and training programme. These areas are independent of each other from a design point of view. They do need to interlink however, so that they support the overall learning outcome.

The programme needs to be designed around the business of the organisation rather than handled generically. This example has a health focus.

LEARNING OUTCOMES

The outcome of the learning and development programme is that organisational staff will have the knowledge, skill and confidence to:

- Work with and within a Māori worldview when working with Māori patients and their whānau

- Improve communication between staff and patients resulting in both parties being better informed and able to work together more effectively

- Improve relationships with Māori communities concerning Māori health leading to more collaborative relationships on projects of mutual interest to the Māori community and the organisation

- Work effectively with patients and their whānau on improving Māori health disparities within the community in a manner that is culturally appropriate

The learning and development programme is therefore structured around three areas:

1. Foundation (Setting the Scene through Mapping our History)
2. Working with the Tikanga Best Practice Policy on the Job
3. Applying Tikanga Best Practice in the Workplace

EVALUATION

The learning and development programme will be evaluated in terms of the following criteria:

1. Participant reaction
2. Learning Acquisition
3. Changes in Attitude and Behaviour
4. Organisational results

The evaluation objectives for the programme as a whole are as follows:

Participant Reaction

The learning experience should have the following effect on participants:

1. They can identify the relevance of Tikanga Best Practice and are motivated and confident to implement it in their workplace

2. They feel supported through the learning and development process and by those who offer the programme

Learning Acquisition

Learning levels achieved in line with the desired outcomes of the programme.

Change in Attitude and Behaviour

1. A transparent reporting and feedback framework for Mana Whenua and the organisation to measure staff performance in developing and maintaining co-operative relationships with Māori patients and their whānau.

2. Enhanced collaborative relationships between the organisation and Mana Whenua/Tangata Whenua on all ventures.

Organisational Results

1. Participation of Mana Whenua/Tangata Whenua in all operations established as standard practice.

2. Policy making, the operation of systems and processes and the development and delivery of services to be consistent with the standards set in the agreed Māori Quality Framework.

MODULE 1 – FOUNDATION (SETTING THE SCENE THROUGH MAPPING OUR HISTORY)

AIM

The aims are:
- Understanding and acceptance of the Tiriti/Treaty as the organisation's base-line document for working on Māori responsiveness
- Acceptance of a need for change and development with support via the learning programme and also on the job
- Motivation to continue the learning process and the development and implementation of change initiatives in the workplace

LEARNING OBJECTIVES

1. To describe the pre-colonial systems and structures that maintained the physical and mental wellbeing of Māori in relation to the political, social and resource base of the time

2. Describe Te Tiriti/Treaty of Waitangi in terms of the
   - Motivation of the Crown and Hapū for having the Tiriti/Treaty
   - Preamble and Articles and the differences in the Māori and English versions
   - Relationship to the Declaration of Independence
   - Tangata Whenua status

3. To describe the health impact of settlement, legislation and government action on Māori mental, physical and spiritual health e.g. Suppression of Tohunga Act and the impact of the following on whānau and hapū health status and practices:

- Food
- Smoking & Alcohol
- Child rearing
- Hygiene
- Diseases and their treatment

MODULE 2 - WORKING WITH THE TIKANGA BEST PRACTICE POLICY ON THE JOB

AIM

The aims are for participants to:

- Accept the relevance of Tangata Whenua values in the mainstream system.
- Take individual responsibility to integrate these values into day-to-day operations.

LEARNING OBJECTIVES

1. To describe Te Ao Māori, its operating dynamics and key concepts and values that are practised today.
2. To demonstrate an understanding of how one's own values and beliefs affect behaviour through an analysis of an organisational example using existing values.
3. To demonstrate an understanding of how both Māori values and beliefs and organisational values can be applied together in the workplace
4. To develop skills in applying the Tikanga Best Practice Policy using selected case studies:-
   - Initial and ongoing encounters with Māori
   - Developing Relationships with Māori (establishing/building/maintaining/ ending)

TASK BETWEEN MODULE 2 AND 3

To analyse own work processes and environment to identify at least two priority areas for change that relate to the following focus areas in the Tikanga Best Practice Policy

1. Rituals of First Encounter

2. Patient and Whānau Engagement

3. Working Together

4. Disengagement

5. Empowerment of Patient and Whānau for Health

MODULE 3 - APPLYING TIKANGA BEST PRACTICE IN THE WORKPLACE

AIM

The aims are to:

- Support individuals and teams to complete at least one change action relevant to the workplace
- Enhance the skills for establishing and maintaining effective relationships with whānau and the community in relation to health
- Know who to contact for support

LEARNING OBJECTIVES

1. To complete the development of change initiatives that incorporate Tangata Whenua and organisational values within individual and team professional practice

2. To further develop knowledge and skills to work more effectively with whānau including appropriate communication styles and behaviours, processes and protocols for relationship development and management

HOW READY IS YOUR ORGANISATION FOR TIRITI/TREATY OF WAITANGI ORGANISATION DEVELOPMENT

- What has prompted your organisation to put energy into relating to Māori?
- Is there a situation or dilemma you are facing right now in Māori or Tiriti/Treaty relationships?
- How much contact do you already have with Māori staff, customers, stakeholders? What have you learned from this contact?
- Is there a key current issue that if handled well will encourage growth in relationships with Tangata Whenua?
- Is there a key current issue that is being avoided by the organisation?
- Where does the energy for development currently reside? On a scale of 1 to 10 how important is this matter right now?
- Where this matter gets an 8 or 9 on the scale there is a follow up question:
- What is it that makes it an 8 or 9?
- If you could wave a wand over the organisation's relationships with Māori, what would you see?
- What is getting in the way of deciding to take some action?
- Has your organisation successfully build relationships with other stakeholders?
- What has worked with other stakeholders?
- How willing is the organisation to do things differently if you discover a need to do that to make the relationship with Māori work? On a scale of 1 to 10?

HOW READY IS YOUR COMMUNITY FOR TIRITI/TREATY OF WAITANGI COMMUNITY DEVELOPMENT

- What has prompted your community to put energy into relating to Māori?
- Is there a situation or dilemma your community is facing right now in Māori or Tiriti/Treaty relationships?
- Is there a key current issue that if handled well will encourage growth in relationships with Tangata Whenua?
- Is there a key current issue that is being avoided by the community?
- What is getting in the way of deciding to take action on a key community issue?
- Has your community successfully built relationships with other stakeholders?
- What has worked with other stakeholders?
- How willing is the community members to do things differently if you discover a need to do that to make the relationship with Māori work? On a scale of 1 to 10?

IDENTIFYING A GOOD ORGANISATIONAL STARTING POINT

	Element	Yes	No	In Part	Don't Know
	Policy and Strategy				
1.	Do we have a policy about engaging the Tiriti/Treaty of Waitangi throughout the organisation?				
2.	Do we have a policy for working with Māori?				
3.	Do we know the energy levels for Tiriti/Treaty development within governance and management?				
4.	Do we know the energy levels for Tiriti/Treaty development within our staff and volunteer group?				
	Element	Yes	No	In Part	Don't Know
	Education and Training				
1.	Does our governance group have the knowledge and skills needed to work with the Tiriti/Treaty?				
2.	Does our management group have the knowledge it needs to work with the Tiriti/Treaty?				
3.	Do our staff and volunteers have the knowledge and skills needed to work with the Tiriti/Treaty?				
4.	Do we have the level of cross-cultural skills to work respectfully with Māori across the organisation (e.g. two-worldview analysis, communication skills)?				
	Element	Yes	No	In Part	Don't Know
	Change Management				
1.	Is the organisation willing to do things differently if there is a need to shift organisational culture?				
2.	Does the organisation understand that the way we work with cultural difference internally will impact our relationships with clients and communities?				
3.	Is there a willingness within the organisation to manage change in the operations where this will improve service delivery?				
4.	Does the organisation have change leaders who could assist others in the application of tikanga Māori to the workings of the organisation?				

Element	Yes	No	In Part	Don't Know
External Relationships				
1. Do we know why we want a Tiriti/Treaty based relationship?				
2. Do we know what we have to offer to a relationship with mana/tangata whenua?				
3. Do we know what prospective mana/tangata whenua partners might need from us?				
4. Do we know what we need from a relationship with mana/tangata whenua?				

IDENTIFYING A GOOD COMMUNITY STARTING POINT

	Element	Yes	No	In Part	Don't Know
	Strategy				
1.	Do we have a desire to engage the Tiriti/Treaty of Waitangi within our communities?				
2.	Do we have a desire to share leadership with Māori?				
3.	Are there critical events or opportunities which, if explored, might assist positive and productive working together with the Tiriti/Treaty?				
4.	Do we know the energy levels for Tiriti/Treaty development within communities?				
	Element	Yes	No	In Part	Don't Know
	Education and Training				
1.	Does our community have people with the knowledge needed to work with the Tiriti/Treaty?				
2.	Does our community have people with the knowledge and skill needed to analyse issues raised by the Tiriti/Treaty?				
3.	Do we have people in the community with the level of cross-cultural skills to work respectfully with Māori in the community (communication skills for conducting hui, etc)?				
	Element	Yes	No	In Part	Don't Know
	Change Management				
1.	Is the community willing to do things differently if there is a need to shift community culture?				
2.	Does the community understand that the way we work with cultural difference will impact our relationships with each other?				
3.	Is there a willingness within the community to manage change where this will improve community empowerment?				
4.	Does the community have change leaders who could assist others in the application of tikanga Māori to the workings within the community?				

Element	Yes	No	In Part	Don't Know
External Relationships				
1. Do we know why we want a Tiriti/Treaty based relationship?				
2. Do we know what we have to offer to a relationship with mana/tangata whenua?				
3. Do we know what prospective mana/tangata whenua partners might need from us?				
4. Do we know what we need from a relationship with mana/tangata whenua?				