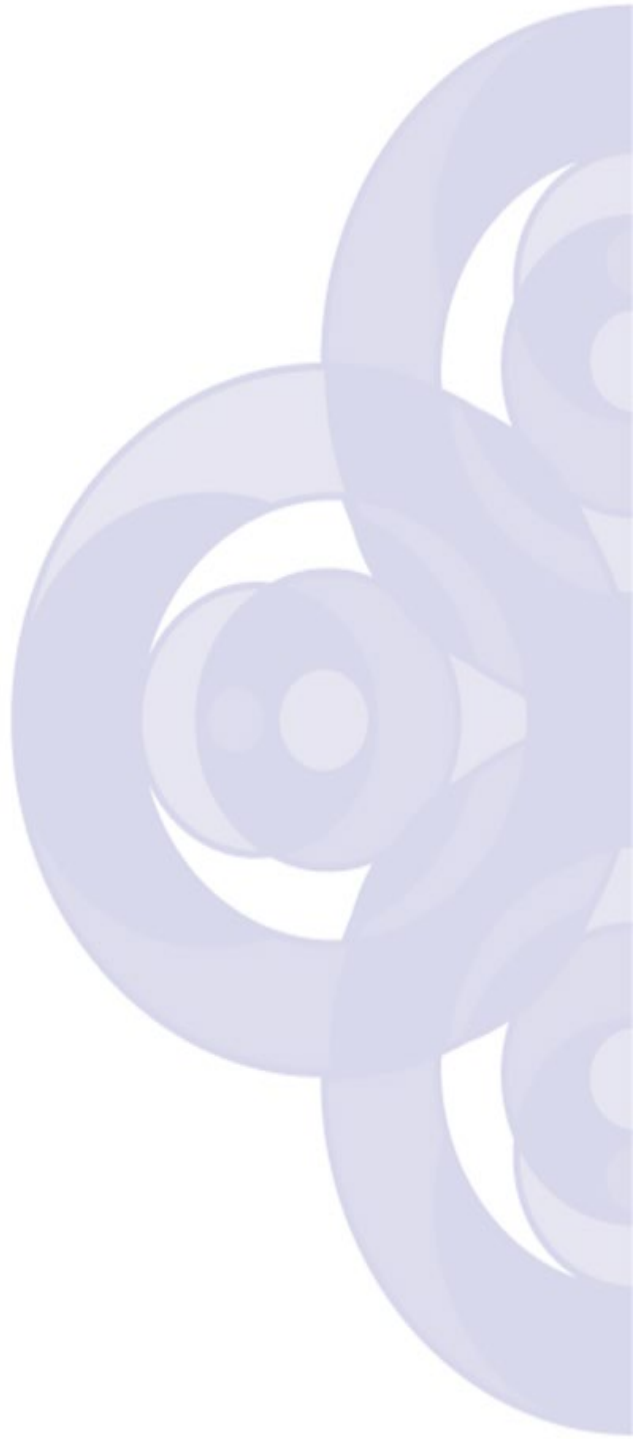


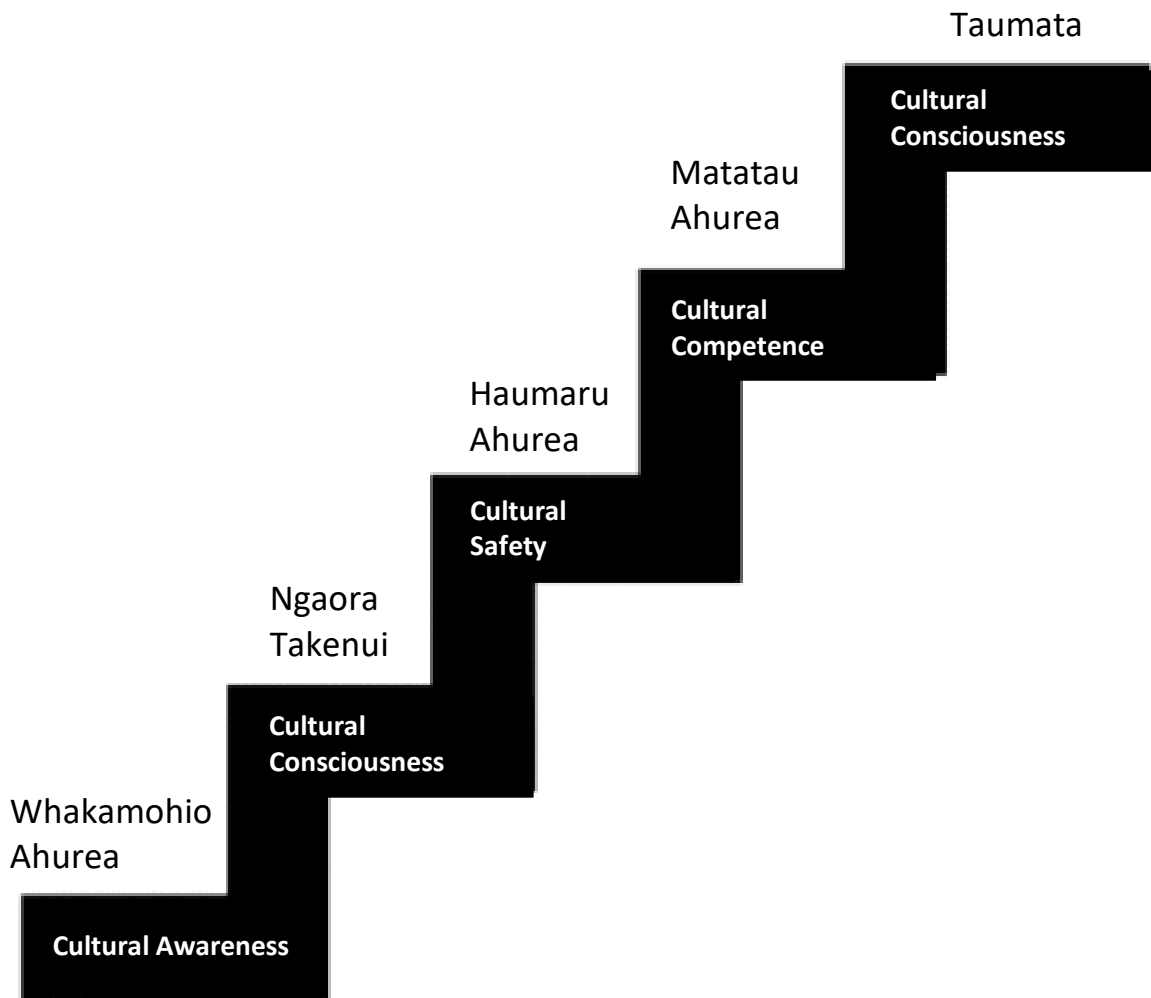


TE POUTAMA

Píkí ake, píkí ake tahu matapu



TE POUTAMA



TŪĀPAPA | FOUNDATION

This is one of a series nga rauemi | resources developed by AWE Consultants Limited. The foundations of these korero are built on te Tiriti Relationship Framework (the framework) principles which incorporate recognition that there is a special place of ¹Tangata Whenua in Aotearoa and the rights and responsibilities associated with that:

- It recognises that ²Te Tiriti o Waitangi was signed between two nations, Tangata Whenua, and the Crown.
- It is accepted that the grievances that Tangata Whenua have suffered as indigenous people of this land needs to be addressed structurally and culturally beyond the Treaty settlement process using different approaches to current and future relationship development.
- It acknowledges that Tangata Whenua have the ³right and the responsibility to manaaki all ³Tangata Tiriti who come to Aotearoa in a manner that expresses Tikanga Māori and acknowledges cultural worldview difference.

WHAKAMOHIO AHUREA | CULTURAL AWARENESS

Dr Averill Bell states in her Article *Being Pakeha: Dominance and its costs*:

- The idea of being a New Zealander – our Pakeha nationalism – allows us to forget the face that we originally come from elsewhere. We are a migrant people, and our migration took for of colonizing settlement.
- The pervasive effect of contemporary settler culture in New Zealand [is] a problem of living present or living without history.
- We don't remember why our ancestors came. That would be to remember that they have come.

It is important to know your own culture first and foremost, before embarking on knowing other cultures.

NGAORA TAKENUI | CRITICAL CONSCIOUSNESS

Essential for moving towards fostering critical self-awareness requires stepping back from oneself to understand one's own biases, assumptions, and values. Part of this is acquiring an understanding of social issues (both interpersonal and societal). We need to examine our place as a Te Tiriti partner (both Tangata Whenua and Tangata Tiriti).

- **⁴Unconscious bias** – Kuare/unknowing. Don't know where it came from.
- **Conscious bias** – You know what it is, you know where it comes from, you have no reason to change, you don't consider it affects anyone.
- **Interpersonal racism** – most common. Includes prejudice and discrimination because of race. e.g., Media perpetuate Maori has the 'societal problem'.

¹ **Tangata Whenua**: A generic term used for Maori comprising those who have kaitiaki responsibilities for the whenua, (i.e., Maori who are tied culturally to an area by whakapapa and whose ancestors lived and died there), together with Taura Here (Maori, resident in an area, but who belong to waka and hapu from other parts of Aotearoa/New Zealand)

² Te Tiriti o Waitangi Māori text as translated by Professor I H Kawharu, published in the Report of the Royal Commission on Social Policy, Wellington 1988

³ **Tangata Tiriti**: Generic term to describe people whose rights to live in Aotearoa derive from Te Tiriti o Waitangi and the arrangements that the Crown has established under the provisions of 'Ko te tuatoru' of Te Tiriti o Waitangi (Māori text)

⁴ <https://www.nzma.org.nz/journal/read-the-journal/all-issues/2010-2019/2014/vol-126-no-1393/viewpoint-pitama>

- **Internalised racism** – acceptance of negative messages about self-worth based on racial identity. This includes statements such as “I’m not into that Māori stuff” or “Just treat me like everyone else.” Understanding the significance of this type of racism for Māori and whānau can be difficult to assess, however it is important that practitioners have an awareness of this type of racism and the impact it can have on Māori patient’s self-worth and identity.
- **Institutional racism** - differential access to goods, services, and opportunities by race. Need to be aware of and encourage the evaluation of equity of services (including their own) as part of routine on-going quality improvement.

HAUMARU AHUREA | CULTURAL SAFETY

Understand the power dynamics present in your own practice. This requires a sharing of power – whanau centered processes and practices. It’s also important to remember that ‘cultural safety’ is not exclusive to Tangata Whenua. Everyone has a right to be culturally safe. From a Tangata Whenua perspective, cultural safety means to be ‘mana enhancing’ or ‘mana diminishing’. Everyone has the responsibility to ensure that ensure that all experiences in life should incorporate mana enhancing practices.

The following concepts are additional learning tools to enhance practitioner’s ability to navigate Te Poutama:

- Tuhono Tuatoru Model of Practice
- Iwi Kainga and Manuhiri responsibilities
- Shift the power – show vulnerability

MATATAU AHUREA | CULTURALLY COMPETENT

The ability to understand, communicate and effectively interact with people across cultures without prejudice. Encompasses developing skills for communication and interaction. Being client and/or whanau centered. Enabling whanau. Empowering whanau assumes that whanau don’t have any power.....they are empowered because you are ‘giving’ them power. Not so

TAUMATA | THE SUMMIT

Reaching the pinnacle or the summit of Te Poutama is likened to Tāne-nui-a-Rangi, applying the matauranga | knowledge gifted from the three baskets of knowledge and applying them to your practice. Like all life changing learning, navigating Te Poutama is not a constant upward journey. Often one needs to return to a previous step to relearn concepts, gather that knowledge, understand, and recommence your ascent applying the new learning. Remember **“you cannot unknow what you know.**