

TREATY AND CULTURAL COMPETENCE: COURSE INFORMATION

PURPOSE OF THIS COURSE

This course is an introduction to the concept of 'cultural competence' and its implications for practice.

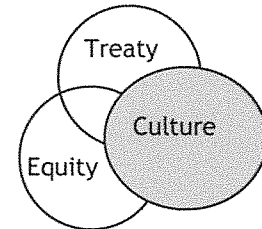
The main purposes are to

- ⇒ locate cultural competence in the context of the Treaty of Waitangi
- ⇒ increase understanding of what the concept does and doesn't include
- ⇒ identify strategies for promoting culturally inclusive practices

COURSE CONTENT

An outline of the session is provided below:

- o opening, introductions, housekeeping
- o different ways of seeing things – the 'wave'
- o Treaty review
- o the Treaty and cultural competence
- o what is culture
- o knowing your own culture in order to know others
- o different approaches to working cross culturally
- o application of principles for working in culturally inclusive ways



NB: We use Māori frequently as examples in this course, largely because our own organisational work is mainly in relation to the Treaty of Waitangi. While the colonisation process constitutes a distinctive context for equity and cultural competence issues, the principles and practices included in the course are generally applicable to any marginalised groups.

KAWA/PROTOCOL

- p You are not expected to agree with everything that is presented in the course, but you are asked to keep an open mind to what you hear
- p Please contribute to relationships within the group by not using any identifying information as to who said what inside the class to people who are not participants (exceptions – feel free to cite the facilitators and anyone else who has given you permission to quote them)
- p There is no such thing as a stupid question – please ask! If the facilitator can't answer, then he or she will try to find out and get back to you or will give you some ideas of where to find out yourself.

QUERIES, PROBLEMS, ETC

<p>Treaty Resource Centre</p> <ul style="list-style-type: none">• Christine Herzog christine@tamaoho.maori.nz• Richard Green richard@ugly.org.nz	<p>We always appreciate feedback on our courses and any other aspect of what we do. We will ask you to complete an evaluation at the end of the course. A comment/complaint form and our complaints procedure are available at http://www.trc.org.nz/feedback</p>
---	--



Treaty Resource Centre
He Puna Mātauranga o Te Tiriti



READING: TREATY and CULTURAL COMPETENCE

- Bacal, K, Jansen, P, and Smith, K (2006) *Developing cultural competency in accordance with the Health Practitioners Competence Assurance Act in NZFP*. 33 (5 - October), pp 305-309
Good overview of cultural competency generally and specifically in relation to Maori.
- Bell, D (2001) *New to New Zealand: a guide to ethnic groups in New Zealand*. Auckland: Reed.
Cultural aspects of 38 ethnic groups living in New Zealand.
- Calman, Ross (2003) *The Treaty of Waitangi*. Auckland: Reed.
The easiest-to-read introduction (high school level).
- Culture Matters** <http://culturematters.org.nz/> Provides resources to promote understanding that enables individuals and organisations to work more effectively in culturally diverse environments.
- Hofstede, G (2001) *Culture's Consequences: comparing values, behaviors, institutions, and organizations across nations* (2nd ed.). Thousand Oaks, CA: SAGE Publications
A study showing that there are cultural groupings that affect the behaviour of societies and organisations.
- Kanter, R M and Stein, B. (1986) *A tale of "O": on being different in an organisation*. Harper & Row.
Written to help people understand the difficulties faced by those who are different from the majority.
- Mead, H. M. (2003) *Tikanga Maori: Living by Maori values*. Wellington: Huia.
Exploration of application of (sometimes conflicting) Maori cultural values and practices today.
- Metge, J (2001) *Korero tahi: talking together*. Auckland: Auckland University Press.
Guidelines for communication which recognise cultural difference.
- Metge, J. (1990) *Te Kohao o te Ngira. Culture and Learning: education for a multicultural society*. Wellington: Learning Media. *Provides practical ideas to help schools become less mono-cultural.*
- Polynesian migrants understand the European New Zealander's way of life and work**. Wellington: Vocational Training Council. *Part of a series that included titles such as Understanding Samoans.*
- Network Waitangi. (2015) *The Treaty of Waitangi – questions and answers* <http://www.trc.org.nz/questions-and-answers-2015> *Answers to the most commonly asked questions*
- Tauroa, H. (1986) *Te marae: a guide to customs and protocol*. Auckland: Reed Methuen.
A classic, explaining marae values and practices.
- Te Taura Whiri i te Reo Māori (1997) *Māori for the office*. Auckland: Oxford University Press.
A practical guide to using te reo Maori in business situations.
- Toolkit for staff working in a culturally and linguistically diverse health environment**. (2010) Waitemata District Health Board and Counties Manukau District Health Board.
A comprehensive and practical guide for staff and managers.
- The Treaty of Waitangi Te Tiriti o Waitangi** (2016) <https://nzhistory.govt.nz/politics/treaty-of-waitangi>
The government history site has interesting material but avoids anything controversial so has some gaps.
- Treaty Resource Centre** <http://www.trc.org.nz/> Provides resources to assist organisations to develop and apply Treaty-based policy.
- Walker, R.J., (1990) *Ka Whawhai Tonu Matou: Struggle without End*. Auckland:Penguin.
A history of Aotearoa New Zealand, from creation and Polynesian migration through to the present.
- Wepa, D. (ed) (2005) *Cultural safety in Aotearoa/New Zealand*. Auckland: Pearson Education.
Exploring the theory and practice, especially in relation to Māori culture but also gender, age, sexual orientation.



Treaty Resource Centre
He Puna Mātauranga o Te Tiriti



Terms (Treaty of Waitangi and Cultural Competence)

APARTHEID	One racial group's imposition of segregation and domination of other racial groups, as practiced by the government of South Africa until 1994.
ARTICLES	Main points in the Treaty documents (not including the Preamble)
ASSIMILATION	When one culture uses its power to force members of other groups to abandon their own culture and adopt the dominant one
BI-CULTURAL	Literally, of two cultures; in New Zealand, when used in connection with Te Tiriti, it refers to Māori and Pākehā cultures. The Treaty relationship is now more properly described as bi-lateral, acknowledging its political nature. To be personally bi-cultural is to be equally competent when operating in either of two cultures.
COLONISATION	Extension of territory by which one nation exerts power/political control over another nation, territory or people.
CULTURAL AWARENESS (1)	members of a group are aware of how another culture is different from their own (e.g., why it is not appropriate in Maori culture to sit on tables)
CULTURAL COMPETENCE (4)	an ability to communicate and interact effectively with people of different cultures; cultural competence generally comprises four components: (a) Awareness of one's own cultural worldview, (b) Attitude towards cultural differences, (c) Knowledge of different cultural practices and worldviews, and (d) cross-cultural skills; the NZ Health Practitioners Competence Assurance Act (2003) does not define the term but requires that all health professions set and monitor standards for cultural competence
CULTURAL INCLUSIVENESS (3)	an approach which is pro-active in ensuring that cultural diversity is respected and valued and that people are not excluded on the basis of culture
CULTURAL SAFETY (5)	a commitment to ensuring that members of a different culture will not be disadvantaged because their culture is different from the dominant one
CULTURAL SENSITIVITY (2)	members of a group change some of their behaviour to show respect for the fact that other culture/s do things differently (e.g., tauiwi deciding not to sit on tables)
CULTURE	a lifestyle shared by a large group of people; a distinctive set of manners, morals, arts and traditions shared by a large group of people
DOMINANT GROUP	Group with the power (and assumed authority) to preserve and promote the prevailing distribution of privilege in society. The dominant sector represents that part of society with the capacity to define itself and its culture as the standard or norm by which others are judged and evaluated.
EQUALITY	Same treatment, usually presuming sameness amongst people; often in the sense of being treated <i>identically</i>
EQUITY	Fairness, recognizing difference amongst people; often measured by whether there are <i>comparable</i> outcomes
ETHNICITY	popularised in the US as a more acceptable term than 'race', it is commonly used to refer to cultural groups based on a shared heritage such as race, religion and/or nationality; while the Office of Ethnic Affairs in New Zealand focuses on those who are not Māori, Pākehā or Polynesian, these are ethnic groups as much as Chinese, Indians, Latin Americans, Greeks, Koreans, Arabs, Somalians, Iranian, South Africans, Russians, etc
HAPŪ	Group of related whānau whose members trace descent from a common ancestor. The British recognized sovereignty and independence of hapū in 1835. Rangatira who signed the Treaty did so on behalf of hapū.
INTEGRATION	changes negotiated by groups with balanced power in which they all agree to adopt aspects of the others' cultures; this may be partial (we'll each learn basic communication in the other language/s) or complete (we'll become bilingual)
IWI	People of affiliated hapū with a common ancestor; largest political unit of Tangata Whenua; associated with specifically delineated area/s.

SOME NOTES ON CULTURE

There is a wide variety of definitions of 'culture':

- A culture is a way of life shared by a large group of people
- Culture is what is taught by a large group to its members
- Culture is the filter through which we see 'reality'
- A culture is a distinctive set of
 - manners (customs, practices, rules)
 - morals (values, beliefs, norms)
 - arts (visual, literary, performing, aural, etc) and
 - traditions including knowledge and history shared by a large group of people.

It doesn't matter which definition you prefer, but it is important to remember that:

- **Culture describes the group, not the individuals in it;** so, not all members of the group agree about manners, morals, arts and traditions, about what the lifestyle is, about what should be taught to the members of the group. For example, 'racing, rugby, and beer' and 'quarter-acre, half-pint, pavlova paradise' are expressions which have been used to describe New Zealand culture, but many New Zealanders are not interested in one or more of these aspects of New Zealand life.
- **Cultures are changing all the time,** as they influence each other and respond to changes in the environment; changes in manners and arts (using one of the definitions above) occur more quickly than changes in fundamental values and beliefs. Sometimes it is hard to distinguish between cultures because there has been so much overlap due to interaction amongst the members.
- **Membership in a cultural group is based on your behaviour and beliefs,** not on inherent characteristics such as actual age, gender, race, sexual practices, occupation, citizenship, etc.' Being a member of a culture means that you understand how and why the group acts as it does and you know enough to be able to operate competently within it yourself. Usually, people live within the cultures of which they 'appear' to be members. For example, most people aged between 13 and 19 prefer teenage language, dress codes, music, but some people in that age group prefer older or younger cultural lifestyles and some outside that age group adopt the teenage lifestyle - both of which may be very disconcerting to others who expect them to act according to their chronological age.
- Culture is like an iceberg: **what is visible** (ways of eating, dressing, speaking, arts) is **the relatively small part;** the most important parts are not easily recognised (values, worldview, etc)
- In society, **some cultural groups have more power/authority than others,** which encourages some people to learn/adopt those cultures. For example, some women have learned to operate within heterosexual men's culture because they are more likely to get good jobs that way; many Māori have adopted Pākeha culture.
- **Sub-cultures are smaller groups** within a large culture. Nobody has ever defined how big a group has to be to constitute a culture or sub-culture, but usually either would include thousands rather than dozens of people. For example, New Zealand culture includes Māori, Pākeha, Pasifika and Asian cultures; Māori culture includes many iwi such as Ngā Puhī, Ngāti Porou, Kai Tahu; Pākeha culture includes people identifying as Irish, as Dutch, as Dalmatian, etc; Pasifika culture in New Zealand includes Samoan, Tongan, Cook Island cultures; and of course there are many different Asian cultures as well. Some of the large sub-cultures even have sub-cultures within them; for example, Christianity includes both Catholics and Protestants; Protestants include Presbyterians, Mormons, Methodists and so on.



PROVIDING CULTURALLY SAFE/INCLUSIVE SPACES

	<i>Desirable</i>	<i>What is, or could be, the equivalent in your own work situation</i>	<i>How do you, or could you, measure how people experience what you do</i>
a)	Provide translator		
b)	Be friendly and welcoming (remembering they are cultural expressions too)		
c)	Make sure the rules are clearly understood (not just written down)		
d)	Provide points of access to 'own' people – inside and/or outside the system (consulate, telephone)		
e)	Provide resources so can locate self, better understand context (clock, calendar, map, etc)		
f)	Allocate a 'buddy' or guide (so don't have to repeat developing a communication system with someone new)		
g)	Be tolerant of difference: assume any behaviour that seems 'inappropriate' (odd, rude) may have a cultural explanation so check before responding, if possible		
h)	Provide some 'private' space		
i)	Provide access to comfort food, 'toy', etc		
j)			
k)	Have way of collecting feedback from staff / clients about level of cultural safety/issues		
l)	Show an interest in 'other' cultures, without putting the members in the spotlight		
m)	Make images neutral (e.g. stick figures) or diverse (represent a range of cultural groups)		
n)	Learning basics of group/s you work with a lot		
o)			

➤ Remember that a power imbalance further complicates communication

KAWA WHAKARURUHAU: CULTURAL SAFETY

Cultural Safety has its origins in the field of nursing education. The concept originated at a nursing leadership hui in 1989 after concerns were raised by Māori nursing students about the safety of Māori students about the safety of Māori students in monoculture nursing schools and of Māori intellectual property when taught by tauwiwi; it was further theorised and developed by Irihapeti Ramsden and the Nursing Council of New Zealand

Initially the educational focus was on teaching cultural safety for Māori to health professionals in the New Zealand Health Service; but because the principles of cultural safety have been recognised as relevant to all cultures their application has been broadened accordingly.

Definitions:

In a relationship where you have institutional power, cultural safety is the moment of trust that occurs, leading the client/patient/customer to not needing to protect their difference from you. You don't have to have information about the difference for you to be judged safe with the client/patient/customers.

The Objectives are to:

1. Enable student nurses and midwives to examine their own reality and the attitudes they bring to each new person they encounter in their practice
2. To educate student nurses and midwives to be open-minded and flexible in their attitudes towards people from different cultures, to whom they offer and deliver services
3. To education student nurses and midwives not to blame the victims of historical and social process for their current plight
4. To produce a workforce of well-educated, self-aware registered nurses and midwives who are culturally safe to practice

The culturally Safety process = Sensitivity + Self Awareness > Safety

Culturally 'unsafe' practice has been defined as "Any actions which diminishes, demean or disempowered the cultural identity and wellbeing of an individual" ... Culturally safe practice requires an understanding of the concepts of culture and racism generally and their own cultural values and beliefs in particular, in order to avoid cultural imposition.

References and further information:

- Cooney, Catherine. (1994) A comparative analysis of trans cultural nursing and cultural safety in Nursing Praxis in New Zealand. March pp 6-12
- Ramsden, Irihapeti (1992) teaching cultural safety in NZ Nursing Journal. June pp 21-23
- Ramsden, Irihapeti (2002) Cultural Safety and Nursing Education in Aotearoa and Te Wai Pounamu, Unpublished thesis. Victoria University of Wellington.
- Way, Karena (1994) Cultural Safety – the outcomes not the intentions. Tāmaki Makaurau Project Waitangi

