



Arahanga- Te  
Huarahi o Te  
Urihaumate

Guidelines for  
Patient Journey – Māori

**Hutia te rito o te harakeke,  
Kei hea te kōmako e?  
Ki te ui mai koe ki ahau,  
“He aha te mea nui o te ao?”  
Māku e ki atu,  
“He tangata, he tangata, he tangata.**

*Pull out the centre of the flax,  
And where would the Bellbird go?  
If you should ask me,  
“What is the most important thing in the world?”  
I would reply,  
‘Tis people, ‘tis people, ‘tis people*

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## Korero Whakataki - Introduction

This guide enables all staff within the BOPDHB the safety and skill development of working with Māori during their journey within the hospital setting.

The benefits of applying this guide include accurate identification and needs assessment based on Māori thinking and behaviour, appropriate care and rehabilitation plans, opportunity for holistic care and healing, tailored services for Māori, recognising an indigenous Māori paradigm, Māori ways of diagnosis leading to Māori ways of healing, care, rehabilitation.

### Why have these guidelines been written?

The Bay of Plenty District Health Board has identified the need for a set of guidelines on the process of supporting Māori during their journey within a hospital setting and subsequent care planning process, which is designed to be effective, efficient and appropriate for Māori and their whanau.

These guidelines have been developed to provide a tikanga based pathway as part of the overall patient journey process for Māori within a hospital setting.

### Who are these guidelines for?

These guidelines are written for people within the Bay of Plenty District Health Board, who work with Māori including;

- Medical
- Clinical and
- other Health professionals

### **Te Pae Tawhiti – The Aim**

In essence it is:

- To provide a holistic picture of a person's needs.
- An inherent right of an individual to receive culturally appropriate, care and service.
- To ensure the individual is heard and considered throughout their assessment, care and rehabilitation
- To enhance the cultural perspective on the needs of the person and their whanau
- To ensure that people are cared for in the least restrictive environment and their rights upheld.
- To respect the wishes of a person who may not wish to have contact with their whānau.

## **Te Pae Tata – The Goal**

Achieving Tangata Whenua well-being by ensuring effective communication strategies is utilised.

## **Bay of Plenty District Health Board**

Bay of Plenty District Health Board 2012 Annual Strategic plan states that during 2011, the Board reviewed the DHB's values. They believed that in order for values to be demonstrated, they must be both memorable and defined. CARE was introduced to the BOPDHB as our Values acronym, meaning Compassion, Attitude, Responsiveness and Excellence. We are proud of our association with the BOPDHB and believe by it being a values-based organisation; we will improve the health population, and reduce health disparities.

## **He Pou Oranga Tangata Whenua (March 2007)**

He Pou Oranga Tangata Whenua is a Tangata Whenua Determinants of Health Framework which has been mandated by Te Runanga Hauora o Te Moana a Toi (Bay of Plenty District Health Board Maori Health Runanga.) which is aimed at maximising health and independence and reduce disparities for Māori.

There are 8 eight elements or principles inside of the He Pou Oranga Tangata Whenua framework. Alongside of these principles are the Mai I nga Kuri a Whārei ki Tihirau, Regional Maori Health Services Tangata Whenua Realities Model of Practice - Nga Pou Mana O Io. Both of these align to the Bay of Plenty District Health Board C.A.R.E model Compassion, Attitude, Responsiveness, Excellence as shown below

Part 2: Mai i nga Kuri a Whārei ki Tihirau – Regional Maori Health Service Tangata Whenua Realities practice model Nga Pou Mana o Io (P Ngaropo 1999)

Main Purpose: Ensure the effective coordination of Tangata Whenua Realities, Nga Pou Mana o Io across Bay of Plenty District Health Board.

### **COMPASSION**

**Wairuatanga** – *Understanding, believing Maori are intimately connected to the environment maunga (mountain), awa (river), moana (sea) and marae*

**Manaakitanga** – *Behaviours that enhances the mana of others*

*Mana Atua' Spiritual - refers to Māori cultural connections to the spiritual world. Mana Atua acknowledges the elements that are intrinsically linked to all that lives.*

### **ATTITUDE**

**Ukaipotanga** – *A place to belong, where you have purpose and are important, Places where we gain strength and energy, Land and Place*

**Whanaungatanga** – *Family and relationships including ancestors and future generations, a wide set of acquaintances'' for support, assistance, nurturing, guidance and direction*

*'Mana Tūpuna' Whakapapa -is an acknowledgement and recognition that we are the products of those who have gone before us, our tūpuna (ancestors). Our whakapapa (genealogy) ties us together and provides the backbone for everything we do for our children, mokopuna (grandchildren) and for generations to come.*

## **RESPONSIVENESS**

**Pukengatanga** - *Teaching, preserving and creating knowledge, Traditional Knowledge that is unique to Iwi*

**Kaitiakitanga** - *The contribution to the preservation of tangata whenua knowledge and institutions*

*'Mana Whenua' Land -is recognition of the time from when one is conceived until the physical birth*

## **EXCELLENCE**

**Rangatiratanga** – *The attributes of positive Leadership, leadership and the capacity to govern, a stance of self-determination/sovereignty, the ability to act upon choice, evidence of breeding and greatness*

**Kotahitanga** – *Maintaining unity of purpose and direction, all must make their contribution*

**'Mana Tangata'** – **Physical** - is recognition of one's own authority, qualities and attributes. This is our connection to our whānau, hapū, iwi and waka.

### **Principal Accountabilities:**

To increase service responsiveness to minimise health disparities and improve Maori health population outcomes within the Bay of Plenty region

To support and assist Medical, Clinical and other Health professions in the delivery of Tangata Whenua acceptable services

To ensure BOPDHB active commitment to the Treaty of Waitangi and the improvement of Maori wellness by

- Provision of culturally sensitive and acceptable services
- Equitable service to all people to achieve the outcomes desired by Maori
- To help ensure services delivered are culturally sensitive and appropriate
- To provide liaison between other services and other health organisations

**OVERALL** – To provide education /advice and support to urihaumate/whanau throughout their stay in hospital

- Whakaeke                      Entry
- Arotake                        Assessment
- Manaakitanga                Continue Care
- Nga Tirohanga                Discharge Planning
- Manaakai Hauora            Home or Community

# Te Tikanga - The Process

## **WHAKAEKE** (Entry)

- Ensure Maori urihaumate/ whanau are informed of their choices with relation to health service delivery
- Ensure Maori urihaumate/whanau are informed of services and resources available and are helped to access them.
- Ensure services provided are within the parameters of comfort and safety
- Provide specific information to Maori urihaumate/whanau
- Develop strategies that will identify and meet the needs of urihaumate who access the service
- Be readily available and accessible to Maori urihaumate/whanau and to help specific situations as required
- Coordinate networks between Health educators, whanau and urihaumate
- Maori urihaumate/whanau have a clear channel to follow up any issue regarding services required
- Health care providers outside of our organisation will have a visible resource to utilise to ensure continuity of care for our urihaumate.
- Liaise with Regional Maori Health Services.

## **AROTAKE** (Assessment)

- Ensure Maori urihaumate/whanau has their input and opinions taken into account in decisions affecting them
- Health information and advice given to urihaumate/whanau is clearly understood
- Assist in the initial and ongoing assessment of urihaumate
- Ensure therapeutic models of care are acknowledged
- Organise and facilitate whanau hui with appropriate staff
- Liaise with Regional Maori Health Services

**NB: Insist that Maori processes are implemented**

***Certain information needs to be recorded, which should then be incorporated into the care plan. It is important that this information is recorded so that it informs the development of the***

*care plan and is used for future reviews of the person. Some of the information will relate to the patient and other information may relate to the person's whānau care and support. The information should include the person's hapū and iwi, any information relating to the whānau. Other information may be recorded at the discretion of the writer or insistence of the whānau.*

### **MANAAKITANGA** – (Continue Care)

- Provide support/awhi to urihaumate/whānau during stay in hospital
- Maintain effective communication between urihaumate/whānau and staff
- Liaise with Regional maori Health Services

### **NGA TIROHANGA** – (Discharge Planning)

- Assist and advise urihaumate/whānau in planning service provision and development (planning)
- Ensure whānau are informed and understand the processes
- Provide safe and appropriate integration into the community.
- Facilitate appropriate models of care conducive to the needs of client:

### **MANAAKI HAUORA** – Home or Community

- Coordinate implementation of Maori therapeutic models of care with Regional Maori Health services staff
- Final meeting Whakatikatika (final endorsement by whānau and provider (where applicable) recommending future care and rehabilitation plan including review

***NB: The purpose of a whānau meeting is for sharing information in the assessment process and information about the individual. Whānau may include immediate family members and extended family friends and in some cases, long-term carers***

### **Confidentiality/release of information**

The question of confidentiality is an issue for Māori. The care co-ordinator will have to determine the level and appropriateness of sharing or releasing sensitive information to the whānau.

As a general guideline it may not be advisable to release information to whānau if it is not going to lead to a good outcome for the individual or is against the wishes of the individual.

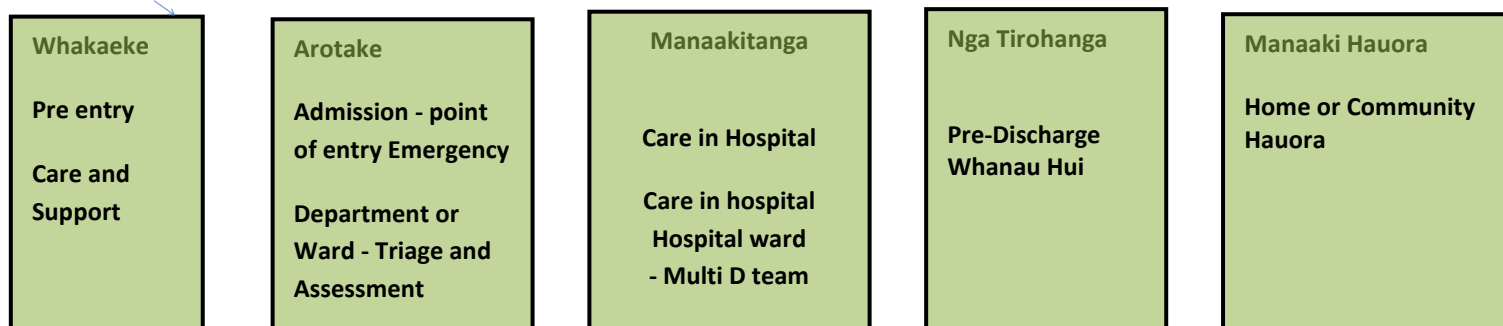




MAI I NGA KURI A WHAREI KI TIHIRAU

TE HUARAHI O TE URIHAUMATE

MANA ATUA    MANA TUPUNA    MANA WHENUA    MANA TANGATA



As a concept and model of practice, Ngā Pou Mana o Io is implemented every day in Māori Health contexts. It is the basis of operation of Regional Maori Health Services and gives tangata whenua the support needed in times of unwellness. It's validity is still maintained however in mainstream contexts as patients who are culturally attended to are in a more relaxed state having access to their own kind and own language. This means that clinical procedures, observation and the administering of medications are easier and less stressful for all concerned.

Examples of services and their associations follow.

### Mana Atua

Mana Atua is the most important foundation pillar, enabling Māori to re-connect to the source of creation, based on their realities as tangata whenua. The disconnection of Tangata Whenua from their Mana Atua (resulting in a state of Wairua Matangaro) is a source of 'haumate' (unwellness).

### Services include

1. Blessing of rooms and equipment.
2. Opening and closing meetings
3. Karakia performed and facilitated for Uri Haumate
4. Spiritual supervision and advice to Uri Haumate and Clinician

### Mana Tūpuna

Acknowledging the ancestral dimension, a person's connection to their ancestry through whakapapa (genealogy)

### **Services include**

1. Connections made through whakapapa, kōrero whakatauki, and mihimihi.
2. Identify Iwi, hapū, marae and tribal affiliations.
3. Use of Te Reo Māori.
4. Promoting the ancestral connections to support and recognize the relevance of tikanga Māori within the working environment when engaging with Uri Haumate.

### **Mana Whenua**

Mana Whenua recognizes the physical, spiritual and emotional connection to the land. This includes forests, swamps, pa sites, rivers and other geographical entities, elements each in their own right able to define a person's Tūrangawaewae (place of identity).

### **Services include**

1. Acknowledging and identifying the Uri Haumate through their pepehā.
2. Ensuring a safe environment e.g. Marae, home, hospital and schools or community situation is provided when interacting with the Uri Haumate.
3. Implementation of all policies of BOPDHB when providing care and manaakitanga for the Uri Haumate.
4. Implementation of tikanga Māori, cultural values such as tapu, noa, waiata, mauri, ihi, wehi, wana, wairua, mana, and hauora.
5. Facilitating a process to ensure the Uri Haumate or whānau were able to access facilities appropriately. (e.g. the Whanau Whare/Family House)

### **Mana Tangata**

Acknowledges the realities of Whānau, Hapū, Iwi, Marae, Waka, from whom tangata whenua inherit their natural qualities, gifts, skills and abilities through ones ancestry. Mana Tangata acknowledges the self, and those connected to the self through whakapapa.

### **Services include**

1. Regional Maori Health requests by Patients and staff
2. Whānau Hui facilitated by Regional Maori Health with whānau, hapū, iwi and waka.
3. Mihi whakatau, pōhiri, tangi and relevant hui attended.
4. The principles of the Treaty of Waitangi were implemented appropriately when providing care to Urihaumate.
5. Ensured that the Urihaumate were able to implement the concept of 'Tino Rangatiratanga' in relation to their care and decision making with the clinical staff

**1.4 Cultural Appropriateness**

- 1,4,4, Cultural Safety – Maori
- 1,4,4,P1 Cultural Safety - Maori - Standards
- 1,4,4,P2 Cultural Safety - Linen Usage
- 1,4,4,P3 Cultural Safety - Kawa Procedure

**6.6.1 Death of a Patient**

- 6.6.1 Death of a Patient Bay of Plenty District Health Board policy
- 6.6.1 protocol 1 Death of a Patient - Notification of Death – Record of Death Bay of Plenty District Health Board policy
- 6.6.1 protocol 2 Death of a Patient - Coroner Notification and Investigation Bay of Plenty District Health Board policy
- 6.6.1 protocol 13 Death of a Patient - Blessing of the Room after a Patient Has Died Bay of Plenty District Health Board Hospital Support Services protocol HSS.O1.1 Body Storage Facility (Tauranga Hospital) Bay of Plenty District Health Board Record of Death form (7405)

## Glossary

Arahanga	<i>Guidelines</i>
Arotake	<i>Evaluate/Assess</i>
Atua	<i>God</i>
Awa	<i>River</i>
Awhi	<i>Help/Embrace</i>
Hapū	<i>Sub Tribe</i>
Hauora	<i>Healthy good spirits</i>
He Pou Oranga Tangata Whenua	<i>Tangata Whenua Determinants of Health Framework</i>
Hui	<i>Meeting</i>
Ihi	<i>Lifting up your spirit</i>
Ihirangi	<i>Contents</i>
Iwi	<i>Tribe</i>
Kaitiakitanga	<i>Guardianship over people land and resource</i>
Kaumātua	<i>Elder/Older man</i>
Kōrero Whakataki	<i>Introduction/Preface</i>
Kotahitanga	<i>Unity</i>
Kuia	<i>Older Lady</i>
Mai I Nga Kuri a Whārei ki Tihirau	<i>Area from Bowen town to the East Cape, the Bay of Plenty coastal region</i>
Mana	<i>Prestige, Integrity</i>
Manaaki Hauora	<i>Look after Health</i>
Manaakitanga	<i>Hospitality care for</i>
Marae	<i>Encompassing all things Maori</i>
Maunga	<i>Mountain</i>
Mauri	<i>Life Force</i>
Mihi	<i>Acknowledgement</i>
Moana	<i>Sea, Ocean</i>
Mokopuna	<i>Grandchild</i>
Nga Pou Mana O Io	<i>Tangata Whenua Realities practice model</i>
Nga Tirohanga	<i>Viewpoints</i>
Noa	<i>be free from the extensions of tapu</i>
Pepeha	<i>Place of Belonging</i>
Pōhiri	<i>Welcome</i>
Pukengatanga	<i>Teaching, preserving and creating knowledge</i>
Rangatiratanga	<i>Leadership</i>
Tangata	<i>Person Human</i>
Tangata Whenua	<i>Local people</i>
Tangi	<i>Burial</i>
Tapu	<i>Sacred</i>
Te Hitori	<i>The History</i>
Te Huarahi o Te Urihaumate	<i>The patient journey</i>
Te Pae Tata	<i>The goal</i>
Te Pae Tawhiti	<i>The aim - The horizon in the distance</i>
Te Reo	<i>The language</i>
Te Runanga a Hauora o Te Moana a Toi	<i>Bay of Plenty District health Board Maori health Runanga</i>
Te Tikanga	<i>The process</i>
Tino Rangatiratanga	<i>self-determination, sovereignty</i>
Tūpuna	<i>Ancestor</i>

Ukaipotanga	<i>A place to belong</i>
Urihaumate	<i>Unwell person</i>
Waiata	<i>Song</i>
Wairuatanga	<i>Spirituality</i>
Waka	<i>Canoe</i>
Wehi	<i>Depart</i>
Whakaeke	<i>Arrival of visitors</i>
Whakapapa	<i>Ancestry, Genealogy</i>
Whakatikatika	<i>To correct ,make proper</i>
Whānau	<i>Family</i>
Whanaungatanga	<i>Family and relationships including ancestors' and future generations</i>
Whenua	<i>Land</i>