

## **MSBOP - TE TIRITI O WAITANGI & WORKING WITH MĀORI**

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### **Kia Maarire – Effectiveness with Māori Strategy**

#### **PURPOSE**

Male Survivors Bay of Plenty ('MSBOP') Working with Māori Policy (the 'Policy') provides a guideline for peer-workers (both employees and volunteers), including trustees working for MSBOP who work with Māori (Iwi, Hapu and/or Whanau) to provide peer support services to Maori male survivors that may also involve their Whanau.

The overarching intention of the Policy is to reflect the founding document of Aotearoa New Zealand – Te Tiriti o Waitangi/ The Treaty of Waitangi (ToW), which is a living document that is acknowledged as a foundational policy that guides the work and activities of MSBOP

Te Waka Hou is MSBOP's expression of commitment to ToW as a core value underpinning all MSBOP services and relationships with Iwi, Hapu & Whānau. It embraces the obligations and responsibilities of MSBOP's relationships with Māori, which are defined by the following three articles of ToW:

**Article 1: Kawanatanga** – governorship: to be responsive to Māori

**Article 2: Tino Rangatiratanga** – self determination; the recognition and acknowledgement of the status of tangata whenua and the importance of mana whenua

**Article 3: Oritetanga** – the principle of equality and the rights accorded to British subjects.

#### **SCOPE**

This Policy applies to all peer-workers (employees and volunteers), working for MSBOP and to MSBOP trustees and advisors who work with Māori male survivors and/or their Whanau.

#### **OBJECTIVES**

This Policy obligates MSBOP to:

- Contribute to the achievement of optimal outcomes for Māori - to build partnerships and to be effective and responsive; and
- Develop the skills and knowledge of peer-workers and trustees to deepen partnerships and support and respond appropriately to Māori staff, Māori male survivors and their Whanau.

#### **DEFINITIONS**

<b>Mana Whenua</b>	Refers to the mana (authority, control, influence) held by local people who have 'demonstrated authority' over land or territory in a particular area; the customary authority exercised by an iwi or hapu in an identified area.
<b>Peer-worker</b>	Means an individual engaged as employee or volunteer by MSBOP to provide peer-support services to male survivors of sexual abuse.
<b>Rōpu Tautoko</b>	Means Māori advisory group
<b>Tangata Whenua</b>	Refers to Māori as the indigenous peoples of New Zealand and literally means "people of the land", from tangata, 'people' and whenua 'land'

Trustee

Means a trustee of MSBOP.

## KIA MAARIRE – CORE ELEMENTS

The Policy has three core elements' that together reflect MSBOP's approach to working with Māori:

### Being effective for Māori by:

- Seeking to deliver services that are responsive to the needs and perspectives of Māori in a culturally appropriate manner; and
- Creating and maintaining a service that is responsive and respectful to the needs and perspectives of, and is culturally safe for Māori.

### Being responsive for Māori by:

- Growing the capability and capacity of our people through appropriate training and development for all staff to enable them to deliver services that respect Māori values and support Māori processes.
- Incorporating Māori values and perspectives in our policies, practices, processes and culture.
- Seeking relationships with ropu Māori that are strategic and mutually beneficial.
- Recognising that partnerships with Māori organisations are vital to the provision of effective and responsive services for Māori, and viewing partnership as a continually evolving relationship that balances the duties and obligations of kawanatanga and the aspirations of rangatiratanga.

### Ensuring participation by Māori by:

- Providing opportunities to involve Māori in decision-making, planning, development and delivery of all services.

## GUIDING KAUPAPA

### Whakapapa

Whakapapa reinforces the connections between all of us, and to our tūpuna, atua and tūrangawaewae. Whakapapa shapes our endeavours as we strive to better understand and contribute to recovery that binds us to one another across the generations and allows us to make connections and links to people, land in the recovery space.

### Manaakitanga

Manaakitanga provides us with endless opportunities to engage with people, individually and collectively. To ensure that all of our activities are conducted in a way that is mana enhancing of all those involved and reflects values such as generosity, fairness, respect and consideration.

### Wairuatanga

Wairuatanga acknowledges the existence and importance of the spiritual dimension in our lives and in recovery. Wairuatanga recognises the interdependence between present, past and future generations in the discovery, reclamation, rejuvenation in the recovery space.

## Kotahitanga

Kotahitanga values the ethic of working together, with energy and enthusiasm, towards the achievement of common goals in recovery for whānau, hapū, iwi communities and their organisations; while also sharing experiences, understandings, philosophies and interests.

## Rangatiratanga

Rangatiratanga requires us to behave in a way that attracts favourable comment from others, to the extent that we might be considered to have attributes commonly associated with a rangatira. We must nurture and promote these characteristics in the recovery space and apply them to our whānau, hapū and iwi.

We must be confident and competent in the way that we do our work for the people and we must exercise control and discipline to ensure the integrity of our pursuits in the recovery space.

## Whanaungatanga

Whanaungatanga reminds us that our work is typically the result of collaborative effort. The full potential of our work is realised through working together as a whānau, this encourages us to celebrate our common interests, applaud our diversity and reinforce our connections with whānau, hapū, iwi and Maataa Waka in the recovery space.

## Kaitiakitanga

Kaitiakitanga requires Pou representatives to nurture and protect its people and its place; and to preserve and enrich those things that we have inherited from generations past. It demands that we employ our resources wisely, ensuring that their utilisation contributes to our viability and reputation.

Kaitiakitanga also recognises the role of stewardship to the land and the people and the importance of maintaining balance.

## Te Reo Māori

Te Reo is a taonga which we have inherited from our tūpuna. Not only is it an invaluable source of enlightenment and innovation but it is intimately connected with mātauranga, carrying valuable clues about the way our tūpuna understood and experienced the world. Te reo Māori allows expression of Te Ao Māori in all aspects of our work.