



# **Cultural Audit Report for OTBNZ**

February 2020 – May 2021

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*“Whāia te pae Tāwhiti kia tata,  
Whāia te pae tata, whakamaua kia tina.”*  
Seek out the distant horizons, cherish those you attain.

## **1.0 Rationale**

- 1.1 In 2015, the Occupational Therapy Board of New Zealand (OTBNZ) made a commitment to be a Tiriti-based organisation. As a regulatory body, this was both progressive and aspirational.
- 1.2 At the same time the Board has commendably developed core cultural competencies as part of the qualification for practitioners and is currently reviewing Competency 2 to improve the standard.
- 1.3 This, and the consequent ePortfolio Review, are all significant undertakings to embedding cultural intelligence across the workforce and Occupational Therapy schools.
- 1.4 OTBNZ deployed an online programme of learning, Te Rito, which supports basic tikanga and reo development.
- 1.5 The Board engaged two Tikanga Advisors to provide them with advice. They also provided essential roles as kaumatua in upholding tikanga and therefore, the mana of the Board.
- 1.6 They also brought with them their tangata whenua and organisational networks. This level of credibility is a taonga<sup>1</sup> and the significant loss of Matua Raki to the Board, is significant.

*“No reira, haere rā e te Rangatira.  
Haere ki te maunga tapu o te korōria,  
Kia okioki ai koe i te poho o to tātou nei Kaihanga...”*

- 1.7 Operationally, however, OTBNZ has been challenged in gaining more traction with its Tiriti goals due to a lack of capacity, capability and ideological clarity regarding what being Tiriti-based really means.
- 1.8 In November 2020, the Board identified the need for a cultural audit to determine its current position and consider how best to progress organisationally.
- 1.9 Alannah Marriott of SWITCH Trainers and Consultants Ltd was approached to submit a proposal to conduct the audit.
- 1.10 This report provides the resulting key findings of the audit, and SWITCH'S final recommendations to the Board which are that:

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<sup>1</sup> Taonga- precious gift. Is in Article 3 of Te Tiriti o Waitangi.

## 2.0 Audit Methodology

- 2.1 SWITCH engaged with the Chief Executive (CE) to confirm the audit's rationale and approach, which included a three-day process, ā-kanohi<sup>2</sup>, with the Board.
- 2.2 SWITCH initiated the Board and Secretariat in a one-day process that enabled the Board to:
- Whakawhānaunga
  - Understand the events leading up to the signing of The Treaty/Te Tiriti
  - Understand the difference between Te Tiriti (the Māori text version) and The Treaty (the English text version)
  - Understand the historic and current timeline of breaches by the Crown post signing that impact on all of Māori society – politically, socially, economically and culturally
  - Begin to consider Te Ao Māori world view and its application at both Board and operational levels
  - Begin to explore a range of ideological positions regarding Te Tiriti
  - Identify some examples of successful strategies across sectors to inform thinking
- 2.3 The audit was also launched during this process and included the introduction to an organisational cultural auditing tool, Te Pae, that identifies key organisational processes, structures, systems, workforce competencies and behaviours organisationally purpose and range of activities, whether it's a non-Māori organisation working with Māori or a kaupapa-driven organisation which is identifiably Māori.
- 2.4 Presented as a continuum, it assists to identify the Board's current position and the model it wants to build dependent on its ideological foundations.
- 2.5 A review of both internal<sup>3</sup> and external literature relevant to this stocktake was also conducted, the results of which have informed and validated the options presented in this report.
- 2.6 The external literature review focussed on some of the most successful models nationally.<sup>4</sup> The CEs of Adult Community Education (ACE), the Association also shared their models, challenges and critical success factors to enabling a Tiriti based approach organisationally.
- 2.7 SWITCH also conducted interviews with the following sample: all of the Board, the Tikanga Advisor, 7 Māori OTs, 4 tangata Tiriti OTs. (See appendix

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<sup>2</sup> A kanohi: face to face

<sup>3</sup> See appendix for list of internal literature reviewed

<sup>4</sup> Source of external literature review: Ngā Rerenga o Te Tiriti – Community Organisations engaging in Treaty of Waitangi Published 2016 by Treaty Resource Centre. Auckland. Additional interviews were also conducted see appendix 2

A New Way of Working for the Tangata Whenua, Community and Voluntary Sector in Aotearoa/New Zealand. Community Sector Taskforce, 2006

Biculturalism and Antiracism in New Zealand, Dr Jennie Harre Hindmarsh, published in Leicester, M, Modge, C&M. (eds) Education Culture and Values. Volume 1: Systems of Education – Theories, Policies and Implicit Values, London, 2000.

- 3) “Ko tēnei te mihi ki a koutou ra i hapaitia i tēnei Kaupapa” – acknowledgements to all who gave their time and attention to this Kaupapa.
- 2.8 The customised continuum and recommended benchmarks presented in this report are informed by the key findings of the audit.
- 2.9 It provides some clear indicators of next steps for OTBNZ to consider for the next 3 years 2021 – 2024. This will form its Te Pae Tāwhiti, or the longer-term vision.
- 2.10 The audit results and collective wānanga of the Board and Secretariat at a two-day noho marae facilitated by SWITCH, will inform the development of a Tiriti Implementation Strategy that clearly identifies OTBNZ's
- Ideological positioning regarding Te Tiriti<sup>5</sup>
  - Best positioning on the continuum of possible indicators utilising both the recommended benchmarks as reference points for what is pragmatically possible
  - Key result areas at both Governance and operational levels
  - Goals that clearly describe the how and next steps for the next 3 – 5 years
- 2.11 These actions will inform OTBNZ's 'Pae Tata' or short-term achievements to reach the bigger vision.

### **3.0 Environmental Summary**

- 3.1 As the founding document for Aotearoa/New Zealand, Te Tiriti (Māori version) provides a blueprint of relationships between Māori and Pākehā. It holds integrity to the rangatiratanga and mana of Māori. As such it can guide an organisation in the development and maintenance of its relationships.
- 3.2 The WAI 2575<sup>6</sup> report red flagged imperatives for a health sector that has failed Māori. It identified a need for Māori access to decision making and leadership to give effect to 'tino rangatiratanga' as well as 'substantive and distinctive citizenship'. It advocated for Māori to define what constitutes equitable.<sup>7</sup>
- 3.3 Primary healthcare and ensuring fairer access for all New Zealanders are two of the main drivers of the current health sector reforms.
- 3.4 A new organisation, Health NZ, will replace the existing 20 DHBs, 30 PHOs and centralise into a single entity comprising four regions.
- 3.5 A new Māori Health Authority with dual responsibilities will support the Ministry in shaping system policy and strategy to ensure performance for Māori, and work in partnership with Health NZ to commission care across New Zealand,

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<sup>5</sup> Te Tiriti refers to the original version written in Maori. The Treaty refers to the English text version which was an incorrect translation of the Maori version.

<sup>6</sup> Wai 2575 Health Services and Outcomes Kaupapa Inquiry. Initiated in November 2016, the Waitangi Tribunal Health Services and Outcomes Inquiry (Wai 2575) will hear all claims concerning grievances relating to health services and outcomes of national significance for Māori.

<sup>7</sup> *The Waitangi Tribunal's WAI 2575 Report; Implications of Decolonising Health Systems*  
Heather Came, Dominic O'Sullivan, Jacque Kidd, and Timothy McCreanor

ensuring that the needs and expectations of Māori communities are also centred in design and delivery’.

- 3.6 This means more ‘kaupapa Māori and kaupapa Māori-grounded services.’ There is a clear expectation of ‘Iwi-Māori Partnership Boards to influence decision making for iwi and Māori in each locality, so that Te Tiriti partnership operates at every level of our health system.’
- 3.7 There is also a strong expectation on all health agencies and care providers to deliver better care to vulnerable groups, including Māori, who have had inequitable care or outcomes.
- 3.8 The recentralisation of Regulatory Authorities and what that means for the Board in the next 3-5 years is a major consideration that requires clarification and will inform next step priorities across its business in the emergent Health context.
- 3.9 Whilst the Health Practitioners Competence Assurance Act (HPCAA) does not currently provide for a co-chairing arrangement and neither is there anything binding in the Act that creates impetus for the Minister to appoint more Māori, the aspiration to have 50/50 tangata whenua representation at the Board level is aligned with the outcomes of the review, creating a leveraged environment for advocating to the Minister.

*‘We should have a Board that is at least 50/50 representation... in spite of lack of control at the Ministerial level.’ TT BM*

## **4.0 Key Findings**

### **4.1 Advocacy to the Minister and Ministry for Tangata Whenua Representation**

- 4.1.1 OTBNZ is seeking to leverage the opportunity that the Health Review provides, to discuss its obligations and intentions as a Tiriti-based organisation with the Minister.
- 4.1.2 Advocacy at both Crown and Ministry level is now both timely and necessary for OTBNZ to progress its Tiriti intentions.
- 4.1.3 Advocating for more tangata whenua representation in Governance is aligned with the Crown’s expectation to have more Iwi-Māori Partnership Boards.
- 4.1.4 Research showed that organisations that were premised ideologically in Te Tiriti, worked towards a 50/50 representation on the Board and developed equitable infrastructure, were the most effective for meeting Māori outcomes.<sup>8</sup>
- 4.1.5 In spite of the current process for Board appointments, there are interim strategies that can be considered, and will be discussed at the noho, to increase Māori representation in governance.

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<sup>8</sup> See the table in Key Findings in the appendices outlining the organisations included in the external literature review and their critical success factors

*First we need more Māori representation at the Board level and Māori staff with the credibility – got to have the right people.' TT BM*

## **4.2 Purpose and Scope of Activities of the Board**

4.2.1 The results of the recent ePortfolio review and the direction of the review of Competency 2, provides an opportunity for the Board to revisit its primary purpose in this new environment, so that it can provide support to the development and training of practitioners in this competence.

*'The Board is small and nimble in contrast to the legislation.' TT BM*

4.2.2 The noho marae process will provide a collective platform, within a Te Ao Māori context, to have the discussion regarding the primary purpose of the Board in relation to the Act with specific attention to the interpretation of:

4.2.3 118i; to set standards of clinical competence, cultural competence (including competencies that will enable effective and respectful interaction with Māori), and ethical conduct to be observed by health practitioners of the profession, and

4.3.4 118ja; to promote and facilitate inter-disciplinary collaboration and co-operation in the delivery of health services, and

4.2.5 118k; to promote education and training in the profession

4.2.6 A redefinition of the scope of activity in these areas of the legislation would enable the Board to critically impact on practitioner understanding and application of Competency 2 in their practice, by collaborating with the Association to provide training and development.

4.2.7 The continued improvement of practitioner competence to deliver effectively to Māori is *fundamental* to the maintenance of public safety.

*'The Board is the product of a Statute... legislatively it sends strong signals regarding our responsibilities to be responsive.' TW practitioner, former BM*

## **4.3 Increasing the Scope of Consultation with Tangata Whenua**

4.3.1 There is only a small critical mass of TT and TW practitioners who are available and committed to championing this kaupapa.

*'You can pretty much guarantee that most TW practitioners aren't members of the Association.' TW BM*

4.3.2 TW practitioner OTNZ-WNA membership is currently not representative of the wider practitioner population, or population demographics as a country. As such the OTBNZ is the only regulatory authority that TT and TW all belong to, thus has a responsibility to exercise this position to its fullest extent.

There are also a lot of Māori practitioners who do not participate in any collective OT rōpū. There were 170 practising last year, including graduates, but participation rates are low in ā-kanohi hui, (approximately 30-40 people) and much less attending online hui throughout the year.

- 4.3.3 OTBNZ has relied heavily on their Tikanga Advisors in the past and the Board has acknowledged the need to diversify and broaden their network of consultation with tangata whenua.
- 4.3.4 The idea of a Tangata Whenua Advisory Group has been floated and would be a good place to start. Because of the small numbers in OT, it would be wise to look further afield for the cultural expertise required within the health setting.
- 4.3.5 The Terms of Reference for this rōpū would clearly state the cultural competencies required and allow for a multi-disciplinary approach.
- 4.3.6 It also extends the networks to increase the visibility, promotion and uptake of the profession amongst TW, including consumers.
- 4.3.7 Surveyed practitioners agreed that the following representation would create both credibility and hold integrity:

- 2 TW Board Members – direct reporting to Board with voting rights
- 2 TW Consumers
- 2 TW practitioners from across the health sector
- Tikanga Advisor brought into this space

#### **4.4 Building Organisational Capability and Capacity**

- 4.4.1 Currently there are no FTEs assigned to cultural capabilities and there are no tangata whenua on the staff.
- 4.4.2 OTBNZ cannot implement its Tiriti obligations without tangata whenua. It will need to recruit capability, and this should occur simultaneous to professional development at both Board and Secretariat levels.
- 4.4.3 To provide the flow between governance and practice TW staff need to be involved with practitioner facing advice and policy as well as with the operation and administration of the OTBNZ itself.

#### **4.5 Organisational Review of Roles and Functions**

- 4.5.1 A review of the organisation to identify the capacity required to implement its Te Tiriti strategy is advisable. This would identify the roles and functions required at both Governance and Secretariat levels, in addition to the CE, to support the Tiriti strategy rollout and affect critical mass both internally and externally.
- 4.5.2 Operational oversight and a system of internal audit of the Te Tiriti strategy as core will be necessary to maintain traction and ensure it happens.



4.5.3 A review will identify the cultural and technical quantum required in tangata whenua roles than can support the CE to

- Profile OTBNZ to stakeholder Māori
- Create strategic partnerships with tangata whenua
- Set up and co-ordinate Tangata Whenua Advisory Group
- Procure and co-ordinate relevant training and development
- An organisational review, however, will provide a more definitive description of what will realistically be required.

*'To be truly effective with Māori you'd be operating in a way that gave affect to tikanga Māori... creating the space for Māori to operate in that way...'* TW Practitioner

#### **4.6 Minimum Cultural Competencies Across OTBNZ**

4.6.1 Minimum cultural competencies are required at both governance and operational levels. They need to be built into all job descriptions, recruitment, appointment and induction processes.

4.6.2 The competencies provided on pages 18 to 23 of this report target the areas that require consideration but are by no means finite and would require further consultation. They do, however, create a solid base to refine and build on.

4.6.3 They also need to be built into the Terms of Reference for all review panels and audit panels to uphold TW representation and partnership.

4.6.4 This means providing more emphasis on the *values proposition* and alignment of capability toward building a Tiriti-based organisation that tangata whenua *want* to be part of, knowing that their cultural intelligence and the networks they bring are valued and safe.

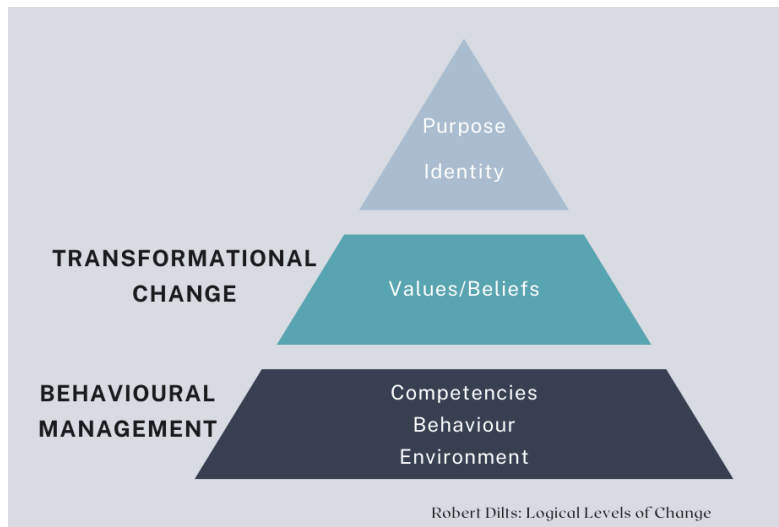
4.6.7 It is at the values level that the DNA of the culture of an organisation is built. The understanding and demonstration of core values from Te Ao Māori across the organisation will create the culture shift required to transform OTBNZ.

4.6.8 Whilst it is important to develop peoples' cultural competencies, focussing only on this aspect of behavioural management is not sustainable.

4.6.9 Sustainable change comes at the values and beliefs level. This is the space where the courageous conversations are had. This is the space where mana enhancing practice is paramount to laying the foundations for conscious practice. This is the space where people are stretched the most in terms of their unconscious biases, and identity.<sup>9</sup>

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<sup>9</sup> These 'logical levels of change', first proposed by Robert Dilts, provide a helpful structure for looking at what's happening in any individual, group or organisation. They define six levels of thinking or situation: environment, behaviour, capability or competence, beliefs, identity and spirituality, and are usually visualised as a hierarchy. This model was introduced to the OTBNZ on Day One.



#### 4.7 Leadership Coaching

- 4.7.1 Access to coaching with a TW coach who can bring Te Ao Māori values and tikanga into the governance and operational spaces is highly recommended for the Chair, co-Chair and CE.
- 4.7.2 One on one coaching will provide a regular, 'semantic space' to reflect and analyse biases and blocks at leadership levels throughout OTBNZ. This transformational process is *highly important* in enhancing our practice and leadership throughout times of change and stretch.
- 4.7.3 This developmental support at these levels will require further scaffolding for the narrative to unfold.

#### 4.8 **Embedding Te Tiriti in Policy**

- 4.8.1 A minimum requirement regarding upholding Tiriti obligations needs to be across all policy.
- 4.8.2 The current policy Treaty Relationship Policy requires revision to be consistent in language and realigned with OTBNZ's Te Tiriti commitment. However, it is noted that Te Tiriti is not mentioned in the HPCAA hence the addition of this to governance policies. However, the policy was never fully formalised and was always intended as 'a 'holding policy' signalling intent and pending further development.

#### 4.9 **Auditing of OT Programmes**

- 4.9.1 The Colleges of Education OT School curriculums/programmes were identified as a priority throughout interviews. The current review of Competency 2 also highlights the need for more clarity on how Te Tiriti partnerships are taught and implemented into practice at both the undergraduate and graduate level.
- 4.9.2 As part of the current review of the audit tool, it is critical that tangata whenua are included to provide a Māori cultural lens to bring integrity to the

process. The tool needs to make explicit the necessary standards required to hold integrity to the Tiriti obligations of both the Board and Provider.

- 4.9.3 This report highlights the frequently referenced term 'Aotearoa New Zealand context'. It is strongly recommended that this is revised as part of the review.
- 4.9.4 As it stands the phrase will be interpreted through the dominant cultural lens of institutions that continue to redefine or simply ignore Māori citizenship and status as tangata whenua, consequently rendering Māori 'invisible' and reinforcing the very issue of power dominance that OTBNZ is wanting to shift.
- 4.9.5 Revision to make explicit the domains and roles of tangata whenua in relation to the socio-political, economic and cultural ecology of Aotearoa is a priority. To ignore this upfront creates a bias based on an assumption that 'people get it'.

#### **4.10 Tangata Whenua Representation**

- 4.10.1 Within sections 8.0 Continued Quality Improvements of the re-accreditation standards, there is no specific reference to tangata whenua representation both as consumers and as part of the steering/advisory group to the programme.
- 4.10.2 Again, a requirement for tangata whenua representation and advice across all aspects of the programme will strengthen the programmes responsiveness to the needs of Māori.

#### **4.11 Pastoral Care**

- 4.11.1 Pastoral care is a key factor to the retention of Māori in tertiary studies and should be a requirement for all students, but especially Māori, the majority of whom are often first-generation participants in higher education and have had to leave their family base to do so (Ramsay, Tranter, Sumner, & Berret, 1996).
- 4.11.2 This group of Māori tertiary students are faced with the greater challenge of adapting and adjusting to the assumed practices and rules of tertiary environments without the support of their whānau.
- 4.11.3 Whānau support may now have to be found in campus based social networks for those who have to relocate (Ministry of Education, 2002). Jefferies (1997) studies on Māori participation in higher education states the importance of Māori support networks to assist Māori through what some respondents described as an 'alien environment'.
- 4.11.4 Limited access to Māori role models who have participated and succeeded in higher education, results in little access to other Māori able to provide support in their transition to tertiary environments and study.
- 4.11.5 The provision of culturally appropriate pastoral care and support is critical to the retention of Māori students and needs to be a core requirement.

4.11.6 OTBNZ has funded the annual Māori OT two-day hui for five years now and these have really helped develop the ability for pastoral care to form but have recently paused. The continuation of these hui should be reconsidered.

#### **4.12 Registration of Overseas Practitioners**

4.12.1 The 1995 Trans-Tasman Regional Agreement with Australia exempts Australian practitioner seeking registration in NZ, of the core requirements to be culturally competent.

4.12.2 This is in direct breach of the Board's commitment to Te Tiriti as a regulatory body and in its current form, is unsafe and serves to undermine the very standards the Board is trying to achieve. It is noted that the Board has looked closely at this with its Australian counterparts. The present situation and provision with the Trans-Tasman Mutual Recognition Act does not allow a registering body to add additional conditions to a practitioner's registration. However, the Board's recertification programme does address this.

4.12.3 As a Board responsibility, this needs to be reviewed.

4.12.4 Currently a consultant from Australia reviews and audits the curriculum and conducts moderation. It is critical that TW with the appropriate cultural and educational expertise are in this space to maintain the standard for Māori. The model currently does not reflect a Tiriti relationship, but rather, contravenes it.

#### **4.13 Moderation**

4.13.1 As a standards-setting body, OTBNZ's role in the external moderation of Competency 2 samples across the Colleges of Learning provides potent opportunity to informing the standard of delivery and assessment across the programmes.

4.13.2 By facilitating the professional conversations required to develop educational practice, OTBNZ can play a vital role in assuring quality of learning and ultimately, graduate practice.

4.13.3 New grads were over-represented as competent in the ePortfolio review. Postgraduate support by OTBNZ as the standards-setting body is an area that requiring more consideration however as the OT schools do not provide any additional training or professional development for graduates except for postgraduate or formal education.

#### **4.14 Case Studies**

4.13.1 The ePortfolio Review provides the genesis of case studies that can also be built on throughout moderation to provide practitioner examples of competence.

4.13.2 Narratives that capture the journey of the practitioner as a Tiriti partner, will provide depth and powerful description to the process of transformational change required to identify and respond to institutional and interpersonal racism.

*'People need to internalise the concept of partnership and their own personal journeys. They need to understand colonisation and racism at a personal level.'* TT Practitioner

*'We need to go deeper than biases and understand the belief that's driving it. Practitioners need to identify their own cultural assumptions, biases and cultural superiority.'* TW Practitioner

#### **4.14 Workforce Development**

*'...the Board is a little too hands off... recruit more Māori to the workforce and do on the job training... e.g., hearing therapist workforce'* TT BM

*'Board needs to be more visible to the profession.'* TW OT

##### 4.14.1 Competency 2 - Training and Development

4.14.2 Whilst the Board is cautious not to cross over into Association activities, now is the time to consider how both can dovetail and support in the training and development of Competency 2 amongst practitioners, providers, and therefore graduates.

4.14.3 A recurring theme throughout the interviews was the need for training support for all practitioners. Interviews identified returning practitioners and those coming from overseas as a priority for training support.

4.14.4 OTBNZ has been offering Te Rito for over 3 years now with very low completion rates (including Board members and contracted auditors/competence assessors).

4.14.5 There needs to be a firmer expectation of demonstrating competence to champion and hold integrity to, the minimum standard

4.14.6 We also have a lot on our bicultural resource page and the community itself provides plenty of PD in this area if people really wanted to become more competent.

*'How can we be brave to change things and support the profession to work out they can do a lot.'* TT BM

*'Board needs to develop resources, wānanga, hui... to make the abstract practical'*  
TT OT

4.14.7 On the job training and cadetships would be a pragmatic, effective way to create more accessibility for Māori to engage and earn as they earn.

#### **4.15 Kaupapa Māori Cultural Supervision**

4.15.1 Access to Kaupapa Māori Cultural Supervision is difficult and therefore ad hoc, or simply non-existent.

4.15.2 The ePortfolio review identified an improvement in provider performance as evidenced by the new graduate performance.

- 4.15.3 However, this group was also highlighted in the interviews, as a priority for access to cultural supervision because they are often faced with organisational cultures that are either new on their journey, lack capacity or are blind to their Tiriti obligations.
- 4.15.4 Over time the graduate becomes institutionalised by and subsumed into the organisational culture, despite their training.
- 4.15.5 There is a pressing need to build and develop a stock of Kaupapa Māori Cultural Supervisors who can deliver effective supervision. A register of that identifies providers with these skillsets would be a good place to start as the current register does not include this information.
- 4.15.6 There is opportunity to reach out across the profession and indeed other sectors to increase capacity as the skill sets are transferrable. The provision of mana enhancing spaces for reflection, and access to the tools and models from Te Ao Māori to develop practitioner competence, is *essential* to ensuring safe practice.
- 4.15.7 In the first instance, the results of the Supervision survey<sup>10</sup> conducted in the ensuing development of a supervision programme could be reconsidered, with the inclusion of a Kaupapa Māori component.
- 4.15.8 Many Māori are also on their own identity journey and need support, hence the importance of access to quality Cultural Supervision.

*'To be truly effective with Māori you'd be operating in a way that gave affect to tikanga Māori... creating the space for Māori to operate in that way...'* TW OT

#### **4.16 Assumptions: Scope of TW Practitioner Scope**

- 4.16.1 TW Practitioners shared both personal and new graduate experiences of assumptions being made about the scope of their cultural competencies, simply because they were Māori.

*'We need to go deeper than biases and understand the belief that's driving it. Practitioners need to identify their own cultural assumptions, biases and cultural superiority.'* TW OT

*"People have different motivation – compliance doesn't signal intrinsic motivation and alignment.'* TT OT

*'Māori need support on their personal journeys too.'* TT OT

*'You can ask me, but you can't expect me.'* TW OT

- 4.16.2 All noted how unsafe it made them feel, and how difficult it was for them to decline, because of the gap in practice it highlighted for the Māori consumer.

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<sup>10</sup> by Mary Silcock and Tui Poff Nuku

4.16.3 Notifications of institutional and interpersonal racism were more likely to be handled by the practitioner's employer. There was also a common lack of confidence in the Board, however, to deal effectively with such matters.

#### **4.17 Branding**

4.15.1 Occupational therapy presents as an excellent career pathway for Māori health practitioners to consider. The values proposition of meeting someone in the map of their world aligns well with connecting with Māori in a holistic way and exercising the cultural intelligence to be responsive.

4.15.2 Occupational therapy must be actively profiled to Māori as a career option that currently remains invisible to them.

4.15.3 It also needs profiling to Māori consumers who generally have no idea of its existence.

4.15.4 The term Occupational Therapy is problematic. Its colonial roots are out of context with contemporary society and therefore is open to re-interpretation through different cultural lenses.

4.15.5 (Emery-Whittington & Te Maro, 2018) sites<sup>11</sup> that 'the term "occupation" is generally understood to mean a "sit in"; a place-specific event where Indigenous collectives assert sovereignty over colonial attempts to take land by literally "sitting on" the land'.

4.15.6 'Māori understandings and uses of the term "occupation" are worthy of explication because they highlight some of the dynamic, slippery, and complex relationships of the term with colonization, actions of colonizers, and indigenous responses to colonial challenges to sovereignty. Indeed, occupation and colonization are intricately interwoven'.

4.15.7 In the main, whānau Māori tend to think that occupational therapy is about finding people employment.

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<sup>11</sup> Whittington- Emery, I: Occupational Justice—Colonial Business as Usual? Indigenous Observations from Aotearoa New Zealand From a Maori perspective

## 5.0 Te Tiriti in Practice

5.1 Te Tiriti is about *political* engagement not just *cultural competencies*. Engagement is with both iwi and hapū as political partners in power sharing. However, it must be understood that it was at a hapū level that Te Tiriti was signed, and it is only in contemporary times, through political strategies of the state, that iwi have gained prominence over hapū.

5.2 Being a Tiriti- based organisation precludes the organisation focussing on multiculturalism, as it focuses on outcomes for Māori on the premise that what works for Māori works for everyone.<sup>12</sup> The long-term high-level vision can be pitched through partnership agreements at an iwi level that are based on mutually aligned aspirations<sup>13</sup> and outcomes. It is at this level that the Chair and CE might operate to initiate and progress the relationship.

Aim of Māori Advancement	Aim of Affirming Māori Identity	The environmental protection for future generations
Economic self sufficiency	Personal identity	Land and Forests
Social Equity	Whānau identity	Rivers and lakes
Cultural Affirmation	Hapū identity	Harbours and seas
Political Strength	Iwi identity	Air
	Identify as a Māori nation	Environmental links with humankind

Generic national aims of Māori self-determination (Durie2003)

5.3 The partnership agreement can be translated operationally into outcomes on the ground at the whānau and hapū level.

5.4 Iwi are better resourced than hapū to operate at both the strategic and service delivery level.

5.5 Whilst iwi are the legislated bodies representing Māori at the Crown level, it is however, important to understand that it is at the hapū or marae level that Māori operationalise and function daily. Taura Here and Māori service providers and whānau ora collectives are part of this group of stakeholders as in urban settings they often operate at the marae/hapū level.

5.6 It is at this level that the CE and Secretariat would have a functional relationship with the appropriate people to make the connection to the consumer.

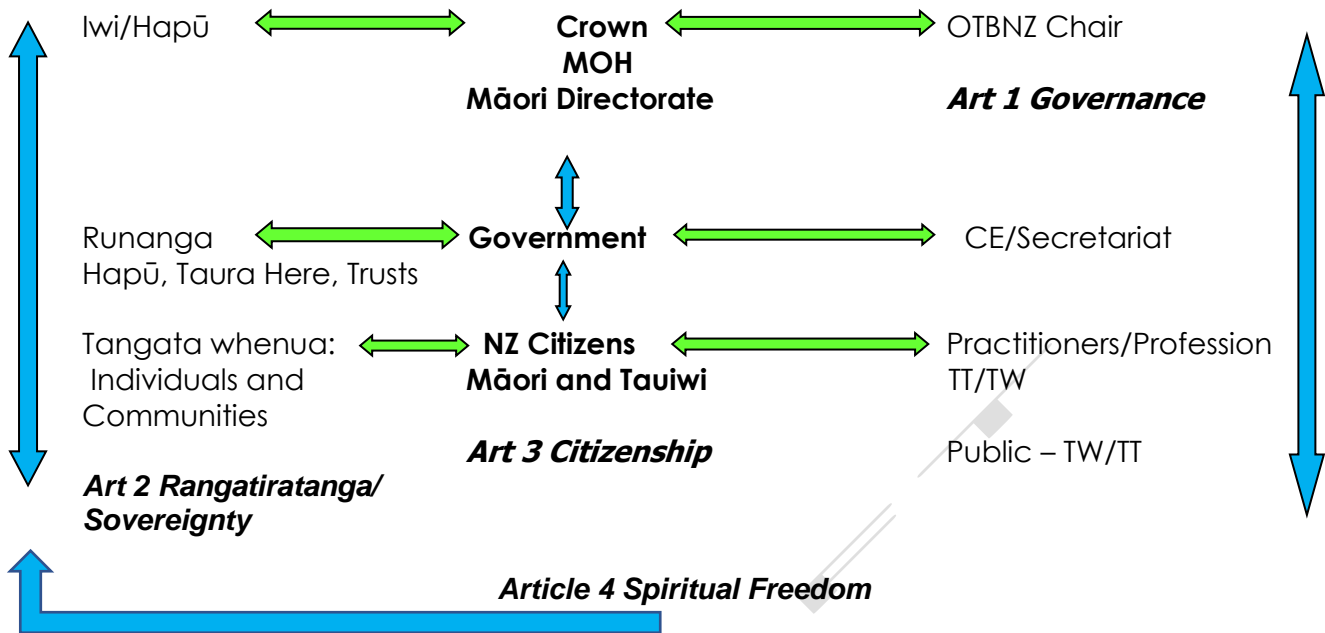
5.7 The diagram below shows the relationships between all key stakeholders and locates the levels of application of the articles of Te Tiriti.

<sup>12</sup> See Table in appendix summarising the results of the external literature review. This table refers to the critical success factors for Multicultural NZ

<sup>13</sup> Following on from national hui in the 1980s and 1990s, Māori developed common aspirations, many progressing towards Māori self-determination, through a series of development frameworks and strategies and produced steps towards generic national aims and outcomes (Durie 2003) (see Table 2). A good outcome was described by Durie (2003) as being 'where Māori resources are plentiful and in development mode'. Desired outcomes and indicators developed as part of a national development framework and agenda are summarised with examples in the table



## Tiriti Relationships



5.8 In this model the following applies:

- The Tiriti partner has obligations to Māori as both citizens and tangata whenua<sup>14</sup>. Rights as tangata whenua take precedence.
- Tangata whenua driven systems such as marae, Taura Here and Runanga may have a different set of behaviours or modus operandi to local or central Government organisations, for example. This will require OTBNZ to rearrange some of its 'mental furniture' in terms of possible new ways of seeing and engaging with Māori. It means being and having the right state of mind and attitude to embark on the next steps of the journey and at times being vulnerable as you look to Māori for the answers.
- The process of colonisation has eroded the balance of power – as Treaty partners, there is an obligation to restore the balance of power.
- Tino Rangatiratanga means self-determination or Māori making decisions for Māori with the resources to implement those decisions.

<sup>14</sup> Tangata Whenua: Generic term for Māori comprising those with mana whenua responsibilities (Māori who are tied culturally to an area by whakapapa and whose ancestors who lived and died there), together with Taura here (Māori, resident in an area, but who belong to waka and tribes from other parts of Aotearoa/New Zealand).

tangata Tiriti: Generic term to describe people whose rights to live in Aotearoa/New Zealand derive from Te Tiriti/Treaty of Waitangi and the arrangements that the Crown has established under a common rule of law, and the equity provisions of Article 3 of Te Tiriti/Treaty.

- 5.9 In summary the following considerations are worthy of the Board's time:
- Board sets the direction and supports the CE to set up the organisational structure to get there.
  - Present leaders in OTBNZ may not be the ones to lead organisational change.
  - Understanding the dynamics of Māori leadership is crucial as they differ from mainstream concepts of leadership
  - Conduct an organisational review to inform the cultural and technical capacity and capability required to drive the implementation of OTBNZs Tiriti strategy.
  - Utilise external Māori expertise appropriately ensuring that the relationship is reciprocities.
  - Avoid appointing a single person to drive the change. There must be representation at the Board and throughout the organisation to avoid isolation and marginalisation. The latest Health reforms align with OTBNZ's aspirations to advocate for 50/50 tangata whenua representation at Governance level.
  - All leaders (Board and CE) must be skilled to champion and lead the change.
  - Both the Board and secretariat need demonstrated knowledge and a depth of understanding in Te Tiriti, colonisation and resultant effects, skills for working cross culturally with Māori, knowledge and experience to apply Te Tiriti on the job in practical and relevant ways to the various disciplines in the organisation.
  - Both the Board and Secretariat need minimum cultural competencies embedded in their roles and functions.
  - Be prepared to work outside the normal paradigm of work hours e.g., noho marae.
  - Tauwi and tangata Tiriti must first understand who they are and their own cultural position in Aotearoa to effectively engage with another culture.
- 5.10 After analysing the results of the audit and discussing them with the CE and Board Chair, the following benchmarks are presented for the Board to consider moving forward.
- 5.11 These options can be customised according to what is the best fit for both the organisation and the experience of the service user.



Governance and organisational structures meet contracted outcomes and legislative requirements and is open and willing to meeting the needs of Māori.

**Governance**

- 2 tangata whenua Board representatives, one of whom is now the Deputy Chair
- Board members continue to be appointed by the Minister
- Tangata whenua nominations continue to be minimal
- In the process of identifying what it means for OTBNZ to be Tiriti-based.
- Committed to developing a 3-to-5-year strategy to describe how to operationalise and support its Tiriti-based position
- A tangata whenua Advisor advises the Board where necessary
- Treaty Relationship Policy requires review to align with Te Tiriti
- No strategy to address Tiriti obligations

**Secretariat**

- Lacks internal capacity and capability operationally to deliver
- No targeted recruitment strategy for tangata whenua to increase capability and capacity
- JDs lack any statement of minimum cultural competencies that are core generic across all roles
- No Maori staffing or role specific to OTBNZ's Tiriti imperatives

**Outcome:**

- At risk of being a tokenistic, tick-box attempt resulting in loss of credibility and mana
- Tangata whenua advisor, 2 tangata whenua Board representatives have no long-term input to decision making.
- BAU
- Limited practitioner improvement in Competency 2
- Tangata whenua receive same service as all other clients
- Occupational therapy remains relatively unknown and irrelevant to Māori

Governance and organisational structure meet contracted and legislative outcomes whilst influencing the changes needed to meet the needs of Māori.

**Governance**

- Board has a proactive strategy to increase and sustain tangata whenua representation at the Board level which includes advocating at both the Ministry and Ministerial levels
- A Tangata Whenua Advisory Group with two representatives on the Board has direct reporting lines to both CEO and Board
- All decisions made consider the impact on tangata whenua at both practitioner and consumer interfaces
- Decisions are based on a medium-to-long-term plan to increase the visibility and uptake of the profession amongst both tangata Tiriti and tangata whenua consumers accessing OT services nationally
- A workforce development strategy for tangata whenua is initiated to train tangata whenua on the job as OTs and increase uptake of the profession
- OTBNZ has a robust Te Tiriti Relationship Policy which is in alignment with the recommendations of the latest reviews across the health sector

**Secretariat**

- Minimum cultural competencies are in place for all staff and Board
- A clear training and development pathway is in place to grow staff capability
- A targeted recruitment strategy that aligns with OTBNZ's strategic intent to attract Māori into roles within the secretariat is in place
- An organisational review identifies how best to increase tangata whenua capacity throughout OTBNZ

**Outcome (if properly resourced):**

- Practitioner competence rates for Competency 2 are improving incrementally
- Board and Secretariat have developed some key strong and enduring networks in the Māori world.
- Tangata whenua are pivotal to the development and maintenance of relationships and are recognised and resourced appropriately
- Higher uptake of tangata whenua to the OT services
- Continued improvement in Competency 2 and 118i and 118aj is evidenced in the ePortfolio Audits
- Increased profiling of the profession and its uptake of Māori practitioners as a result of OTBNZ's ability to influence and collaborate within a clearly defined scope

From Transactional to Transformational Change = a shift in beliefs about what is possible resulting in a shift in the culture of OTBNZ as an entity

Current position May 2021

Governance and organisational structure meet contracted outcomes and the needs of Māori.

### **Governance**

- As a result of the proactive strategy to increase and sustain tangata whenua representation at the Board level 50/50 tangata whenua is representation has been achieved
- Co-Chair tangata whenua and tangata Tiriti

### **Secretariat**











CE position is jointly shared by tangata whenua and tangata Tiriti that reports directly to the Board.




















- Tangata whenua position and CE have equal decision- making power and must both agree on decisions made.
- Decisions are based on a long-term strategic plan to meet the needs of tangata whenua





















### **Outcome:**














- Contracted outcomes are met and exceeded in relation to tangata whenua
- Board and Secretariat has strong and enduring networks with Te Ao Maori.
- Tangata whenua are pivotal to the development and maintenance of relationships and are recognised and resourced appropriately
- OTBNZ is looked to as a model of success as a Tiriti-responsive organisation

Te Tiriti Relationship Model Benchmark






















Minimum Competence	Minimum Cultural Competencies for OTBNZ	Sec	Board
<b>Consultation with Tangata Whenua</b>	Iwi/tangata whenua organisations indicate satisfaction with staff performance at all contact points		
	Iwi/tangata whenua organisations indicate satisfaction with OTBNZ's performance at all contact points		
	Demonstrated willingness to engage directly with front-line staff of tangata whenua organisations and Tangata Whenua Advisory/Reference groups in consultation processes and project development relevant to OTBNZ's requirements		
	Is actively developing mutually beneficial relationships with key contacts of local and national Iwi/tangata whenua organisations, tangata Tiriti organisations and government departments who can support/enhance OTBNZ's Tiriti imperatives		
	OTBNZ is working in partnership with a range of tangata whenua organisations and authorities, relevant to its scope of activities		
	Board engages directly with the relevant decision makers in consultation processes and project development relevant to OTBNZ's requirements		
	OTBNZ Board and secretariat are able to work in both formal and informal tangata whenua environments		
	Meetings with tangata whenua hosted by OTBNZ incorporate tikanga Māori where appropriate and OTBNZ responds to tikanga set by the host when visiting tangata whenua stakeholders		

<b>Capability to work in partnership with Tangata Whenua</b>	Is a willing participant on any internal and external training and development to upskill capability to be responsive to tangata whenua		
	Using learning initiative to develop self and role in OTBNZ in the area of responsiveness to tangata whenua, e.g., Te Reo, Wānanga etc.		
	Understands the aspirations of tangata whenua and identifies mutually aligned outcomes so that the partnership is meaningful		
	Is willing to share power with tangata whenua throughout all levels of decision making		
	Can work with tangata whenua partners and SMEs nationally to inform, achieve buy in to, and collaboration on the operationalization of its OTBNZ Tiriti obligations		
	Can work with tangata whenua partners and SME's locally and nationally to operationalize OTBNZ Tiriti objectives		
<b>Te Tiriti</b>	Is familiar with the effect of breaches to the Treaty of Waitangi on Iwi/tangata whenua historically and currently		
	Understands OTBNZ's own Tiriti framework and how it is operationalized at both Governance and operational levels.		
	Both tangata whenua and tangata Tiriti understand their roles as Tiriti partners		
	Can work with tangata Tiriti champions to operationalize OTBNZ Tiriti objectives		
	Understands the OTBNZ Tiriti Implementation Plan and how their roles contribute to its goals and key outcomes		

	Can describe the added value of developing strategic relationships with tangata whenua for OTBNZ work		
	Can identify their own cultural values, beliefs, attitudes and assumptions about tangata whenua and understands the effect these ideas have on the decisions they make		
	Understands institutional and interpersonal racism and how that impacts outcomes for Māori		
	Can identify institutional and interpersonal racism and knows the tikanga or process for dealing with it appropriately		
	Has policies and clear procedures for dealing with institutional and interpersonal racism		
<b>Office Organisation/ Meetings</b>	Karakia, shared facilitation, agreed agenda.		
	Notes and minutes have te reo text, sentences and phrases woven in them		
	Tangata whenua staff and Trustees have a significant role in the development of projects and programmes and the formation of teams		
<b>Te Reo</b>	Is using their learning initiative to strengthen Te Reo Māori.		
	Can recite and write own mihi and pepeha		
	Te Reo Māori is reflected in correspondence		

	Champions and resources use Te Reo Māori throughout OTBNZs activities		
<b>Tikanga</b>	Can host manuhiri appropriately e.g., can make feel at ease, get a cup of tea; can talk about local events etc.		
	Can be involved in Powhiri, Hui, etc. in the work environment, e.g., includes having done the research on the kawa, the mana whenua, logistics, who is playing what role,		
	Can be involved in Powhiri, Hui, etc. in tangata whenua environments, e.g., at a marae - includes having done the research on the kawa, the mana whenua, logistics, who is playing what role		
	Can utilise a collection of waiata Māori for a range of situations to be able to support the kaupapa		
	Knows who to ask if unsure of protocols		
	Has developed networks into the Te Ao Māori that can support OTBNZ with its participation in Māori tikanga and kawa.		



<b>Budget</b>	Money is available to provide kai when working with manuhiri		
	A budget for tangihanga is available for staff and the Board to attend and provide koha		
	Māori Implementation Plan is resourced		
<b>Credibility</b>	Can name key local and national Iwi/tangata whenua organisations, tangata Tiriti and government departments relevant to tangata whenua development.		
	Is sought out by other organisations to inform their Tiriti journeys		
<b>Communication</b>	Communication to Iwi/tangata whenua groups, where appropriate is communicated, kanohi ki te kanohi and utilizes some Reo Māori		
	Information is used to enable and inform		
	Is an active and willing participant in meetings with Iwi/tangata whenua		
	Participates willingly in discussions on tangata whenua issues		
	Is willing to locate information when requested to do so by tangata whenua		
	Prepares and shares relevant information relevant to tangata whenua partners		

## Appendix One – External Literature Review

Tiriti-based Organisations	Who are they?	Critical Success Factors
Multicultural NZ	Umbrella body for 18 regional councils. Looks at relationship between Te Tiriti and multiculturalism.	Supporting regional development of Treaty relationships ‘As migrants we need to pay homage and respect to the owner of the land. We can only actualise multicultural policies with the support and understanding of tangata whenua. The statement ‘What is good for Māori is good for everyone’ is profound. That is the spinal cord of anything we do.’
Occupational Therapy NZ/Whakaora Ngangahau Aotearoa –	Membership of Occupational therapists. Transformative journey of new treaty relationships governance model	‘The professional competencies focussed on the Treaty and biculturalism are a requirement. There is no opting out, we need to know this stuff. Anyone within OTNZ-WNA saying ‘I don’t want a Treaty relationship model’ would find themselves out of step with the changes in the profession.’
Raetihi Community Trust	Relationship engagement with mana whenua.	Effective relationships underpinned by respect for Māori Their story considers the value of documenting ways of working and emphasises that effective relationships are underpinned by a respect for values and for Te Ao Māori.
Te Ao Te Ohaki o Hine	National Network Ending Sexual Violence Together.	A two-whare model with Nga Kaitiaki Mauri working on tikanga and kaupapa, and a Tauwi caucus. Explores relationships at this level and degree of effort required to sustain those relationships. Each whare reinforces the primacy of relationships and explores the effort required to sustain them.
Youthline Otago	Support service for Otago youth. Committed to the Tiriti	Regular Treaty training. Struggling to put commitment and training into practice Recent changes to Youthline Otago’s Treaty training have sparked new enthusiasm for applying the Treaty in practical ways. In addition, Barnardos has also shared key documents and initiatives from their journey.
Te Huarahi o te Puawaitanga on nga Kura Whānau Ngatahi o te Puaha o Waikato	Local networks to improve educational outcomes for Māori in Pukekohe	Community and hapū based Treaty workshops were pivotal. Examines the power of a community working collectively to address entrenched attitudes

<p>Additional interviews ACE Adult Community Education 2021</p>	<p>A process whereby adults choose to engage in a range of educational activities within the community.</p> <p>Analiese Robertson CEO</p>	<p>Many of the TW Governance have said they are located in Te Ao Māori/Kaupapa Māori Organisations so don't know what a Tiriti based organisation is. Need to bring honesty about our assumptions that we all make – including Māori ...</p> <p>'Tino Rangatiratanga is straight forward – tikanga is determined by the people of the land.' (Tangata Pasifika CEO)</p> <p>Common commitment around the table</p> <p>Resource it</p> <p>Update the constitution, policies, procedures, founding documents</p> <p>Get the right people around the table – 50/50 minimum</p> <p>'Once you have critical mass it is difficult to subvert processes and disable progress'</p> <p>'These are ancestrally qualified practices that you're lucky to have access to ...'</p> <p>Not placing the soul responsibility on Māori – so what does transactional face look like'</p> <p>'Moving from surface level ceremony approach to something deeper.'</p> <p>Top-to-bottom, bottom-to-top approach</p>
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## Appendix 2 – Sample

### Māori Practitioners (6)

Isla Whittington  
Sharon Bryant  
Tui Poff Nuku  
Karen Molyneux  
Daniel Houghton  
Tracy Murphy

### IT practitioners (4)

Christine Rigby  
Clare Hocking  
Daniel Sutton  
Sheryl Leeson

### Professional Advisor

Mary Silcock

### OT Association

Peter Anderson

### ACE Aotearoa

Analiiese Robertson

### Tikanga Advisor

Iris Pahau

### Board

Erica Hodgson  
Ben Te Maro  
Roxanne Waru  
Cassandra Hopkins  
Steven O'Connor  
Tagaloa Taima Fagaloa

Anne Carter ex-OT Board member (layperson TW)

## Appendix Three – Pātai for practitioners

1. Whakawhānaungatanga
2. How long have you been an OT – what's your driver?
3. OT Board is working towards being a Tiriti based organisation – what does that mean to you as a practitioner (Māori/tangata Tiriti in terms of their role and function as a regulatory body?)
4. Has/was there anything in your undergraduate training as OT that prepared you to work with Māori?  
Yes – what did it look like? Describe it to me.  
No – what could/should it look like?
5. Is there anything in your ePortfolio or other continuing development that supports you to work with Māori?  
Yes – what did it look like? Describe it to me  
No – what could/should it look like?
6. What support does the Board provide to practitioners to support competence 2 and the requirements of the legislation 118i Māori responsiveness and 118jaj under-disciplinary collaboration?
7. How affective is that support? And what else would help practitioners?
8. In the final report from the ePortfolio, there was the question of pressure being placed on Māori OTs to provide cultural support to other OTs (final draft report attached)

Examples are as follows:

<b>8</b>	<ul style="list-style-type: none"><li>• <b>Potentially incompetent bicultural practice</b> Practice that may be unsafe to tangata whenua or colleagues and/or supports structural and/or institutional racism and/or increases cultural burden for Māori co-workers or whānau and/or abdicating responsibility as a health practitioner and/or racist language and perspectives and/or white supremacy/western worldview overrides critical reflection.</li></ul>
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As a Māori/TT practitioner, have you experienced/observed fellow Māori work colleagues being expected to coach, manage their Māori clients on their behalf, etc. (making assumptions about your knowledge of Te Ao Māori)?

9. How equipped do you think the Board is to be able to be responsive to issues such as institutional and interpersonal racism?
10. Decision Making – how does the Board include Māori OTs in decision-making that affects your practice? How should it include Māori? Please give examples.
11. How conducive is the current process for Māori to put their name forward to be on the Board?
12. Is there anything else that you think OTBNZ should be doing to implement Te Tiriti across the organisation?
13. If there were no barriers, what would the future of OT look like?

## Appendix Four – Pātai for Board Members

1. Whakawhānaungatanga
2. How long have you been on the Board? What's your driver?
3. OTBNZ is working towards being a **Tiriti based health regulatory authority**. What does that **mean to you in your role on the Board?**
  - *Ask them to reflect on their responses to Te Pae in terms of where OTBNZ is at now and where they think it should be in general – so what's realistic.*
  - *OTBNZ ensures the safety of consumers of OT services by ensuring all OTs meet the specifications of the Health Practitioners Competence Assurance Act 2003 and legislation 118i and 118ja.*
4. What do the results of the ePortfolio Review mean for the Board in terms of the training and development needs of practitioners to meet Competency 2 and the requirements of legislation 118i (Māori responsibility) and 118ja (interdisciplinary collaboration)?
  - *What is the role of the Board when it comes to the training and development needs of practitioners in understanding the practice evidence required to meet Competency 2 and legislation 118a and 118ja?*
  - *What are the opportunities available for the Board to impact in this space?*Upholding – public safety
5. Has/was there anything in your training as a Board member that prepared you to work with Māori?

Yes – what did it look like? Describe it to me. How effective was it?

No – what could/should it look like?
6. How equipped do you think the Board is to be able to be responsive to issues such as institutional and interpersonal racism? Please give examples.
7. Decision Making – how does the Board include Māori OTs in decision making that affects their practice?
  - *How are Māori consulted with and included from the get-go?*
  - *How well do you know the Māori network?*
  - *Who are your non-Māori allies out there?*Please give examples.
8. How conducive is the current process for Māori to put their name forward to be on the Board?
  - *How could the process be made more conducive?*
9. What is the Board's strategy for ensuring that Māori aspirations are apparent in their vision, mission and regulatory function?
10. With your practitioner's hat on, what would you advise the Board?

## Bibliography

A list of resources and bicultural courses available in New Zealand

Te Rito – A free online bicultural course for all practitioners. Please email [terito@otboard.org.nz](mailto:terito@otboard.org.nz) for your login details.

Practising appropriately for bicultural Aotearoa New Zealand via Te Poutama – [Powerpoint Presentation](#)

Stand with Māori What does it mean to be a Tauīwi Treaty Partner – [Powerpoint Presentation](#)

Three video learning and education modules on understanding bias in health care were developed for Wiki Haumarū Tūrōro/Patient Safety Week 2019. The video modules can be accessed [here](#) and the full set of modules can be completed on [LearnOnline](#)

[Starter Questions for Competence Area 2](#) (PDF, 427KB, 2 pages)

Some helpful starter questions for Competency 2 – Practising biculturally in Aotearoa New Zealand.

Occupational Therapy New Zealand-Whakaora Ngāngahau (OTNZ-WNA) has provided free access to several of the articles listed below to support appropriate occupational therapy practice for bicultural Aotearoa New Zealand. <https://www.otnz.co.nz/publications/bicultural-ot-practice-journal-articles-free-access/>

Supervision, competence and fitness

[Your Guide to the Recertification Programme](#)

The guide provides an induction and orientation to the Recertification Programme

[Supervision Requirements for Occupational Therapists](#)

Your guide to supervision as an Occupational Therapist.

[Policy on Standard Conditions](#)

Our policy for the standard conditions you may have on your scope of practice.

[Available supervisor's directory](#)

A list of Supervisors who wish to make their supervision services publicly available.

[Supervision Log Example](#)

A template supervision log for you to use to record your supervision sessions.

[Supervision Agreement Example](#)

A template supervision agreement.

[Supervisor Expression of Interest Form](#)

If you wish to make your supervision services publicly available, please complete this form and return to [enquiries@otboard.org.nz](mailto:enquiries@otboard.org.nz)

[Removal of Condition Application Form](#)

Use this form to apply for removal of a standard condition from your scope of practice.

[Recertification completion application form](#)

Use this form if you have completed the requirements for certification as a practising occupational therapist.  
Competence and Fitness

[Competencies for Registration and Continuing Practice Handbook](#)

Detailed information on the competencies required for registration and continuing practice as an Occupational Therapist in New Zealand.

[Competencies for Registration and Continuing Practice Poster](#)

A simple overview of the competencies required for registration and continuing practice as an Occupational Therapist in Aotearoa New Zealand.

[Essential Reading for Cultural Competence](#)

Useful information to help you understand cultural competence in Aotearoa New Zealand.

[HRANZ Guidelines for Competence Referrals](#)

HRANZ / DHB agreed guidelines for competence referrals  
General Policy

[Policy for the use of Occupational Therapy Titles](#) (PDF) (under review)

Our policy for how and when the Occupational Therapy title can be used.

[Policy on Standard Conditions](#) (PDF)

Our policy for the standard conditions you may have on your scope of practice.

[Our policy for renewing your practising certificate](#)

[Policy on late renewal of practising certificate](#)

[Policy on when Registration and a Practising Certificate are required](#) (PDF) (under review)

Our policy to give you guidance on when registration and a practising certificate is required.

[Accreditation Standards](#) (PDF)

Accreditation standards for entry-level Occupational Therapy education programmes in Aotearoa New Zealand.

[Reaccreditation Standards](#) (PDF)

Reaccreditation standards for entry-level Occupational Therapy education programmes in Aotearoa New Zealand.

[Website Privacy Policy](#) (PDF)

Our policy for privacy and information handling regarding what information we collect through our website.

[Facilitated Resolution Policy](#) (PDF)

Our policy on Facilitated Resolutions

[Naming Policy](#) (PDF)

Our policy in naming occupational therapists

[Research Guidelines](#) for requests from OTBNZ to support research



## Registration Information

[Requirements for Certifying Documents](#) (PDF)

Our requirements for document certification.

[Requirements for Translating Documents](#) (PDF)

Our requirements for document translation.

[English Language Policy](#) (PDF)

Our policy about English Language requirements for registration.

[Criminal Conviction reports](#) (PDF)

Information about how to provide us with criminal conviction information

[Criminal Conviction assessment information](#) (PDF)

Information about how we assess criminal convictions.

[Physical and Mental Health](#) (PDF)

Information about how we assess physical and mental health conditions.