

Resources for Māori staff and managers

The University of Auckland recognises its special relationship with Māori staff through the partnership under Te Tiriti o Waitangi/Treaty of Waitangi. Key actions in the 2013-2020 Strategic Plan are to:

- Develop and implement policies and processes which promote Māori presence, participation, and achievement in all aspects of University life.
- Develop and implement policies and processes to improve Māori staff recruitment, promotion, reward, and retention.

Māori employees' unique skills are recognised in our collective agreements, policies, guidelines, and procedures. These aim to support, recognise and respect Māori contributions and cultural identity.

These resources provide practical guidance for staff and their managers by illustrating support strategies and their application through case studies.

Recognising service

Māori staff are often called upon to provide service to the University and to their communities. These roles are significant in achieving Te Tiriti o Waitangi/Treaty of Waitangi and equity objectives for the University and in enhancing relationships between the University, iwi, and wider society.

Internal service can be undertaken within the employee's department or in the wider University. Examples of internal service include:

- Providing expertise for core activities, eg, diverse perspectives on teaching, learning, and research
- Participating on committees to ensure appropriate representation
- Providing advice on Māori issues such as tikanga (etiquette) for visitors, and staff and student protocols
- Participating in events that involve cultural protocols, eg, powhiri (welcome), karakia (blessings) and manakitanga (hosting)

External service can include:

- Building and/or establishing relationships and links between the University, whānau, hapu, iwi and hāpori
- Recruitment, outreach and engagement activities in communities
- Assisting in disseminating research relevant to communities
- Providing support or leadership roles in public events and ceremonies
- Undertaking community roles, eg, membership of a whānau or iwi trust, or sitting on a Board of Trustees

There may be instances where Māori employees need support to avoid being overextended by service roles, especially if they involve tasks that could be shared by other staff members.

Professional staff service

Service provided by Māori professional staff, which is in addition to their core roles, can be recognised and rewarded through the Evolve staff development process, and through the evaluation of competencies as part of annual Performance and Development reviews. The Evolve Guidebook, which can be found on the staff intranet, provides examples of competencies related to Te Tiriti o Waitangi/Treaty of Waitangi including:

- Representing the views of Māori staff in relation to the development, implementation, monitoring, and evaluation of programmes and initiatives to achieve mutual benefits
- Promoting and supporting excellent teaching, learning, and research for Māori intellectual and cultural advancement
- Delivering speeches or presentations in Te Reo on behalf of the University
- Advising on tikanga (custom) and supporting colleagues participating in events such as tangi (funeral)

It is important that all staff are recognised for their contributions to the University. For Māori staff it is particularly important that they are recognised for service contributions beyond the expectations of their position, particularly those contributions that support the University's commitment to Te Tiriti o Waitangi ¹.

Service contributions must be recognised in terms of workload allocation and in job descriptions.

Professional staff development

Wherever possible as part of their Evolve professional development, Māori professional staff should be encouraged by managers to develop their cultural skills. This could include learning Te Reo, participating in Runanga, (Māori University Council), performing kapa haka, and attending hui (ceremonial gatherings) to enhance skills and participation in networks.

Academic staff service

Māori academic staff members' service can be recognised and rewarded in appointment, continuation and promotion processes through applicable academic standards/grades documents which cover:

- Contributions to the University's obligations under the Treaty of Waitangi
- Involvement in community activities relevant to one's discipline
- Supporting the relationship between the University and the wider community

¹ Evolve Guidebook page 18.

Te Reo

The Professional Staff Collective Agreement has provisions for recognising proficiency in Te Reo, both when it is part of an employee's job requirements and when it is used in circumstances outside usual job requirements (E7).

Whānau support in interviews

Short-listed candidates may bring a whānau or support-group to interviews. Candidates should be advised if the size of interview rooms restricts the number of people who may be accommodated. The Faculty administrative office should be advised in advance of how many people will attend the interview.

The Faculty office will consult with the Pro Vice-Chancellor (Māori) to suggest the name of a facilitator who will act as a liaison between the candidate/whānau and the interviewing panel. The facilitator will assist the Faculty office in setting up the interviews and will provide guidelines for cultural protocol.

[Appointments Academic Staff Permanent \(except Professors\)](#)

Powhiri

There are various situations in which it is appropriate to provide a traditional powhiri (welcome) or the more informal version of whakatau. Such situations would include:

- Welcoming a visitor to a department
- Opening a conference
- Staff and student orientations
- Opening of buildings
- Awards presentations
- Significant University events

If this form of welcome is appropriate it is important to engage early with Māori staff for advice on cultural protocol. Be flexible and willing to organise your event around the recommended protocol. It must be an integral part of the event. If an event is being held on the University's Waipapa Marae it must take place according to that protocol. The Pro Vice-Chancellor Māori can provide advice.

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Bereavement/Tangihanga leave

The Academic (7) and Professional staff (G 12) Collective Employment Agreements include provisions for Bereavement /Tangihanga Leave. The employment conditions support leave on full-pay on the basis of "blood or family² ties or because of particular cultural requirements such as attendance at Tangihanga (or its equivalent)." It is

² The Human Rights Act defines "family status" as "being a relative of a particular person" section 21 (1) | (iv).

assumed that attendance at Hura kohatu (unveiling of headstones) would be considered "equivalent".

The collective agreements emphasise the importance of administering the provisions in a "culturally sensitive manner" and observe that the association may not necessarily be that of a "blood relative". This could include attendance at the funeral of a public figure.

The case studies below are intended to provide practical examples of best employment practice in relation to tangi attendance, welcomes, hosting and blessings.

Case study 1

A Māori employee was asked to perform a role as kaikaranga (ceremonial call to visitors onto a marae) at the tangi (funeral) of a highly respected public figure. This was a considerable honour: it reflected her knowledge of tikanga (custom) and her seniority within the community. Other staff also fulfilled cultural obligations by attending the same tangi to work in the kitchens and assist in food preparation for the hundreds of guests and also as part of support groups. Being present even without a defined role is an important way of showing respect.

All of these staff members were granted bereavement leave irrespective of whether they were related to the deceased. Their presence was an important demonstration and contribution to the University's commitment to community engagement and Te Tiriti o Waitangi/ Treaty of Waitangi that enhanced key strategic engagement and relationships.

Kua tai mai te tini tangata i a koe

The many people have gathered because of you

Case study 2

A manager asked a Māori professional staff member to provide a welcome to an overseas guest visiting the faculty. Colleagues of the staff member were taught a song to enhance the speechmaking; the welcome was carried out according to protocol and was delivered in a witty style that included explanations of the purpose of the ritual; and the speaker made meaningful connections with the visitor's background. The staff member ended the welcome with an appropriate whakataukī (proverb) and the presentation of a pounamu (jade) pendant. The guest was deeply moved and said it was the most memorable part of his visit to New Zealand.

The speaker is paid a Te Reo (Māori language) allowance in respect of his skills and the welcome was conducted within working hours. However, preparation for the welcome exceeded what he was able to achieve during work time. He spent a number of evenings consulting with family members about the choice of words and song, and he researched the guest's background and over several nights and committed to the speech to memory. He purchased the pendant on behalf of the department from a reputable carver.

His manager was aware of how much work goes into preparing a traditional welcome and provided the employee with time off in lieu (TOIL) for the additional hours worked. The quality of the contribution was noted in his performance review and included in his job description.

Case study 3

There was a sudden death on campus which was deeply distressing to the employees who were present. A group of Māori staff were asked to come and give support. One was able to provide the appropriate karakia (blessing).

Employees who had been present at the site asked for a blessing of the place. This was provided by the Māori staff.

The family of the deceased were very appreciative of the care that was taken and the group of Māori employees returned to the family's home to pay further respect.

The incident was traumatic for all of those involved, including for the Māori staff who had taken a central role in the arrangements and who had participated in grieving with the family of the deceased. The family expressed their deep appreciation of the University's respect for their deceased family member and its support for them as a whānau (extended family). They were explicit about how this engagement helped "humanise" the University for the many people affected by the tragedy.

In recognition of their contribution in traumatic circumstances, their employer ensured staff that they had time off work, the opportunity to meet with the other staff who had been similarly affected, including whānau and kaumatua, and appropriate support people such as ministers and EAP counsellors. If support was required by other Māori staff members time was allowed for this.

Case Study 4

An academic working in Northland had frequent contact with the local iwi (tribe) and made a point of inviting people to call in when they were in Auckland. A kaumatua (male elder) and kuia (female elder) dropped in to the department with their mokopuna (grandchild) to visit him and see where he worked.

That day the academic only had a brief space between lecturing and meetings. Other Māori colleagues saw the family sitting in alone in reception and were concerned that this would make them feel unwelcome and uncomfortable. Realising they had travelled a long distance without stopping, they invited the visitors to lunch and kept them company until the academic had finished his lecture. There were other University staff who had also had contact with the family in Northland, and the Māori colleagues arranged for them to have a coffee with the visitors, too. The couple's grandchild was keen to know more about studying and she was given prospectuses and shown around the faculty.

The impromptu visit had created a social obligation for Māori staff and students to host the visitors although there were other pressing work deadlines. The family left with a positive impression of the department and the University. When they returned home they told their whānau (family) who had frequently hosted University staff about the manakitanga (hospitality) in the department and how they had appreciated being treated with such warmth and respect.

