







He whakamārama e pā ana ki ngā ūara

Understanding our values

Our values are core to our organisation’s culture:

 <p>Kia tika We do the right thing</p>	 <p>Manaakitanga We serve and support</p>
 <p>Whanaungatanga We are better together</p>	 <p>Auahatanga We strive to improve</p>

They describe what is important to all of us at Fire and Emergency, who we are, and the organisation we aspire to be. They go to the core of what it is to work here at Fire and Emergency and to support the many communities of Aotearoa.

This section of the guide will strengthen your understanding of how our organisational values connect to the origin stories that underpin Māori culture.

This does not replace how we apply our values at Fire and Emergency, but instead gives you an appreciation of the depth of their meaning, and how it’s embedded in Māori culture.

Simply having values is not the important thing for Fire and Emergency – it’s being able to live those values and put them into effect, day in and day out. You might see and even use these words every day without giving them much thought, but if you fully understand what they mean, your connection to the values will grow stronger.

You will see that not only are these values a good framework for being the best leader, manager or team player you can be in our organisation, but they are a great framework for living life.

Kia tika	We do the right thing	Kee-ah Tee-ka
Manaakitanga	We serve and support	Ma-nah-kee-tung-ah
Whanaungatanga	We are better together	Fah-know-nga- tung-ah
Auahatanga	We strive to improve	Oh-a-ha-tung-ah



Kia tika
We do the right thing

We hold each other to high standards, are trusted by and trusting of others. We do what we say we will do and show courage to do what’s right, rather than what’s easy. We take responsibility and think of others.

Tika (verb): to be correct, true, upright, right, just, fair, accurate, appropriate, lawful, proper, valid.

Adding ‘kia’ before tika indicates that we will ‘be right’ and therefore ‘we do the right thing’.

Tika is more than just being right, doing the right thing, or being correct in a single moment – it can also be a state of being or way of living.

Tika has a close relationship with the word tikanga, which is often defined as customs, traditions, protocols or ethics.

Tikanga gives the ‘why’ to the way things are done in the context of kaupapa Māori, and so it can be said that tika is not just ‘doing the right thing’ but knowing why we do things the way we do.

What is ‘tika’ can vary! Individual iwi have different views of what tika is, according to their own history and stories. Māori are not a single people but a collective of many peoples; therefore, tika and tikanga vary across Aotearoa.

Tika and tikanga can be observed in many spaces and places, from things that appear simple, such as how food is prepared, cooked and eaten, through to more complex customs and traditions, such as welcoming guests onto a marae. What’s important to us as Fire and Emergency is that when we do the right thing, we do it with consideration for the people in our presence or in our care.



Manaakitanga
We serve and support

We work towards strengthening and developing our people, by being both proactive and responsive to the needs of others, including our teams and communities.

Manaakitanga (noun): hospitality, kindness, generosity, support – the process of showing respect, generosity and care for others.

To understand manaakitanga, we must understand how each part of the word comes together. It’s made from a few words, and has a depth of meaning that is hard to translate into English:

Mana-aki-tanga – to support, to fill up or to care for the **mana** of others.

It’s particularly important to understand the depth and significance of the word ‘mana’ – once you’ve grasped this, you can then appreciate how vital it is to many Māori to care for the mana of others.

However, translating mana into English is also tricky – you only have to search for it in the Māori Dictionary to see how complex the definition is. In this guide, we’ll try to describe aspects so you can more fully understand what it can mean to Māori to ‘serve and support’.

What is mana?
You can define mana in many different ways – prestige, authority, control, power, influence and status are just a few examples. However, there’s also a spiritual aspect to mana that’s often described as a supernatural force in a person, place or object gifted to us by the Atua (gods).

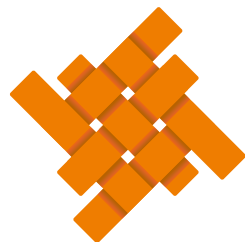
People are not the source of mana but are carriers of mana that has descended through our ancestors. When you think of your own mana, think of your **whānau**, your ancestors who have come before you and the generations that will follow.

We can find manaakitanga when we think about how our own mana or the mana of Fire and Emergency is enhanced. We can’t enhance our mana simply by bestowing greatness on ourselves – instead, it’s a reflection of the impacts we have on others and how they view us.

When you respond to fires or other emergencies, do you care for the mana of others by being both proactive and responsive to the needs of those who are impacted by an emergency and are in our care or do you focus solely on the incident?

As a manager, do you enhance the mana of others by strengthening and developing your team and those around you?

Mana	Prestige, authority, control, power, influence, status, spiritual power, charisma (noun)	Mah-nah
Whānau	Extended family, family group (noun)	Faah-know



Whanaungatanga

We are better together

We seek opportunities to connect and build inclusive relationships with others – our team members, different parts of our organisation, our partners and our communities. We bring people together, celebrate difference and provide a safe environment for all to thrive.

Whanaungatanga (noun): relationship, kinship, sense of family connection – a relationship through shared experiences and working together, which gives people a sense of belonging. It develops as a result of kinship rights and obligations, which also strengthen each member of the kinship group. It also extends to others with whom one develops a close familial, friendship or reciprocal relationship.

Like manaakitanga, we can understand whanaungatanga better by seeing how the word comes together.

Whanaungatanga comes from the word whānau. For many Māori, everyone in a whānau plays an important role no matter who you are or what your role is.

If whānau is the ‘who’ we are connected to, then ‘whanaungatanga’ is the ‘what’ that connects us to each other, and the strength of that connection. In this context, it acknowledges those who have ‘chosen families’ – adopted or fostered families – as it’s the strength of those connections that truly matters.

For Fire and Emergency, by acknowledging the broader concept of whānau and whanaungatanga, we recognise that each member of our whānau is supported by the others, meaning that we share knowledge and resources.

As a leader, a manager or an officer in the organisation it’s your role to build and foster these connections. The link between leadership and whanaungatanga can be captured by the following whakataukī (Māori proverb):

"Ehara toa i te toa takitahi, engari, he toa takitini" – My success (or my strength) is not that of a single person but instead the strength of many.

This proverb alone captures the essence of what ‘we are better together’ can truly mean for Fire and Emergency. For when we achieve things, we are supported by many people.



Auahatanga

We strive to improve

We meet the needs of our partners and communities by looking to the future and continuously finding ways to make things better. We are flexible and adaptable. We embrace change, acknowledge what’s gone before, and learn from experiments that help us adapt to future needs.

Auahatanga (noun): creativeness, creativity.

Auahatanga is the basis of how Māori have responded to the challenges of their living environment to ensure their people adapt and continue to thrive.

However, auahatanga is not about looking to the future blindly, as we all know the future is unpredictable. When we are working in the realms of innovation and creativity, we must always acknowledge the teachings of our past. Auahatanga is about recognising the significance of learning through the knowledge and lessons passed down from the people who have gone before.

This can be captured in the following **whakataukī** (Māori proverb):

Kia whakatōmuri te haere whakamua – I walk backwards into the future with my eyes fixed on my past.

For Fire and Emergency to embrace auahatanga, we must respect the past to build a bright future. Auahatanga can thrive when we support our people to bring their creative and innovative thinking to work so we collectively find solutions to the issues ahead of us.

The following whakataukī captures the essence of this sentiment:

Nāku te rourou, nāu te rourou, ka ora ai te iwi – With my basket and your basket, the people will thrive.

Whakataukī	Proverb, significant saying (noun)	Far-kah-toe-key
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