

Trainee Assessment

Māori operating principles and values in your work

| Unit standard | Version | Level | Credits |
|--|---------|-------|---------|
| 28543 Describe culturally safe Māori operating principles and values, and their application in a health or wellbeing setting | 1 | 3 | 5 |

Your name:

Your workplace:

Your date of birth:

Your National Student Number (NSN), if you know it:

Declaration

- I was told about and understand the assessment requirements and appeals process.
- I have prepared my answers myself.
- Any evidence I have provided as my own, I produced myself.
- I understand that this assessment may be used for moderation and quality control purposes.
- I understand that when I achieve this unit standard my result will be registered with the New Zealand Qualifications Authority.

I confirm the above declaration: Yes No Date: _____

Assessment summary (completed by assessor)

Trainee's performance summary

| Assessment tasks | Assessor's signature | Date achieved |
|---|----------------------|---------------|
| Task 1: Describe culturally safe Māori operating principles and values | | |
| Task 2: Describe the application of culturally safe Māori operating principles and values | | |

Unit standard results

I have assessed the trainee and confirm the requirements have been met to demonstrate competency in:

| Unit standard | Version | Level | Credits | ✓ |
|--|---------|-------|---------|--------------------------|
| 28543 Describe culturally safe Māori operating principles and values, and their application in a health or wellbeing setting | 1 | 3 | 5 | <input type="checkbox"/> |



Assessor's name:

Assessor's number:

Signature:

Date:

Trainee information

Before you start

- The assessor/verifier will meet with you and talk about what you need to do.
- Read through the Careerforce Qualification and Assessment Guide if you need more information about the assessment process.

As you go

- Follow the instructions for each task.
- For this assessment, answer the questions for the task by **either**:
 - writing your answers in the assessment
 - or**
 - preparing and giving a verbal presentation.
- If you answer by writing, you may write either electronically or by hand.
- If you answer verbally, your assessor will write your answer(s) or may use a voice recorder.
- Your assessor or verifier will use the checklists in this Trainee Assessment when they observe your presentation.
- If you need help with this assessment, please contact your assessor.

When you finish

- Make sure you have completed any parts where the assessor/verifier has said you need to do more work.

Appeals

If you wish to appeal against the assessment result or process, talk to your assessor. If you are still not satisfied, you can appeal to Careerforce by completing the assessment result appeal form. You can find this form online at www.careerforce.org.nz/contact/forms

Feedback

Careerforce regularly reviews our assessment and learning resources. As a user, we would appreciate feedback on how you found it. Feedback can be provided to Careerforce via:

- our online feedback form at www.careerforce.org.nz/contact/resource-assessment-feedback
- email to info@careerforce.org.nz

Definitions

Culturally safe Māori operating principles are the principles of partnership, protection and participation as defined in primary references that apply to the New Zealand Health Strategy.

The New Zealand Health Strategy states: Māori should be able to define and provide for their own priorities for health and be encouraged to develop the capacity for delivery of services to their communities. This needs to be balanced by the Crown's duty to govern on behalf of the total population.

To date, the relationship between Māori and the Crown in the health and disability sector has been based on three key principles:

- participation at all levels
- partnership in service delivery
- protection and improvement of health status.

Māori values refers to the following statements:

- **Mauri ora** – 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.
- **Kaitiakitanga** – people should acknowledge the mauri of resources they work with by preferring the best materials and practices rather than the cheapest, ensuring safety at all stages of production, pursuing quality even over price.
- **Kaumātuatanga** – kaumātua continue to play a crucial role in keeping families and the community together, although the role has become more difficult as people look to kaumātua for guidance in the world of business as well as in their traditional leadership role.
- **Mana** – maintaining balance and harmony through 'give and take', reciprocal obligations, honesty in all things and the exchange of gifts are still essential practices, which increase the status and welfare of the people and their community.
- **Manaakitanga** – a community organisation or business should support the social objectives of its people by contributing money, people and facilities and treating its employees as well as any partners or competitors, fairly and generously in all respects.
- **Rangatiratanga** – displaying the qualities of a rangatira, including generosity, bravery, humility, respect and commitment to the community; using facts and honest information, as well as legends and stories, to make a case; relaying a message or explaining things in a way that binds people together; facilitating rather than commanding; and encouraging people to participate in all the important decisions that affect them.
- **Tapu and noa** – the procedures to establish demarcation zones to promote the safety and protection of people, places and objects is just as important as the processes to free restricted zones for the common use of the people of an organisation.
- **Tikanga** – the lores, customs and protocols of tikanga are important because they remain valuable to Māori as guiding principles and a source of wisdom.
- **Wairuatanga** – the spiritual world is an important part of reality and must be accommodated on a day-to-day basis, even when it conflicts with the 'rules' of business.

- **Whakapapa** – it is vital to understand Māori common ancestry that cherishes places such as marae as symbolic homes; and sharing on the basis of kinship, rather than on the basis of legal responsibility or ownership.
- **Whakarite mana** – a contract is a statement of intention to form a lasting relationship. The elements of the contract should be open to review as circumstances change, to provide long-term satisfaction for both parties rather than focus on ‘the letter of the law’.
- **Whanaungatanga** – relationship, kinship and the sense of a family connection – a relationship through shared experiences and working together which provides people with a sense of belonging. In the workplace this can involve considerations in deciding who to employ, what action to take, with discussion at as many meetings as necessary to make decisions which benefit everyone, rather than just some individuals.

Task 1: Describe culturally safe Māori operating principles and values

1. Māori operating principles and the articles of Te Tiriti ō Waitangi

The three articles of Te Tiriti ō Waitangi are:

- Article 1: Kawanatanga (governance).
- Article 2: Tino rangatiratanga (sovereignty and self-determination).
- Article 3: Oritetanga (equality).

In **Article 1** of Te tiriti o Waitangi, Māori leaders gave the Queen ‘te kawanatanga katoa’ or complete government over their land. Māori believed that they were giving up government over their lands but retaining the right to manage their own affairs. The Māori version guaranteed ‘tino rangatiratanga’ (full authority) over ‘taonga’ (treasures, which may be intangible). As a result, Māori believe that in this article they ceded to the Queen a right of governance in return for the promise of protection, while retaining the authority they always had to manage their own affairs. The principle of **partnership** outlines that the treaty partners have a duty to act towards each other reasonably and in good faith.

Article 2 of Te tiriti o Waitangi guaranteed Māori ‘te tino rangatiratanga’ or the unqualified exercise of their chieftainship over their lands, villages and all their property and treasures. Māori also agreed to give the Crown the right to buy their land if they wished to sell it. Sales of land to the Crown were to be negotiated. It is not certain if the Maori text clearly conveyed the implications of exclusive Crown purchase. In the Treaty of Waitangi, Māori leaders and people, collectively and individually, were confirmed and guaranteed ‘exclusive and undisturbed possession of their lands and estates, forests, fisheries and other properties’. Māori also agreed to the Crown's exclusive right to purchase their land in exchange for protection by the Crown. Some Māori (and British) later stated that they understood the Crown to have a first option rather than an exclusive right to buy.

Article 3 of Te Tiriti ō Waitangi states that the Queen of England will protect all the ordinary people of New Zealand and will give them the same rights and duties of citizenship as the people of England. In Article 3, the Crown promised to Māori the benefits of royal protection and full citizenship. This text emphasises equality and protection. In the Treaty of Waitangi, ‘the Queen of England extends to the Natives of New Zealand Her royal protection and imparts to them all the Rights and Privileges of British subjects’.

In Article 3 of both documents the duty of the Crown was not just passive but extended to active protection of Māori people in the use of their lands and waters ‘to the fullest extent practicable’. In the Māori text, the Crown gave an assurance that Māori would have the Queen's protection and all rights (tikanga) accorded to British subjects (equality with British citizens). This is considered a fair translation of the English version. The Queen’s protection of Māori was emphasised in Article 3 of both documents.

The Māori operating principles of partnership, participation and protection were first identified by the Court of Appeal in 1987 and became a precedent for later judgements and Waitangi tribunal reports.

Part 1: Partnership and Te Tiriti o Waitangi

Thinking about the principles and the articles of Te Tiriti o Waitangi, answer the following questions.

Partnership

1. Which of the three Articles best aligns with the principle of partnership?
2. In your role, describe how you apply the principle of partnership to your work with the person(s) you support.

3. Describe which of your organisation's policies and procedures best demonstrates how the principle of partnership is applied in your workplace.

4. Describe **one function** your organisation performs to embed the principle of partnership into the support you provide.

Part 2: Participation and Te Tiriti o Waitangi

Thinking about the principles and the articles of Te Tiriti o Waitangi, answer the following questions.

Participation

1. Which of the three articles best aligns with the principle of participation?
2. In your role, describe how you apply the principle of participation to your work with the person(s) you support.

3. Describe which of your organisation's policies and procedures best demonstrates how the principle of participation is applied in your workplace.

4. Describe **one function** your organisation performs to embed the principle of participation into the support you provide.

Part 3: Protection and Te Tiriti o Waitangi

Thinking about the principles and the articles of Te Tiriti o Waitangi, answer the following questions.

Protection

1. Which of the three articles best aligns with the principle of protection?
2. In your role, describe how you apply the principle of protection to your work with the person(s) you support.

3. Describe which of your organisation's policies and procedures best demonstrates how the principle of protection is applied in your workplace.

4. Describe **one function** your organisation performs to embed the principle of protection into your work.

Task 1: Assessor's feedback to trainee

When the assessor agrees that you have completed this task successfully, they will sign it off on the assessment summary page at the front of this assessment.

Task 2: Describe the application of culturally safe Māori operating principles and values

Part 1: Māori values and the articles of Te Tiriti o Waitangi

1. Select **two** Māori values from the following list and describe how they relate to the articles of Te Tiriti o Waitangi.

- | | | |
|----------------|------------------|------------------|
| • Mauri ora | • Kaitiakitanga | • Kaumātuatanga |
| • Mana | • Manaakitanga | • Rangatiratanga |
| • Tapu and noa | • Tikanga | • Wairuatanga |
| • Whakapapa | • Whakarite mana | • Whanaungatanga |

First value:

Second value:

Part 2: Describe the application of Māori values to the workplace

Thinking about the **first** Māori value you selected, answer the questions in the table below.

1. In your role, describe how you apply the value to your work with the person(s) you support.

2. Describe which of your organisation's policies and procedures best demonstrates how this value is applied in your workplace.

3. What function does your organisation perform to embed this value into your work?

Part 3: Describe the application of Māori values to the workplace

Thinking about the **second** Māori value you selected, answer the questions in the table below.

1. In your role, describe how you apply the value to your work with the person(s) you support.

2. Describe which of your organisation's policies and procedures best demonstrates how this value is applied in your workplace.

3. What function does your organisation perform to embed this value into your work?

Task 2: Assessor's feedback to trainee

When the assessor agrees that you have completed this task successfully, they will sign it off on the assessment summary page at the front of this assessment.