

# Cultural Policy

## 1. Purpose

- 1.1 Presbyterian Support Upper South Island (PSUSI) will operate in a manner consistent with its responsibilities to Māori as mana whenua under the Treaty of Waitangi, and in accordance with Aotearoa New Zealand's evolution as a Pacific nation with diverse population.
- 1.2 PSUSI recognises the cultural diversity of New Zealand society.
- 1.3 Alongside the unique place of Māori as determined by the Treaty of Waitangi, other cultural groups are now assuming a major place in New Zealand communities.
- 1.4 While it is essential that all cultures adapt to modern times in New Zealand, it is also important that each maintains its own identity.
- 1.5 For a person of non-European descent, no real progress towards harmony between ethnic groups is possible, unless New Zealanders are prepared to make a real effort to understand and take positive action to overcome problems and prejudice. This implies giving greater recognition to non European values, structures and styles.
- 1.6 Because PSUSI is committed to seeking a just society, it cannot ignore this important social change taking place.
- 1.7 It will recognise both the multi-cultural nature of New Zealand communities and the bi-cultural nature of New Zealand society determined by the Treaty of Waitangi.

## 2.0 Scope

- 2.1 All staff are responsible to ensure that this policy is implemented.

## Bicultural Policy

### 3.0 Introduction

Te Tiriti o Waitangi/ Treaty of Waitangi defines the obligations and responsibilities of Presbyterian Support Upper South Island in its relationship with Maori.

- Article 1: Kāwanatanga – the right to govern is qualified by an obligation to protect Maori interests
- Article 2: Tino Rangatiratanga – the tribes to exercise authority in respect of their own affairs, including their own physical, social, economic and cultural resources. Iwi autonomy
- Article 3: Ōritetanga – equality between Māori individuals and other New Zealanders

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## 4.0 Statement of Commitment

**4.1 *Presbyterian Support Upper South Island is committed to Tiriti o Waitangi as a founding document of New Zealand. This commitment is a core value underpinning its services and all its relationships with Māori at organisational, client and employment levels***

4.2 This is reflected within the organisation’s “Mission and Values” statement:

- 4.2.1 Improve community by connectedness, cohesion, coping and capable, sustainability, creativity and hope.
- 4.2.2 Challenge social isolation, social exclusion, promoting intergenerational connections through interdependence – meaning, purpose and belonging.

4.3 On this basis, Presbyterian Upper South Island commits to:

- 4.3.1 Deliver services that are responsive to the needs and perspectives of Māori in a culturally appropriate manner.
- 4.3.2 Create and maintain a workplace that is responsive to the needs and perspectives of, and is culturally safe, for Māori.
- 4.3.3 Recognise and acknowledge the special status of tangata whenua and the importance of mana whenua.
- 4.3.4 Contribute to the achievement of optimal outcomes for Māori.

## 5.0 Relationships with Iwi

5.1 Presbyterian Support Upper South Island shall acknowledge that it operates its services under the mana of Te Hapu o Ngāi Tūāhūriri ki Ngāi Tahu and Te Tau Ihu o Te Waka Maui.

### 5.1.1 **Te Hapu o Ngāi Tūāhūriri ki Ngāi Tahu**

Tuahiwi is the home of Ngāi Tūāhūriri. The takiwā (district) of Te Ngāi Tūāhūriri Rūnanga centres on Tuahiwi and extends from the Hurunui River to the Hakatere River and inland to the Main Divide. Te Ngāi Tūāhūriri holds Mana Whenua status in and around the greater Christchurch area and is one of the eighteen Papatipu runaka that comprises te iwi Ngai Tahu

Ngāi Tahu is the iwi comprised of Ngāi Tahu whānui. That is the collective of the individuals who descend from the five primary hapu of Ngai Tahu.

Te Rūnanga o Ngāi Tahu was established by the Te Rūnanga o Ngāi Tahu Act 1996 and services the tribe’s statutory rights and ensures that the benefits of the settlement are enjoyed by Ngāi Tahu whānui, now and in the future.

Throughout the Ngāi Tahu rohe there are eighteen Papatipu Rūnanga, all of whom have a representative on the Board of Te Rūnanga o Ngāi Tahu.

Within the Presbyterian Support Upper South Island area there are nine Ngāi Tahu Papatipu Rūnanga in their takiwā.

The takiwā of Ngāi Tahu whānui is recorded in the Te Rūnanga o Ngāi Tahu Act 1996.

### 5.1.2 Te Tau Ihu o Te Waka a Maui

Te Tau Ihu o Te Waka a Maui is made up of eight iwi living in the Nelson/Marlborough area.

Ngāti Toarangatira	Wairau/Whakatu
Ngāti Koata	Whakatū, Durville Island, Eastern Sounds
Ngāti Rārua (All Tainui Waka)	Wairau, Whakatū, Motueka
Ngāti Apa	Wairau, Lakes, Karamea
Ngāti Kuia	Pelorus, Whakatū
Rāngitane (all Kurahaupo Waka)	Pelorus, Wairau
Ngāti Tama	Whakatū, Tākaka
Te Ātiawa (Tokomaru Waka)	Whakatū, Mōtueka, Tākaka

There are three different kawa observed in these takiwā– there are no other iwi or hapu, however there are many Maata Waka moved to this area for the horticultural industry.

## 6.0 Acknowledgement

- 6.1 Presbyterian Support Upper South Island will acknowledge each of these iwi as their Treaty partners in their respective takiwā.
- 6.2 Any other whanāu, hapu, iwi or Māori organisation, living in both these takiwā will come under the korowai of the two tribal authorities and will be respectfully acknowledged.

## 7.0 Cultural Competence is not merely a Skill

- 7.1 Sir Mason Durie has stated: “Cultural competence is about the acquisition of skills to achieve a better understanding of members of other cultures so that a working relationship is as close and productive as possible and the best possible outcome achieved.”
- 7.2 Cultural competency is not merely a skill set to be learned, it also involves a shift in perception. It is a path on which to travel, as opposed to an end to be achieved

## 8.0 Presbyterian Support Upper South Island Cultural Competency Framework

- 8.1 Presbyterian Support Upper South Island shall meet its Treaty of Waitangi responsibilities by providing services that are responsive to the needs and perspectives of Māori in a culturally appropriate manner and by creating and maintaining a workplace that is responsive and respectful to the needs and culturally safe for Māori staff.
- 8.2 By aligning the Presbyterian Support Upper South Island iPod model to advance that statement the following work can become a reality.

### 8.2.1 **Enhanced Quality of Life (safety, wellbeing, security)**

- Create a workforce that is respectful and responsive;
- Ensure a culturally safe working environment for all staff and access to professional development that enhances cultural competencies;
- Ensure Māori staff have every opportunity to progress their professional development;
- Acknowledge that Māori staff maintain their mana working under the Presbyterian Support Upper South Island mandate outside normal working hours, be it at tangi, hui, wānanga, or other events;
- Encourage greater participation within programmes by Māori be they, whānau or individual clientele;
- Support and empower Māori to advocate for themselves;
- Respect the ability of whānau to take ownership of their own realities;
- Identify solutions needed to achieve well being.

### 8.2.2 **Better Social Connections**

- Deliver services that respond to the needs of Māori clients in a culturally appropriate manner;
- Seek relationships with Māori that are strategic and mutually beneficial;
- Respond positively to whānau needs and ensure involvement of key whanau members;
- Use appropriate cultural communication skills;
- Seek assistance with correct Māori pronunciation of Māori;
- Gain an understanding the importance of family for many Māori, their preferences for communication and the protocols around initial contacts and pending death;
- Seek approaches that should seek to empower, build and leverage whānau strengths;
- Draw on Māori knowledge-based systems to design policy services and support that will be effective for Māori.

### 8.2.3 **Improved Social Functioning**

- View relationships with Māori as a continually evolving relationship that balances the duties and obligations of kāwanatanga and the aspirations of rangatiratanga;
- Be aware of the changing demographic status of Māori – an increasing population, a youthful median age, an ageing population and a mobile population;
- Adapt to meet changing needs which may impact on the cultural, economic and social circumstances of whānau;
- Incorporate Māori values and perspectives into Presbyterian Support Upper South Island's to assist policies, practices, processes and culture;

- Ensure preferences for holistic intervention is consistent with whanau-centred practice insofar as it is built around group needs and objectives rather than solely around the needs of individuals;
- All job descriptions should include a requirement that staff will provide culturally appropriate services.

#### 8.2.4 **Responsive Systems at an Organisational and Political Level**

- Presbyterian Support Upper South Island's place in the community will provide an everyday context for whānau, that is welcoming and familiar for them;
- Form relationships with mana whenua/ iwi in each site;
- Access and maintain appropriate Māori and other cultural support and advice;
- PSUSI will seek relationships that are strategic and mutually beneficial;
- Ensure appropriate consultation and follow up is maintained when a MOU or MOA is undertaken with a Māori service;
- PSUSI nature of Aotearoa/New Zealand while also responding to the increasing multi-cultural nature of our community;
- Take opportunities to provide information regarding the services Presbyterian Support Upper South Island to Māori forums.

## 9.0 **A relational pathway**

9.1 Because Presbyterian Support Upper South Island is committed to Te Tiriti o Waitangi as the founding document of Aotearoa/New Zealand this organisation will make a positive difference in the lives of individual and whānau Māori. The following three principles of Te Tiriti can be used as tools to enhance this kaupapa:

- 9.1.1 **Partnership:** Working together with iwi, hapu, whānau and Māori communities to develop strategies for Māori health and social gains with appropriate services;
- 9.1.2 **Participation:** Involving Māori at all levels of the sector, in decision-making, planning, development and delivery of services;
- 9.1.3 **Protection:** Working to ensure Māori have at least the same level of health as non-Māori, safeguarding Māori cultural concepts, values and practices.

### 9.2 **Partnership with Māori**

- 9.2.1 Seek relationships with iwi, hapu, whanau and other Māori organisations that are strategic and mutually beneficial;
- 9.2.2 View partnership as a continually evolving relationship that balances the duties and obligations of kāwanatanga and the aspirations of rangatiratanga;
- 9.2.3 Liaise at an organisational level with both Te Rūnanga o Ngāi Tūāhūriri ki Ngāi Tahu and Te Tau Ihu o Te Waka a Maui;
- 9.2.4 Make contact with the appropriate Ngāi Tahu Papatipu Rūnanga and Marae and tribal organisations of Te Tau Ihu o Te Waka a Maui and Māori providers;
- 9.2.5 Be proactive and offer opportunities for Māori participation when vacancies occur, be it on committees, panels, or governance board;

- 9.2.6 Encourage increased ownership in the organisation and its core business;
- 9.2.7 All new staff should be welcomed by way of a mihi whakatāu, or a team welcome into the organisation. If someone very important is visiting than a pōwhiri should be arranged.

### **9.3 Participation of Māori**

- 9.3.1 Strengthen the capability of Māori communities to develop whānau initiatives that meet their needs across social, cultural and economic sectors;
- 9.3.2 Seek to deliver services that are responsive to the needs and perspectives of Māori;
- 9.3.3 Collect outcome focused information (real, demonstrable gains for whānau or individual);
- 9.3.4 Work with whānau to identify wellbeing goals and develop pathways to achieve these ends;
- 9.3.5 Respect the ability of whānau to take ownership of their realities and to identify solutions needed to achieve wellbeing;
- 9.3.6 Collect ethnicity detail from clients that includes iwi affiliation and allows for more than one ethnicity to be identified;
- 9.3.7 Ensure proposed contracts with whānau include whānau-wide interventions that can be measured by the gains rather than concentrating on an individual in the whānau;
- 9.3.8 Provide opportunities to involve Māori at all levels of the organisations, including decision making, planning, development and delivery of services.

### **9.4 Protection for Māori**

- 9.4.1 Whānau support is important for whānau wellbeing - where providers respond to whānau needs and involve key whānau members;
- 9.4.2 Provide appropriate training and development of staff to enable them to deliver services that respect Māori values and support Māori processes;
- 9.4.3 Monitor the competencies of staff for working in a culturally appropriate way and support professional development that enhances cultural competency;
- 9.4.4 Incorporate Māori values and perspectives into Presbyterian Support Upper South Island policies, practices, processes and culture;
- 9.4.5 Include credible tangata whenua models that may inform practice to provide better outcomes;
- 9.4.6 Be aware of changing demographics of Māori that will impact on the social, cultural and economic circumstances of whanau;
- 9.4.7 Recognise the need for a focused approach to whānau well being and an equal need to take an adaptive approach to whanau interventions.

### **9.5 Outcomes of Presbyterian Support Upper South Island**

- 9.5.1 Added to these principles are the strategic outcomes of Presbyterian Support Upper South Island:
  - Enhancing quality of life
  - Developing the well being of our clients
  - Social functioning
  - Better social connection

- Connecting communities
- 9.5.2 Using the concepts of managing intergenerational connections and improving interdependence with the following whānau and community base:
- Frail older people
  - Whānau/family
  - Communities and vulnerable young
- 9.5.3 In valuing this client base positive differences should be made to the lives of whānau Māori.
- 9.5.4 Māori, like other cultures, are a dynamic and diverse group. Different iwi, hapu and whānau have different traditions, beliefs and dialects. In addition, since the earliest contact Māori have intermarried with other cultures and recent statistics show that half of all Māori have partners from other cultures. It is important that staff do not reinforce or assume anyone fits into what might be considered a typical stereotype. As Aotearoa/New Zealand becomes increasingly multicultural many whānau members are likely to have more than one set of cultural values and more than one ethnic identity.

## **10.0 Multi-Cultural Policy**

### 10.1 *We shall:*

- 10.1.1 Provide relevant and appropriate services;
- 10.1.2 Acknowledge the beliefs, skills, values and identity of all cultural groups; and
- 10.1.3 Ensure equitable treatment and access for these groups

### 10.2 *Relevant and appropriate services*

- 10.2.1 Liaison and contact at regional level will take place with representatives of cultural groups to determine whether, in partnership, activities or services could be provided to those groups.
- 10.2.2 Following consultation and research such services shall be provided.

### 10.3 *Cultural identity*

- 10.3.1 Service delivery shall occur within a framework where the cultures of all clients are respected so that no barrier to equitable treatment or access occurs.
- 10.3.2 Statistics will include appropriate information about the cultural origin and iwi affiliation of clients/residents.
- 10.3.3 Staff selection and job descriptions will include a requirement that staff are culturally sensitive and competent to provide culturally appropriate services.

### 10.4 *Equal Access and Opportunity*

- 10.4.1 Services and activities will be made available in ways that make for easy access.
- 10.4.2 As an equal opportunities employer we will ensure that the employment prospects of potential employees are not diminished by virtue of their cultural or ethnic identity.

10.4.3 Further, we will ensure that existing staff are not disadvantaged in terms of career prospects or conditions of employment by virtue of culture and identify.

## 11.0 Specific Cultural Procedures

11.1 [maori.org.nz](http://maori.org.nz)

## 12.0 Cultural Study Programmes Available

<https://mauriora.co.nz/>

Te Wananga o Aotearoa

- Mauri Ora
- Te Reo Māori

## Appendix

Cultural Awareness	Cultural Safety	Cultural Competence
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### Treaty:

Understand the articles of Te Tiriti	Is aware of how Te Tiriti is applied organisationally	Can articulate the importance of Te Tiriti in a PSUSI and wider community context
Understand the difference between the English and Māori versions of Te Tiriti	Is aware of how Te Tiriti relates to the existence of PSUSI	Is able to articulate significance of each article
Understand the relationship between PSUSI and Te Tiriti	What tools are required to work with a client in context of Te Tiriti	

### Whānauangatanga

Understands the importance of whānauangatanga (relationships) in the establishment of connections and rapport	Is familiar with the dialogue and actions that translate to whānauangatanga	Recognises and is comfortable providing their Whakapapa during formal process e.g. mihi mihi and acknowledges the social structure of whanau
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Cultural Awareness	Cultural Safety	Cultural Competence
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#### Te Reo Maori

Understand the importance of Te Reo Māori	Is aware of the value of Te Reo in practice	Employs some Te Reo in the provision of services and in working with others
Understands common and popular Te Reo Māori terminology in the social sector	Capable of correct pronunciation of Māori words, proper and place names	
Understands the priority of Te Reo Māori for Māori	Capable of translating commonly used Māori words specific to social service sector	
Acknowledges tribal dialects	Capable of recognising differences	

#### Mauri Ora

Understands the inter-dependence of the Wairua (spiritually), Tinana (physical), Hinengāro (Mental and whanau (family))	Recognises the importance of each element to well being	Able to reflect Mauri Ora in client/support plan
Understands the significance of whanau, hapu, iwi connections	Is familiar with the dialogue and actions	
Understands extended whanau inter-connectedness i.e. Kaumātua (elder), Taua (older woman), Poua (older man), Tuakana (older sibling), Teina (younger sibling)		

You may develop your competency in a cumulative way, which builds cultural awareness before moving to developing cultural safety competencies. You may also be competent in elements from a number of different sources rather than fully competent in all the elements of one before gaining further competencies from another.

#### Development Options

Each member of staff is encouraged to be active in their development of Māori Cultural Competencies so that together we can strengthen Presbyterian Support Upper South Island.

The following are suggestions that will assist you further develop the competencies described in this framework.

- Seek advice from a competent staff member in this kāupapa

- Seek advice from members of your team or your Manager/Supervisor – actively share your questions and learning with each other
- Seek advice from a local Marae
- Find some books, DVDs or CDs from your library
- Join Te Reo classes, tikanga classes – CPIT, evening classes, private tutor
- Complete the free-of-charge course Mauri Ora and Māori Ora run by Te Wānanga o Aotearoa, via correspondence and supported tutors

## Glossary

Hapū	sub-tribe, pregnant
Hui	meeting
Iwi	tribe, bone
Kawa	protocols
Kāwanatanga	governorship
Mana Whenua	people of this place
Mana	integrity, prestige
Maata Waka	Waka, Māori from another tribe
Ōritetanga	equality
Papatipu Rūnanga	traditional/ancestor assembly place
Rangatiratanga	self determination
Takiwā	area
Tangata whenua	original people
Tangihanga	mourning
Te Reo Māori	Māori language
Te Tiriti o Waitangi	The Treaty of Waitangi
Wānanga	learning hui, seminar
Whānau	giving birth, family

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