

Cultural Awareness

Workbook & Reference Guide



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LGNZ.
EquiP

> Elected Member Skills and Knowledge Check

Cultural Awareness

1 point for each = 10 total for section

(check relevant boxes below)

Do you (know)

- ☐ How to describe the purpose of Te Tiriti o Waitangi, and how it affects your local government role?
- ☐ The names of the iwi in your area?

Can you (do)

- ☐ Do you have a level of comfort around people speaking another language and observing their protocols?
- ☐ Introduce yourself in Māori and say where you are from? (e.g. Name, council).
- ☐ Pronounce Māori words/people's and place names?
- ☐ Participate in Māori protocols appropriately for your area?

Have you (done)

- ☐ Visited and engaged with your local Marae?
- ☐ Stayed overnight at your local Marae?
- ☐ Utilised Māori concepts in mainstream settings?
- ☐ Actively engaged with Kaupapa Māori in your community?

Total __ / 10

> Introduction

Meet Bonita, Equip Facilitator

Bonita Bigham is currently serving again on Te Maruata, LGNZ's national council of Māori elected members.

Bonita is actively involved in her community, serving on marae committees, whanau trusts, iwi and hapu organisations, sports clubs and school boards of trustees during the past 20 years. She is managing director of Taniko Communications which specialises in cross-cultural communication, public relations and project management. Bonita has extensive governance experience and is currently involved with her iwi's Treaty of Waitangi settlement process. Bonita is also a trained facilitator, qualified journalist and former newspaper editor.

The Essentials

One of the challenges for councillors is the need to constantly upgrade their technical skills and knowledge to enable them to make well informed contributions as governors.

Equip's focussed digital modules and workshops will help elected members to grow their governance and related skills. These modules, based on the *Elected Member Skills and Knowledge Check*, will allow councils to provide a nationally consistent set of induction training modules on generic topics.

This Cultural Awareness module is one of the ten digital modules developed by Equip.

Each of the 10 video modules come with a set of questions and exercises to help participants and their councils to test the development of their knowledge and skills. Local governance support staff can oversee and sign off each module completion.

Purpose

- > To enable councils to provide a nationally consistent set of induction training modules on general topics.
- > To build and measure technical skills and knowledge across all elected members.
- > To assist all elected members to be able to make informed decisions and contributions to effective council strategy and plans.

Four key areas of focus

- > The first key things you need to know as a councillor
- > The top 5 big issues for local government
- > What (and who) to ask
- > The most likely challenges you'll come up against



Bonita Bigham, Equip Facilitator

The ten topics

1. Governance 101
2. Financial Decision Making and Transparency
3. Asset Management and Infrastructure
4. Quality Decision Making
5. Political Acumen
6. Cultural Awareness (this one)
7. Strategic Thinking
8. Ethics, Values, Integrity and Trust

+ Technical topics

9. Standing Orders
10. Conflicts of Interest

Cultural Awareness - purpose

To demonstrate how cultural awareness in a council context enriches relationships and contributes to a holistic, long-term vision for our communities.

Cultural Awareness - learning outcomes

By the end of this module you will be able to:

- > describe the purpose of Te Tiriti o Waitangi in a Local Government context;
- > clarify the value of having a level of comfort around Māori customs and protocols;
- > know how to use your Pepeha to introduce yourself in the correct context;
- > review the effect of different models of governance on council decision-making; and
- > explain how the history of the land impacts our modern day communities.

> What is governance?

Governance is about being part of the conversation that sets the direction of your organisation.

Direction setting is done via you and your governance group's strategy development. To do this well requires:

- > participating respectfully – developing trust and confidence;
- > listening actively – understanding other points of view;
- > seeking input from management and the general public - consulting; and
- > being accountable – being transparent and honest.

Your role as a councillor is further complicated by the role being a representative one as well as a governance one.

It's worth remembering that it's impossible to please all of the people all of the time; therefore good governance and/or leadership is about being prepared to make some tough decisions.

Equip's Five Foundations of Governance Excellence

1. Leader of community aspirations, direction and strategy
2. Collaborative culture, working to collective strengths while valuing individuals' input
3. Taking collective action for your community
4. Action and accountability as a good corporate citizen
5. Commitment to continuous improvement and personal development

Explanation

Leader

As a leader of community aspirations, direction and strategy you have an advocacy role as well as an influencing role. You are contributing to the design of how community aspirations will be met, and with that settled; you are an advocate of those aspirations and the path that has been agreed to meet them. There may be a step in between if you are doing a consultation process – at which stage you are seeking input on a proposal rather than a decision. So your challenge is to listen to feedback rather than to try and justify the proposal. That bit comes when the proposal has become an agreed course of action.

Collaborative culture

The councils who work best for their communities are those who work collaboratively, enjoy high levels of trust, confidence and respect amongst themselves and with senior management.

Collective action

Taking collective action is about understanding the notion of collective responsibility. There will be times when you may not agree with the final decision that has been made – but the notion of collective responsibility requires that you accept the decision and work with it in the wider interests of the community.

Corporate citizenship

Good corporate citizenship entails being ethical, meeting your legal responsibilities, and being financially prudent.

Continuous improvement

This is about regularly evaluating your own performance as well as the performance of the council as a whole. There are plenty of tools to do this. Contact equip.pd@lgnz.co.nz to get started!



> What is cultural awareness?

An understanding that there are different world views, perspectives, expectations, priorities and aspirations for the people that make up our communities including the Māori community.

Striving to engage with all these world views and perspectives will add nuance and value to the decisions that councils make for the best outcomes for the most number of people.

Why is this topic important?

- › Understanding the context of your community and the people in it gives you the ability to ask better questions.
- › Gives you the ability to seek better answers from those at the council table.
- › You can find the right people to find the right information that will ensure the best outcomes for your community.
- › People in the community, of all cultures, will feel listened to and heard and valued.

Five key issues

1. How to describe the purpose of Te Tiriti o Waitangi, and how it affects your Local Government role.
2. The value of having a level of comfort around Māori customs and protocols.
3. How to use your Pepeha to introduce yourself in the correct context.
4. The effect of different models of governance on council decision-making.
5. How the history of the land impacts our modern day communities.

How to use your Pepeha to introduce yourself

- › Pepeha is an important introductory tool for Māori.
- › It helps establish their place in the world for those who use it.
- › It helps establish connections and reinforces relationships between council members and the wider community.
- › Learning your own Pepeha will make those connections more tangible and more real.

Mihi? Pepeha? What? Where do I even begin?

Here's a brief outline of what's what and why it's important when introducing yourself in a Māori context.

If you are Pakeha – it can be difficult to figure out answers to the different parts – “I don't have a mountain!” It is quite a different way of thinking, so the challenge is to give the process a fair go and be willing to learn from it.

If you are Māori and do not know the answers immediately, that can feel hard and disorientating. Try to sit in this tension and let the process be an opportunity to discover new things. Kia kaha.

Excerpts extracted from [Māori.otago.ac.nz/reo-tikanga-treaty/te-reo/mihi](https://maori.otago.ac.nz/reo-tikanga-treaty/te-reo/mihi)

Mihimihi – Introductions/Speeches

At the beginning of any hui (gathering), following the pōwhiri (formal welcome) or the mihi whakatau (a welcome), a round of introductions and speeches – or mihimihi – usually occurs. During this time, people will stand and share a little bit about where they come from and who they are (their pepeha); many also share significant parts of their whakapapa (genealogy).

Whakapapa

While whakapapa is about genealogy (lineage or ancestry), it also literally means to ‘place in layers’ or ‘create a base’. It places people in a wider context, linking us to a common ancestor, our ancestral land, our waterways and our tribal (and sub-tribal) groupings.

Whakapapa is about relationships, with both the land and with people. The name tangata whenua or ‘people (tangata) of the land (whenua)’, our nation's first people, makes reference to this relationship, as does the term mana whenua, the mana (prestige) held by the people of that place.

Another significant term which highlights this relationship is tūrangawaewae, literally, a place (tūranga) to stand (waewae). Tūrangawaewae tends to be where we were either born or brought up, or alternatively, our ancestral land. It is a place where we feel we have a strong sense of belonging and a deep spiritual connection.

Our tikanga (traditions, practices, beliefs) are derived from whakapapa and dictate the way our society functions, in terms of the ‘lore’ we adhere to as well as the ‘law’ we abide by.

Whakapapa is also about our connections to people and our relationship with them. So often when we meet others, we listen out for tell-tale signs of where they come from; it could be a common land feature (e.g.: Ko Aoraki te mauka/Aoraki is my mountain – linking that person to the South Island) or a well-known name (e.g. Ko Brooking te ingoa whānau/Brooking is my last name – linking that person to the East Coast of the North Island).

One example of a Pepeha

What follows is a template to begin building your pepeha (an introductory ‘speech’ – based on whakapapa – recited during mihihihi). There are many ways to structure your pepeha depending on the tradition of where you are from - some people use tōku (indicating that something belongs to them, or that they belong to it), whereas others use te (a singular ‘the’) – for example:

Ko Kapukataumahaka tōku māunga - Mt Cargill is my mountain

Ko Kapukataumahaka te māunga - Mt Cargill is the mountain (to which I affiliate)

If you are Pakeha its probably better to use ‘te...’ rather than ‘toku...’

Just make sure you develop your pepeha with good intent and ensure that it is delivered with both humility and respect. This is a learning journey!

It is important to begin and end with an appropriate greeting.

Māori	English
Tēnā tātou katoa	Greetings to you all
Ko _____ te Maunga	The mountain that I affiliate to is:
Ko _____ te Awa / Roto / Moana	The river/lake/sea that I affiliate to is:
Ko _____ te Waka	The waka that I affiliate to is:
Ko _____ te Iwi	My tribe is:
Ko _____ te Hāpu	My sub-tribe is:
Ko _____ te Marae	My marae is:
OR:	OR:
Ko _____ te Whare Karakia	My church:
Ko _____ rātou ko _____, ko _____, ko _____ _____ ōku tūpuna	My grandparents (4 names) are:
Ko _____ rāua ko _____ ōku mātua	My parents are: _____ and _____
Ko _____ tōku ingoa	My name is:
Nō reira, tēnā koutou, tēnā koutou, tēnā tātou katoa	Therefore, greetings, thrice over

Maunga/Mountain:

This is the mountain or hill (Puke) where your ancestors of at least 3-4 generations ago settled. This may be here in NZ or their country of origin.

It is not the mountain that you are currently living near or just happen to ski/snowboard down each year.

Awa/Roto/Moana (water source):

This is the river/lake/sea that feeds either from your mountain/hill or is geographically close to your mountain and settlement area of your ancestors. Your family's water source provided food and a way to stay clean. It played an important part in our family's life in being able to survive. This is why we acknowledge it.

Waka:

This is the 'ship' your family came out to NZ on.

Iwi:

Your iwi is the group of people you identify with. If you are of Māori descent you will have a tribe. If your family originates from another country, you can list the Māori translation of the name of that country (**check out Māoridictionary.co.nz**).

Hapū:

Your hapū is your kinship group, clan, tribe/subtribe. It consisted of a number of whānau sharing descent from a common ancestor but sometimes from an important event in the group's history. If you are not of Māori descent, record your clan or family name from your paternal side.

Marae/Whare Karakia/Wharenuī:

If you are of Māori descent, you will have a Marae.

If you are not of Māori descent, you will need to consider your Turangawaewae (standing, place where one has the right to stand - place where one has rights of residence and belonging through kinship and whakapapa/family tree).

This maybe a church (Whare Karakia) or a town community hall (Wharenuī).

Ōku Tūpuna/Mātua:

Your tūpuna are your biological grandparents/ancestors. It is important to acknowledge the bloodlines of your family tree.

Sources:

- > arrowtowntereomāori.blogspot.co.nz/2016/07/pepeha-mihi-where-do-i-begin.html
- > Māori.otago.ac.nz/reo-tikanga-treaty/te-reo/mihi

The impacts of the history of the land

- > It is important to know about the history of my area.
- > Being a good neighbour is important.
- > Find out about the history of my land.
- > Speak to the caretakers – they know the history.
- > Ask - How do I use this knowledge to improve relations with Iwi?
- > Ask - How has the history affected our modern day communities?
- > Take the fear out of it!

Questions to ask

Understand the value of good questions and make sure you:

- > ask open questions that seek to understand the issues
- > are aware of your body language and tone of voice
- > know the protocols in your council or ask someone to explain them
- > ask good questions that will inform the whole group
- > use active listening techniques
- > role model the behaviour you'd like to see.

> Check what you know

Check what you have learned so far. Answers are on the next page, so no peeking!

Questions

- 1) How would you describe the importance of the Te Tiriti o Waitangi – in your own words – in your role, and in your place?
- 2) What are the protocols you need to be aware of for your region and at your council? (If you don't know, who could you ask or how could you find out?)
- 3) What is your pepeha?
- 4) If you want a quick intro, what is an effective quick thing you can say before you introduce yourself?
- 5) What are some of the ways that Māori models of governance are different from Western models of governance?

6) How might you suggest weaving Māori and traditional Western models of governance together at your council table?

7) What is the history of your area?

8) How will you (and, in turn, your council) improve your relationships with iwi?

9) What are some of the important te reo you need to learn? Can you pronounce the important names and places you need to be able to locally?

10) What was Bonita's additional top question to ask?

11) What are you going to learn, practice and reflect on?

> Check what you got

Here are some potential answers to the questions in the previous section.

Questions

1) How would you describe the importance of the Te Tiriti o Waitangi – in your own words – in your role, and in your place?

These are your own words of course, but if you need to remind yourself, refer back to Paul Beverley's great explanation of Te Tiriti o Waitangi's importance. In particular he refers to its importance in the context of being a founding constitutional document for New Zealand which is based on a number of underlying principles such as partnership, good faith, informed decision-making and protection of Māori interests which are all important to local government because we are guided by legislation that refers to the Treaty (e.g. the LGA, RMA), expectations of Māori are also that local government will include iwi in decision making and be respectful of iwi, and make an effort to build strong and meaningful relationships with Māori.

2) What are the protocols you need to be aware of for your region and at your council? (If you don't know, who could you ask or how could you find out?)

If you don't already know, a good person to ask in the first instance is your governance professional or advisor; if you don't have someone specifically responsible for cultural protocols. Remember, as Bonita says, be prepared to learn and be led, and be a contributor.

3) What is your Pepeha?

If you need further help, ask someone who knows a little more than you do about this. Remember it's about your sense of place – so this will mean different things to different people. But as a local representative of a place, your Pepeha will be important to you – and those that you are introducing yourselves to. Remember that by saying where you are from, you help other people connect themselves with you too. And everyone will appreciate you making an effort. In most cases, you start with your mountain, then your river, then your lake. If you are pakeha, you might start with where you were born, then where you grew up, and where you live now. Use the worksheet from earlier in this workbook to help you.

4) If you want a quick intro, what is an effective quick thing you can say before you introduce yourself?

Tēnā kotou.

5) What are some of the ways that Māori models of governance are different from Western models of governance?

The key difference relates to the style of the conversations that take place. For example:

- > Māori governance models prioritise genuine connections between and respect for people.
- > Māori think inter-generationally – so very long-term thinking (the 100 year plan as opposed to the local government planning cycles)
- > Māori are also less inclined to be formal (after the upfront formalities) and using humour is all part of it.
- > Māori use all their senses – how does something feel (including spiritually and physically), rather than just logic, analysis and strategic thinking. For example Arapeta alludes to the fact that there is no need for standing orders at a Māori governance table because the women's body language will soon indicate to the current speaker if they've spoken too long. Ask at your local marae for more local tips.
- > Engagement is important to Māori (and the wider community) before decisions are made – and then having the courage to make a decision – knowing that listening has also taken place.

6) How might you suggest weaving Māori and traditional Western models of governance together at your council table?

Arapeta particularly suggests using talking to local iwi (rather than just sending a lengthy report) as is the tradition but no doubt there are many other tips you have taken on board while listening to these videos. For example, how about a 100 year plan? More humour after the formalities? Connecting with your fellow councillors as people first, councillors second.

7) What is the history of your area?

There will be someone responsible for being the “caretaker” of the land, perhaps an elder, or someone who knows the history within your council. Just by asking, you are off to a good start.

8) How will you (and, in turn, your council) improve your relationships with iwi?

First, ensure you are asking what is important to your local iwi, and acknowledge their place, and the fact that they and their ancestors, have “been here for some time”, understanding where local iwi are at with treaty claims (i.e. outstanding or unresolved issues) and appreciating the history of how their land has been used, lost or settled. Don’t be afraid – Māori are simply another community for you to get to know. Make time to get to know people, correct pronunciation is important and is appreciated.

9) What are some of the important te reo you need to learn? Can you pronounce the important names and places you need to be able to locally?

Check the back page of this workbook for some ideas!

10) What was Bonita’s additional top question to ask?

“Is it appropriate if I...?” and remember if it is delivered with respect, the question will be appreciated and you’ll be able to move forward together from there.

11) What are you going to learn, practice and reflect on?

Only you will know these things, but consider finding yourself a mentor, visiting (or even staying overnight) at your local marae, and practice Māori language and protocols.

> Wrap Up

(More about Cultural Awareness)

How cultural awareness relates to Equip's Five Foundations:

1. By having a community that feels included and understood.
2. By seeking community-led solutions from community-given ideas.
3. Having support from Whānau, Hapū and Iwi who have been involved in making those community decisions.
4. Creating communities that can fully participate and contribute.
5. Having leaders who are committed to ongoing development.

Key words and phrases

Kia ora! Hello

(also cheers, good luck, best wishes).

Tēnā koe

hello! (speaking to one person), thank you.

Tēnā kōrua

hello! (speaking to two people), thank you.

Tēnā koutou

hello! (speaking to three or more people), thank you.

Hui

(verb) (-a) to gather, congregate, assemble, meet.

Tikanga

(noun) correct procedure, custom, habit, lore, method, manner, rule, way, code, meaning, plan, practice, convention, protocol - the customary system of values and practices that have developed over time and are deeply embedded in the social context .

Whenua

(noun) land - often used in the plural.

Haere mai!

(interjection) come here! welcome! - a greeting.

Nau mai

welcome.

Kei te pēhea koe?

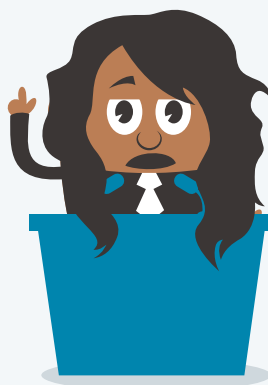
How are you? - only used when speaking to one person. For two people use kōrua instead of koe, and for three or more people use koutou instead of koe.

Kai

(verb) (-nga, -ngia) to eat, consume, feed (oneself), partake, devour.

Ngā mihi

acknowledgements.



We are. **LGNZ.** **Equip**

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Equip is LGNZ's Centre of Excellence. We deliver tailored services, best practice guidance, business solutions, and governance and management support to strengthen the local government sector.