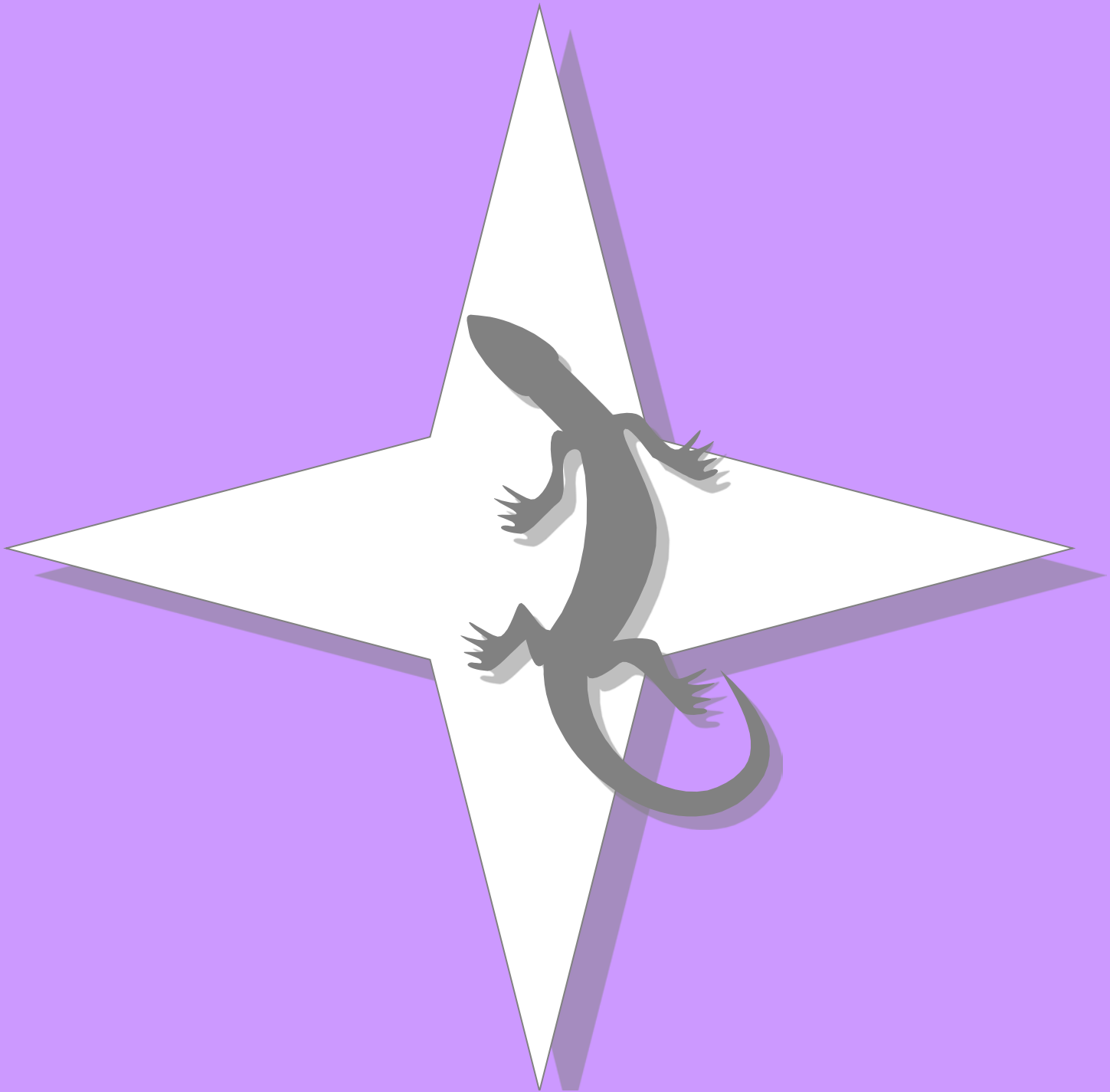


TE POU WHATUKURA

Cultural Practice Manual

A Guide for Clinicians and staff



Mai i ngā Kuri a Whārei ki Tihirau Regional:
Māori Health Services
Bay of Plenty District Health Board
Edition SIX - 2013



**Hutia te rito o te harakeke,
Kei whea te korimako e?
Ki 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*



Te Pou Whatukura Cultural Practice Manual: Edition Four

Cover Page

'Ngā Pou mana o Io' Model of Practice is based on the star Venus, known as *Tāwera*, *Meretūahiahi* or *Kōpūparapara*. This star has special significance, as it is the first star seen each night, and the last star to be seen at the dawning of a new day. It represents the ability to move between the spiritual and physical worlds.

The lizard represents the creator Io in the physical world.

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Introduction

This document has been developed to assist clinicians and staff in achieving the overarching goal of healthy communities. Its aim is to provide a quick reference guide to cultural best practice in a health context, stemming directly from a policy base, and that can be easily referred to and understood. The guide also outlines Te Pou Kokiri services available through Mai I ngā Kuri a Whārei ki Tihirau Regional Māori Health Services, and how, where and when these services can and should be accessed. It is important for users of this guide to understand that the guidelines provided are to keep patients and staff alike safe in supplying services to Māori. Many guidelines are for day to day contact and are based on common courtesy in the context of Māori culture. **In the majority of Māori contacts, to maintain safety for all parties, Te Pou Kokiri services should be accessed.**

This guide also focuses on BOPDHB policy related to cultural issues, and Ministry of Health guidelines and standards that apply in all contacts requiring cultural consideration.

All cultural issues upon which kawa and tikanga have an impact, and/or issues which require the referral to or performance of kawa and tikanga based rituals, will be undertaken with principal regard to the local holders of the mana whenua, Ngāti Awa for Whakatane and for Tauranga, unless otherwise agreed or required.

The format of the guidelines is designed to give quick access to issues of common occurrence, and is based on providing not only the best practice, but *reasons* for the practice, so often omitted.

Also included in the document are copies of current BOPDHB policy related to cultural practice, as reference and evidence in times of uncertainty. Available too are excerpts from NZ Standards related to the provision of healthcare in cultural contexts.

Rationale

Safe cultural practice is an obligation implied in the Treaty of Waitangi and is required through specific BOPDHB policy. Although policy documents and guidelines are available, and present the details of policy and practice, quick access is not always achievable. The key cultural safety policy, 'Cultural Safety – Māori Policy 1.4.4' is a broad guideline but cannot practically provide the detail available in this guide. Cultural awareness workshops provide an excellent base for gaining knowledge about and coming to terms with Tangata Whenua (People of the Land) practices and beliefs, but a comprehensive summary of these practices and beliefs, as well as appropriate practices to acknowledge and accommodate them has not been available. Unavailable to date also have been simple written explanations of why a particular practice should be employed, and how that practice relates to Tangata Whenua Realities with regard to belief systems and common cultural practices. This guide not only offers these explanations, but indicates how they are related to the Regional Māori Health Services model of practice- A Tangata Whenua Reality **Ngā Pou Mana o Io**, comprising the key Māori cultural concepts of **Mana Atua**, **Mana Tūpuna**, **Mana Whenua** and **Mana Tangata** (explained in this document)

Objectives of this Guide

- To provide quick access to a clear and usable cultural practice guide.
- To express BOPDHB cultural policy in a comprehensive and user-friendly format
- To provide rationales for individual cultural practices and in doing so, educate staff and clinicians in general cultural practice
- To explain the broader goals of Mai i ngā Kuri a Whārei ki Tihirau Regional Māori Health Services
- To heighten awareness of the services available from Regional Māori Health Te Pou Kokiri and the necessity of their involvement in cultural contacts
- To assist in meeting the requirements of all standards and policy related to the Provision of service in cultural contexts

Who this Guide is for

This guide is intended to support **all BOPDHB Hospital, Mental Health and Addiction and Regional Community associated staff** in culturally safe and appropriate practice when in contact with Tangata Whenua patients/clients and has value in other contexts, including interaction with fellow staff, and visitors.

Policy References (BOPDHB)

This document is based on, and refers to the following policies:

Principal policy

- **BOPDHB Policy No. 1.4.4**
Tangata Whenua Cultural Safety Policy

Additional policies

- **BOPDHB Policy No. 1.6.2**
Blessing of the Room Policy
- **BOPDHB Policy No. 1.4.4**
Cultural Linen Usage Policy
- **BOPDHB Policy No. 6.3.9**
Return of Body Tissue
- **BOPDHB Kawa Policy (DRAFT)**

Mai i ngā Kuri a Whārei ki Tihirau: Regional Māori Health Services

Te Matakite: Vision Statement

**Takahia te Ara Poutama o Tāwhaki
Kia ū te waka Whakairo
O te Kupenga a Irākewa
Ki te tihi o ngā Rangi Tūhāhā**

*To journey the ascending pathway of Tāwhaki
So the intricately carved waka
Belonging to the descendants of Irākewa
May strive towards the highest peaks
Within the heavens*

Ngā Mātāpono: Values Statements

- Respect for all people by working in a manner that reflects high standards of conduct.
- Recognition of Māori aspirations to achieve excellence in Māori wellbeing.
- Positive customer and community focused relationships are an integral part of improving health outcomes.
- Fostering a culturally safe and effective teamwork environment.
- Challenge/resolution approach to achieve quality service delivery through: trust, loyalty, honesty, commitment, perseverance, cooperation and determination.

Mission Statement

Honouring Tangata Whenua well-being through Te Tiriti o Waitangi

Article 1: Maori Participation in all aspects of health

Article 2: Honouring and advancing Māori health aspirations

Article 3: Equitable health outcomes for Māori

Regional Māori Health Services Model of Practice

Ngā Pou Mana o Io (The Four Sacred Pillars of Io)- A Traditional Māori Model

This model was developed pre-colonisation, its foundation linking back to the spiritual and traditional belief system of tangata whenua before the arrival of the Church Missionary Society in 1814. **The four sacred pillars** of the traditional Māori world focus on a time when **tangata whenua** (Māori, literally 'people of the land') had complete **tino rangatiratanga** (autonomy, authority) over their tribal estates, forests, fisheries, land resources and traditional spiritual beliefs. Explanations of Ngā Pou Mana o Io, the founding principles upon which Māori Health Services is based follow.

Mana Atua

'Mana Atua' refers to Māori cultural connections to the spiritual world. It is the recognition of the creator of all things – **Io Matua Nui** (a supreme being), known to other iwi and cultures by other names, and also referring to many **Atua** (gods) who have authority over the various domains of the universe and the elements within. Mana Atua acknowledges the elements that are intrinsically linked to all that lives.

Mana Tūpuna

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

Mana Whenua

'Mana whenua' is recognition of the time from when one is conceived until the physical birth. The **whenua** ('placenta' and also the Māori word for 'land'), feeds and nourishes us while in **te whare tangata** (the womb). On entering the physical world, **Papatūānuku** (the Earth Mother) awaits offering her nurturing love. We survive in the whare tangata by means of the **whenua** (placenta) and once born, it is deposited into the **whenua** (earth, land) as the physical connection to the place of birth and cultural identity of where one comes from, the ancestral homelands of the ancestors.

Mana Tangata

'Mana Tangata' is recognition of ones own authority, qualities and attributes. It is acknowledgement of another's expertise, with heed being taken as to ensuring one does not trample over the **mana** of another. It is also acknowledgement of the mana of a male and that of a female. This is our connection to our whānau, hapū, iwi and waka.



Te Pou Kokiri Services and how to access them

'**Te Pou Kokiri**' translates as 'the pillar of strength, the pillar of support, the pillar of responsibility that carries the work, the pillar that advances issues and matters'. 'Te Pou Kokiri' is also the widely accepted term for Māori Health staff providing front-line Māori Health services:

Te Pou Kokiri functions:

- Advocacy and interpretation of issues for urihaumate/patients/clients and staff.
- Active participation in MDT Team approaches from entry to discharge.
- Liaison linkage to Regional Māori Health Services.
- Connecting patients and whānau with other hospital services that can support their stay.
- Accompanying therapists on home and school visits if required.
- Communicating concerns patients and whānau may have about their care
- Ensuring that te reo Māori is an integral component of health care delivery.
- Ensuring that tikanga policies are respected and an integral part of health care delivery.
- Accompanying therapists on home visits for purposes of Te Reo Māori and Tikanga, and can include functions such as the blessing of equipment etc.

Contact Māori Health Services to request the services of a Pou Kokiri.

Requests may come from a patient, or via nursing staff etc., or you may ascertain yourself that specialist cultural knowledge is required.

Accessing Te Pou Kokiri Services

Pou Kokiri operates regularly in the following areas:

- Te Koru- Rehabilitation
- Te Ahuru o Rehua Ariki: Emergency Department
- Outpatients (am. only)
- Medical (pm. only)
- Surgical (pm. only)
- Te Toki Maurere: Mental Health and Addiction (Inpatients Whakatane)
- Te Whare Maiangiangi: Mental Health and Addiction(Inpatients Tauranga)
- Voyagers: Youth Community Mental Health
- Community Health
- Well Child
- Toi te Ora: Public Health
- Community Oral Health
- Intensive Care Unit
- Child development services
- CCYHS

Other departments have access to Te Pou Kokiri services by contacting: Regional Maori Health Services, externally Whakatane 07 3060 4954 or Tauranga 07 579 8560



Our Obligations

Health workers have obligations under **New Zealand Standard Health and Disability Sector Standards (NZS 8134:2001)**

The Standard acknowledges the Treaty of Waitangi as the founding document of New Zealand and recognizes and respects the principles of the Treaty. The Government recognizes the Treaty of Waitangi as the founding document of New Zealand and is committed to fulfilling its obligations as a Treaty partner. This special relationship is ongoing and is based on a common understanding that the Crown and Māori will relate to each other in good faith, with mutual respect, co-operation and trust.

This commitment is reflected in the Government's strategic objectives for Māori health and focuses on:

- Building the capacity for Māori participation at all levels of the health and disability sector;
- Enable Māori communities to identify and provide for their own health needs;
- Recognizing the importance of relationships between Māori and the Crown in health services, both mainstream and those provided by Māori;
- Ensure accessible and appropriate services for Māori;
- Foster and support Māori Health workforce development

(Health and Disability Sector Standards, Ministry of Health 2001:10)

Recognition of Māori Values and Beliefs

Standard 1.2

Consumers who identify as Māori have their health and disability needs met in a manner that respects and acknowledges their individual values and beliefs.

Criteria- *The criteria required to achieve this outcome include the organization ensuring:*

- 1.2.1 Service providers identify and respond to the cultural values and beliefs of Māori consumers and their whānau (families).
- 1.2.2 Barriers to Māori Consumers within the control of the organization are identified and eliminated
- 1.2.3 The importance of whānau and their involvement with Māori consumers is recognised and supported by service providers.
- 1.2.4 Māori consumers right to practice their cultural values and beliefs while receiving services is acknowledged and met by service providers
- 1.2.5 Tangata Whenua (Māori) are consulted in order to meet the needs of Māori consumers during service provision.

Advocacy and Consumer Support

Standard 1.5

Consumers are supported during service delivery where required.

Criteria: *The criteria required to achieve this outcome include the organization ensuring:*

1.5.1 Consumers are informed of their right to advocacy and/or support during entry and provision of services, and facilitation of this occurs where this is identified or requested.

**Ki mai koe ki ahau, “He aha te mea nui i tēnei ao?”
Māku e ki atu “he tangata, he tangata, he tangata”**

‘If you were to ask me “What is the most important thing in the world?”, I would reply “It is people, it is people, it is people”



***Urihaumate* = patient**

A Guide to Cultural Standards of Practice

The following Standards of Practice come directly from the founding principles upon which the day-to-day delivery of Māori Health Services core business are established- **Ngā Pou Mana o Io** (The four Sacred pillars of Io the Creator), and **te reo me ōna tikanga** (The Māori language and its associated protocols)

Mana Atua: **Spiritual dimension**

Acknowledged by:

- Ensuring that Māori have access to their own spiritual realm
- Recognizing and acknowledging the spiritual values, beliefs and practises of Māori.
- Ensuring traditional spiritual beliefs are incorporated into servicing cultural norms.
- Enabling Māori to feel safe to express themselves spiritually
- Recognizing and acknowledging the importance of the role of Tohunga (experts), Kaumātua (elders) and/or Māori spiritual leaders.
- Ensuring staff recognise that Māori spirituality contributes to their holistic wellness.

Mana Tūpuna: **The ancestral connection to one's identity**

Acknowledged by:

- Ensuring Māori have access to their language and protocols
- Ensuring that delivery of services demonstrates recognition of Māori cultural and social structures.
- Ensuring that Māori have access to services, which acknowledge their cultural identity through their connection to their ancestors
- Ensuring service has a cultural relevance to Māori
- Ensuring that services recognise that each Māori social unit has its own identity.
- Facilitating an understanding that recognises cases of Māori disconnectedness from knowledge of their ancestry

Mana Whenua: **Recognition of a connection to one's place of origin**

Acknowledged by:

- Ensuring Māori have access to natural resources.
- Ensuring that content and delivery of services acknowledge Māori rituals of encounter.
- Ensuring that there are opportunities to engage with Māori in an environment that is conducive to their natural experience.

Mana Tangata:

The connection to one's extended whānau (Family)

Acknowledged by:

- Acknowledging the importance of how Māori link to their extended family structures.
- Ensuring the enabling of the capacity of self maintenance and autonomy (Tino Rangatiratanga).
- Promoting communication between staff and Māori
- Attending training to ensure positive development of self and other staff.
- Maintaining a high standard of professional practice

‘Hoki ki tō Maunga kia pūrea koe e ngā hau o Tāwhirimātea’

“Return to your sacred mountain to be cleansed by the healing winds of Tāwhirimātea”



Whānau = family

Cultural Policies-BOPDHB

Te Whānau a Irākewa: Māori Health Services has an important role in initiating, formulating and advising on cultural policies for Whakatāne Hospital operations. In all cases, consideration is given to local kawa and tikanga expectations and to the Treaty of Waitangi and its principles, as well as existing BOPDHB policy, and current applicable legislation.

Kawa Policy

Bay of Plenty District Health Board's policy is that the 'Kawa Policy' is the agreed governing principle and practice as defined by both the General Managers and Mai i Ngā Kuri a Whārei ki Tihirau. All Bay of Plenty District Health Board policies are implemented in accordance with the principles inherent in the Treaty of Waitangi.

Cultural Safety- Māori

This policy recognises the Bay of Plenty District Health Board's and Whakatāne Hospital's commitment to the Treaty of Waitangi and outlines our service delivery of health specifically to Māori clients. This policy directs staff to the requirement that it is an individual responsibility to develop an understanding of culturally appropriate practices. In honouring this commitment, the organisation will provide training opportunities for all staff to attend.

Blessing of Rooms

It is the Bay of Plenty District Health Boards policy that after every death, the room or cubicle, linen and equipment will be blessed in accordance with this policy.

Cultural Linen Usage

It is Whakatāne Hospital's policy that the linen service provided will be hygienically and culturally safe, to comply with the Whakatāne Hospital Tangata Whenua Cultural Safety Policy.

Return of Body Parts, Tissue and Substances

It is the Bay of Plenty District Health Boards policy that where possible, body tissue will be returned to the individual if that is his/her wish. Where organs and tissues are left with Bay of Plenty District Health Board for disposal this will be done in accordance with the New Zealand Standard: AS/NZS 3816: 1998 Management of Clinical and Related Wastes.

Full versions of these policies are available from normal policy document sources. Check regularly for updates.

A copy of The Tangata Whenua Cultural Safety Policy is included as an appendix to this document.

“Ka mate kainga tahi, ka ora kainga rua”

“It is in numbers that we are strong”

Some Key Concepts in Māori Culture

Mana

'Mana' can be viewed as a person's personal power, prestige, charisma, and its level, when belonging to a person, is controlled by how others view it. It is acknowledged by a range of reactions from acceptance to respect to awe of a person. One can affect their own mana by exploits and actions, and great mana can be achieved by bravery, leadership, immense knowledge and skill, and great success in any particular activity or range of activities. Ultimately though, mana is in 'the eye of the beholder' and not the possessor.

Tapu

Sacred, restricted, prohibited, to be respected, having specific powers. (The common usage term 'taboo' is derived from this widely used Polynesian term)

Noa

Not sacred, 'common'. Not being tapu, or having been relieved of the power of 'Tapu' by the process of 'whakanoa' (see below).

Whakanoa

To render common, from a state of sacredness. The power of whakanoa is most commonly associated with water and food (especially cooked food). Women also have the power of whakanoa in certain circumstances. 'Tohunga' (see below) have the knowledge of incantations and rituals by which Tapu can be removed or negated, or installed.

Tohunga

An acknowledged expert in any field, but especially in spiritual knowledge and skills. Tohunga can be recognized widely, or within quite small 'whanau' circles. Tohunga of the spiritual world are seen to be the link between the gods and common man, and therefore command great respect.

Urihaumate

An 'urihaumate' is a person in a state of unwellness, physical or mental. Most simply translated as 'patient' in health provider contexts.

Whānau

'Family', but less the Western nuclear model, and more the extended model, which in Māori culture can include several levels and strands of genealogical relationships

Taonga

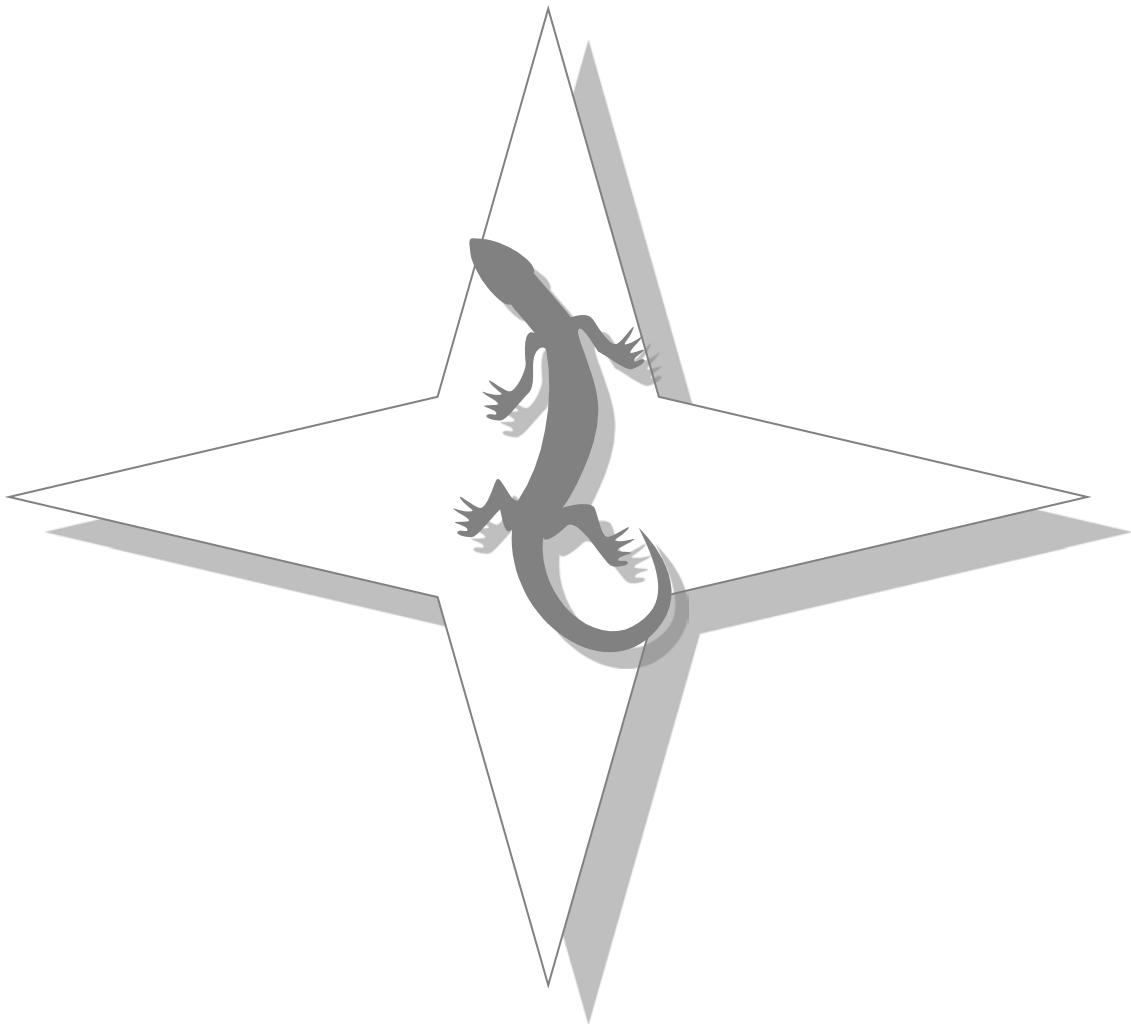
A treasured item, often of great significance. In the context of healthcare, it may often be a pendant or other item of 'jewellery' worn about the person. Taonga may have a great impact on the health of a person and their recovery ability. Many Taonga, having been blessed by a Tohunga, have a link to the spiritual world and therefore their importance cannot be marginalized or dismissed.

Aroha

'Aroha' is most commonly translated as 'love', but is also commonly used to mean compassion, sympathy, empathy, and other expressions of caring.

Cultural Best Practice

Guidelines and explanations



Mai i Ngā Kuri a Whārei ki Tihirau
Regional Māori Health Services
Hauora a Toi; Bay of Plenty District Health Board.

1. Prayer and Incantation (Karakia)

1.1. In all instances of contact, urihaumate (patients) and whānau (family) should be given the choice of having karakia performed (prayer/incantations). (Mana Atua)

- Upon admittance
- Before any procedures
- After procedures
- As requested by urihaumate and/or whānau
- Access should be provided to appropriate resources (e.g. water) and receptacles for the purposes of the removal of **tapu**.

Karakia are an important component of the recovery process for urihaumate, and as part of ritual at times of death or imminent death. Opportunity must be afforded to urihaumate, whānau and appropriate staff and qualified others (e.g. tohunga) to undertake **karakia**. **Te Pou Kokiri consultation required**

“Ko te ahurangi ki mua, ko Te Ao tūroa ki muri”

“Gods worship first, worldly things later”



Karakia = prayer, incantation

2. Patient-staff interaction

2.1. Privacy should be sought for whānau consultation and decision making during the care of urihaumate (*Mana Tūpuna*)

- Visual and audial privacy should be sought for whānau hui related to the care of urihaumate
- Interruptions should only occur when absolutely necessary
- Offer information regarding refreshment, advocacy etc.

*It is not culturally appropriate to consult with whānau in an environment where detail of discussions can be overheard. This can compromise the safety of the urihaumate, and can have an impact on personal and whānau **Mana** as well as the health of the patient*

2.2. Flexibility of visiting times and visitor numbers should be allowed where possible. (*Mana Tūpuna*)

Some whānau in the EBOP district must travel some significant distance to be with the urihaumate and find it difficult to adhere to set visiting hours

Some whānau cannot afford accommodation and therefore must arrange their travel to account for return times. This may not align with set visiting hours

2.3. A whānau member or members requesting to stay overnight with the urihaumate should be referred to those responsible for Te Takapu O Hineahuone Community House. (*Mana Tūpuna*)

- The **Whakatane Hospital community house Te Takapu O Hineahuone** is available for whānau requesting to stay. Contact Māori Health Services or reception to ascertain availability and guidelines
- Respect the desire for whānau to stay, even if it appears unnecessary.

*For the purposes of performing cultural rites and reciting **karakia** which may need to be during the night, accommodation should be arranged if possible*

Te Pou Kokiri consultation required

2.4. During all initial encounters, staff should introduce themselves and explain their position, reason for presence and any procedure to the urihaumate and whānau. (*Mana Tangata, Mana Tūpuna*)

- Introduction is important in creating a relationship with urihaumate and therefore gaining a level of trust.
- Ensure the urihaumate's name is pronounced correctly

Defined relationships between staff and urihaumate are important during treatment and are also required as part of the rituals of encounter in Māori culture. Establishment of relationships is positive in ensuring a safe and progressive treatment environment

2.5. Staff will notify the appropriate Māori staff (i.e. Pou Kokiri) of urihaumate requesting Māori Health services (*Mana Tangata, Mana Whenua*)

- Immediate notification to Māori Health Services of urihaumate Pou Kokiri services reduces delays and ensures the best communication is available regarding diagnosis and/or treatment.

It is important that urihaumate be made aware of the availability of Pou Kokiri services as there may be cultural and language issues able to be addressed by Pou Kokiri.

Te Pou Kokiri consultation required

2.6. Information should be clear and in language understood by urihaumate and whānau. (*Mana Tangata, Mana Tūpuna*)

- The use of jargon and acronyms is inappropriate
- Regularly ask if the urihaumate understands what they are being told.
- Promote the asking of questions.
- Ask if the urihaumate needs an interpreter or other assistance/support
- Request the assistance of a Pou Kokiri if a need is evident or if there is any doubt.

It is important that urihaumate clearly understand information, as different information may require different cultural actions. In all cases and by whatever means necessary, comprehension of information must be achieved by urihaumate and/or Whānau

Te Pou Kokiri consultation recommended

2.7. Where needed, staff must ensure that urihaumate are offered an interpreter. (*Mana Tangata*)

- Interpreter services can be requested through Māori Health Services.
- If there is any difficulty understanding an urihaumate's needs, request an interpreter

It is important that urihaumate clearly understand information, as different information may require different cultural actions. In all cases and by whatever means necessary, comprehension of information must be achieved by urihaumate and/or Whānau. Te Pou Kokiri are available from Māori Health Services to interpret or arrange an interpreter

Te Pou Kokiri consultation required

2.8. Staff should inform urihaumate and whānau of Te Pou Kokiri services (*Mana Tūpuna, Mana Whenua*)

- Staff should be aware of the services Te Pou Kokiri offer and must make urihaumate aware of their right to access them.
- Do not assume that language alone, or appearance alone is a basis for the desire, or not, for Te Pou Kokiri services.

It is important that urihaumate be made aware of the availability of Te Pou Kokiri services as there may be cultural issues able to be addressed by Pou Kokiri.

2.9. Consent must be obtained from urihaumate and/or whānau before touching them anywhere on the body and especially the head. (*Mana Tangata, Mana Tūpuna*)

- An explanation should be given for the reason touch is required
- A simple request is appropriate to gain consent from urihaumate or Whānau.

The Head is the most 'Tapu' (sacred) part of the body. Unauthorised contact can endanger the tapu nature of the urihaumate. Serious cultural and health consequences are possible. Te Pou Kokiri consultation required if language issues exist

Tikanga = rules, correct procedure



3. Māori Medicine and Healing Methods (Rongoa)

3.1. Staff should respect and support the use of rongoa (Māori methods of healing) during urihaumate care. (*Mana Tūpuna, Mana Whenua*)

- Spiritual significance is often attached to the use of traditional healing methods
- Access to natural resources used in Māori rongoa should be given where necessary.

*Rongoa Māori plays an important part in Māori cultural health practices. In most cases, the use of rongoa is in association with **karakia** (prayer, incantation) and therefore its use cannot be dismissed on the grounds of perceived efficacy or lack thereof of the **rongoa** alone.*

Te Pou Kokiri consultation required

3.2. Staff should document and work collaboratively with Māori healers, urihaumate and whānau regarding the use of rongoa. (*Mana Tūpuna, Mana Whenua*)

- The validity of rongoa as a component in the pursuit of health and well-being for Māori should not be marginalized or dismissed. It's use should be documented and be part of a collaborative approach to holistic health care

*Rongoa Māori plays an important part in Māori cultural health practices. In most cases, the use of rongoa is in association with **karakia** (prayer, incantation) and therefore its use cannot be dismissed on the grounds of perceived efficacy or lack thereof of the **rongoa** alone.*

Te Pou Kokiri consultation required



4. Pronunciation and use of Māori Names

4.1. Staff should attempt to pronounce Māori names correctly and ask when unsure. (*Mana Tangata*)

- Correct pronunciation of names should be attempted. If there is difficulty, ask for assistance.
- Don't assume that transliterated names can be reverted to the English version. (e.g. don't replace 'Rawiri' with 'David', or 'Hone' with 'John' unless the patient has stated that that is their preferred name.

Mispronunciation of names can have a negative effect on the relationship between urihaumate and staff/clinicians. This is associated with the concept of mana

Te Pou Kokiri consultation recommended

4.2. Staff will use the preferred name of urihaumate (*Mana Tangata*)

- If a preferred name is stipulated in documentation, the preferred name should be used.

Incorrect use of names can have a negative effect on the relationship between urihaumate and staff/clinicians. This is associated with the concept of mana

Quick Pronunciation Guide

Vowels

There is only one way to sound each vowel in the Māori language. That sound applies in any word in any combination, including double vowels.

- A**- Sound as in the word 'a' (a house, a child)-(not as in 'at' or 'bag')
- E**- Sound as in the word 'bet' or 'egg' (not as in 'beat')
- I**- Sound as in the word 'ambient', or 'Capri' (not as in 'tin' or 'initial')
- O**- Sound as in the word 'oar' or 'boring' (not as in 'note')
- U**- Sound as in the word 'flute' or 'prune' (not as in 'cute' or 'up')

Macrons above vowels (e.g. 'ā') indicate a **long** sound (as in 'farm')

Consonants

Pronounce 'Wh' as 'F'

Pronounce 'Ng' as in the word 'fishing'

Pronounce 'R' with a quick roll.

5. Food and Oral Medications

5.1. Food should never be passed over the head. (*Mana Atua, Mana Tangata*)

The Head is the most 'Tapu' (sacred) part of the body. Food is 'noa' (common) and having the power to negate tapu, can endanger the tapu nature of the urihaumate. Serious cultural, personal and health consequences are possible.

5.2. Receptacles used to store medication or food for human consumption should be clearly labelled and not used for any other purpose. (*Mana Atua, Mana Tangata*)

- This applies to refrigerators, freezers, safes, cupboards etc. where a danger of dual or multiple usage is possible

This guideline is related to the danger of 'whakanoa' (sacred being rendered common)

5.3. Appliances for heating food should not be used for heating anything that has come into external contact with the body. (*Mana Atua, Mana Tangata*)

- This applies to microwave and other ovens, and other appliances where the danger of whakanoa exists

5.4. Tea towels should be washed separately from other linen. (*Mana Atua, Mana Tangata*)

Tea towels are related to dishes and therefore food. Having been in contact with food, tea towels should not have contact with linen etc. which has had, or may have contact with the body. The concept of whakanoa applies here.

5.5. Items that come into contact with the body or body fluids must be kept separate from food. (*Mana Atua, Mana Tangata*)

- Combs, brushes, toothbrushes and items used in the care of urihaumate should not be placed in or on areas/surfaces where food has been, is, or will be placed.

This guideline is also related to the danger of 'whakanoa' (sacred being rendered common)

5.6. Receptacles used for drinking water should not be used for any other purpose. (*Mana Atua, Mana Tangata*)

Water also has the power of whakanoa and therefore drinking water and water for other purposes should be kept separate.

5.7. Staff should not sit on tables or workbenches and particularly on surfaces used for food or medication. (*Mana Atua, Mana Tangata*)

*Here, again is the danger of **whakanoa**, with the conflict of the **tapu** nature of the body and the **noa** nature of food.*

There is also the historic practical perception of contamination possibility.

Tapu = Sacred, prohibited

Noa=common, free from tapu



6. Removal of 'Taonga' (cultural items e.g. pendants)

6.1. Remove taonga (valuables/heirlooms) only if leaving them presents a risk for urihaumate. Where possible, taonga should be taped to the body in a position not to interfere with procedure, and not to cause discomfort to the patient. (Mana Tangata, Mana Tūpuna)

Taonga are often a part of the healing process and their removal can have a detrimental effect on the recovery of urihaumate. Removal, then, can present an avoidable danger
Te Pou Kokiri consultation recommended

6.2. If any risk to the patient exists, consent must be obtained from the patient or whānau before removing taonga. . (Mana Tangata, Mana Tūpuna)

Because of the importance of taonga, consent is necessary to prevent unforeseen and undesirable reactions from urihaumate, their whānau, and the condition of the urihaumate
Te Pou Kokiri consultation recommended

6.3. Urihaumate and whānau will have the option of removing taonga. (Mana Tangata, Mana Tūpuna)

- If consent is gained to remove a taonga, the first option for physical removal of the taonga is with the patient, then the whānau, then staff with patient or whanau consent.
- Taonga worn by patients may have great significance and be a key component in recovery. Its unconsented removal may have detrimental effects on the patient's current status and/or recovery process

The removal of taonga can mean physical contact and the tapu nature of the body must be considered
Te Pou Kokiri consultation recommended

6.4. Whānau will have the option of caring for taonga. (Mana Tangata, Mana Tūpuna)

- Whānau should have first option of retaining any taonga removed.

The taonga may be required as part of healing ritual associated with the recovery of the urihaumate

Te Pou Kokiri consultation recommended

**6.5. If whānau are not caring for the taonga, it should be kept in a secure area. .
(*Mana Tangata, Mana Tūpuna*)**

- The storage of taonga should be under normal 'valuables' guidelines.
- Urihaumate and/or whānau should be made aware of the whereabouts of the taonga, and processes for reclamation.

*The **taonga** may be required as part of healing ritual associated with the recovery of the urihaumate*

Te Pou Kokiri consultation recommended

**6.6. Urihaumate and whānau should be informed of the risk of storing taonga.
(*Mana Tangata, Mana Tūpuna*)**

- Due to the nature of taonga, any risk of storage must be outlined
- Urihaumate and/or whānau should be given the option to retrieve any stored taonga at any stage of the treatment of urihaumate

*The cultural value of **taonga** may be such that levels of storage risk need to be considered by urihaumate/whānau*

Te Pou Kokiri consultation recommended

Taonga = treasured item

7. Human Waste

7.1. Bedpans/urinals and food should never be present at the same time in the same area. (*Mana Tangata*)

- Introduction of bedpans/urinals must not occur when food is present
- Food should be removed before the introduction of bedpans/urinals into the same area.
- Bedpans/urinals should be removed prior to the introduction of food and/or oral medications

*The danger of **whakanoa**, with the conflict of the **tapu** nature of the body and the **noa** nature of food, must be negated*

7.2. Human waste or items associated with human waste must not be placed on surfaces where food is normally placed e.g. bedpans/urinals must not be placed on surfaces used for food trays. (*Mana Tangata, Mana Atua*)

- This applies to areas and/or surfaces where food has been, or will in the future be placed.

*Here, again is the danger of **whakanoa**, with the conflict of the **tapu** nature of the body and the **noa** nature of food.*

7.3. Bedpans/urinals will not be placed on bedside lockers. (*Mana Tangata*)

- Food items may be stored in bedside lockers.

*Here, again is the danger of **whakanoa**, with the conflict of the **tapu** nature of the body and the **noa** nature of food.*



Tūpuna = Ancestors

8. Culturally safe use of Linen

8.1. Staff should support whānau if they bring their own pillowcases. (*Mana Tangata, Mana Atua*)

- The supply of pillowcases by **urihaumate** and /or their **whānau** may be related to the **tapu** nature of the head. This should be acknowledged and urihaumate and their whānau **should not** be discouraged from providing their own pillowcases

Pou Kokiri consultation recommended

8.2. Different coloured pillowcases must differentiate pillows for the head and those used for other parts of the body. (*Mana Tangata, Mana Atua*)

- Colour coded pillow slips will be provided and used as follows:
White: For use on pillows used to support the head and face only.
Yellow: For use in Physiotherapy to support the head and face only.
Blue: For use on pillows used to support the rest of the body.

Acknowledges the extreme tapu nature of the head compared to other parts of the body
 Policy Reference: 6.8.3 Cultural Linen Usage Policy- Whakatāne Hospital

8.3. Different flannels should be used for the washing of the head and body. Where possible use different coloured flannels to differentiate. (*Mana Tangata, Mana Atua*)

- Colour coded flannels should be provided and used as follows:
White: For use on the head, face and hands.
Blue: For use on the rest of the body.

Acknowledges the extreme tapu nature of the head compared to other parts of the body

8.4. Linen associated with a deceased patient must be included in the blessing of the room process.

All items associated with the deceased, and having been in contact with the body should be blessed in accordance with the **'Blessing of the room after a patient has died' policy 1.6.2 version 2.**

Acknowledges the tapu nature items that have been in contact with the body of the deceased as requiring the process of 'whakanoa'

Te Pou Kokiri consultation required Ref: Policy No. 1.6.2 Blessing of the Room Policy



9. Death and Imminent Death

9.1. Where possible, whānau should have the choice of taking terminally ill relatives home. (*Mana Tangata, Mana Tūpuna*)

- Whānau requests to take a terminally ill relative home should be granted where possible

Cultural rituals and processes associated with death are often best performed in a home environment if possible.

Te Pou Kokiri consultation required

9.2. Where death is imminent, whānau should be notified immediately. (*Mana Tangata, Mana Tūpuna, Mana Atua, Mana Whenua*)

- Whānau should be notified as soon as possible

Immediate notification allows the commencement of sometimes extensive cultural arrangements and notification of distant whānau/relatives.

Pou Kokiri consultation required

9.3. Where death is imminent, support staff involved in the care of the urihaumate should be notified immediately e.g. Te Pou Kokiri (*Mana Tangata, Mana Tūpuna, Mana Atua, Mana Whenua*)

- Māori Health Services staff should be informed of imminent death of urihaumate

Pou Kokiri staff are then available to support urihaumate and whānau with regard to te reo Māori, karakia, blessings etc.

Te Pou Kokiri consultation required

9.4. Staff will make every attempt to ensure a single room is available. (*Mana Tangata, Mana Tūpuna, Mana Atua, Mana Whenua*)

- A single room able to be made private should be sought in these circumstances.

At a time of imminent death, privacy for the whānau, both visual and audial, is highly preferred

9.5. Staff should make every attempt to accommodate whānau presence at all times. (*Mana Tangata, Mana Tūpuna,*)

- Staff should respect the need for whānau to provide a constant presence at a time of imminent death of urihaumate

Cultural responsibilities at these times are often shared amongst whānau who may all be required to be constantly present.

9.6. Staff will facilitate urihaumate access to Te Pou Kokiri services or Chaplaincy services as appropriate and required. (*Mana Tangata, Mana Atua*)

- All staff should acknowledge the spiritual needs of urihaumate and provide access to services required related to those needs
- Requests should be addressed immediately during times of imminent death

The best possible opportunity should be afforded for the performance of cultural ritual associated with the state of the urihaumate

Te Pou Kokiri consultation required

9.7. If there is the potential for Coroner involvement, whānau should be informed at the earliest opportunity. (*Mana Tangata, Mana Tūpuna,*)

- Notification of potential coroner involvement should be as soon as possible
- Notification should be given in manner clearly understood by the whānau
- Māori Health Services/Te Pou Kokiri should be notified so cultural support can be provided to the whānau

The potential of Coroner involvement can have a major impact on cultural funeral arrangements and ritual, and information should expediently be available so arrangements can be made, altered etc.

Te Pou Kokiri consultation required

9.8. If there is the potential of a post mortem request, whānau should be consulted immediately. (*Mana Tangata, Mana Tūpuna*)

- Notification of a potential post-mortem request should be as soon as possible
- Notification should be given in manner clearly understood by the whānau
- Māori Health Services/Te Pou Kokiri should be notified so cultural support can be provided to the whānau

The potential of a post-mortem can have a major impact on cultural funeral arrangements and ritual, and information should expediently be made available so arrangements can be made, altered etc.

Te Pou Kokiri consultation required

9.9. Remove equipment from the body (Tūpāpaku) of a recently deceased patient before giving access to whānau for karakia etc. (*Mana Tangata, Mana tupuna, Mana Atua*)

The appearance of a whānau member who has died is important in the process of grieving and has a cultural impact on whānau during karakia and other rituals associated with the death of a whānau member.

Te Pou Kokiri consultation required.

10. Protocol for Māori Specific Areas

10.1. For Māori specific areas staff will ensure the following:

That Māori protocol is followed and respected.

- *To ensure a quality service through culturally safe practises.*
- *To meet the requirements under the Treaty of Waitangi.*
- *To provide a direction for all staff that is consistent and adherent to tangata whenua realities, i.e. Mana Atua, Mana Tūpuna, Mana Whenua and Mana Tangata.*
- *To acknowledge the Mana Whenua of each region.*
- *To acknowledge that Mai i Ngā Kuri a Whārei ki Tihirau are the Māori representatives for Bay of Plenty District Health Board at the same provision level of the operational arm of the Bay of Plenty District Health Board.*

Te Whānau o Irākewa: Māori Health consultation required

Tūpapaku = Body of deceased



Personal & Professional Development **Cultural Training Opportunities**

The purpose of the Regional Māori Health Training is to provide Bay of Plenty District Board Staff and management with the knowledge, skills and attitudes that facilitate quality, appropriate and tangata whenua-safe health service delivery to Māori urihaumate and their whānau.

With appropriate knowledge and skills, staff can actively participate in the improvement of health practices and outcomes for Māori within Bay of Plenty District Health Board. The learning for each participant will occur through active attendance at training sessions.

These workshops are facilitated by Regional Māori Health Whakatāne Hospital who will draw on external resources and expertise as and when required. Key areas of training include:

- **Māori Pronunciation**
- **Cultural Awareness**
- **Basic Marae Protocol**
- **Treaty of Waitangi Workshop**

There will be regular cultural organisational workshops provided by Regional Māori Health Services. This will help improve the knowledge and skills of all staff and make them more culturally aware and therefore safe when engaging with Māori.

This will also heighten their awareness of the important role carried out by Te Pou Kokiri, an integral part of the cultural input into clinical services ultimately providing better health outcomes for Māori. Regional Māori Health Service cultural training programmes are listed below.

Pronunciation of Te Reo Māori

Objective

- To improve te reo Māori pronunciation.
- To raise self esteem and confidence of Māori staff.
- To improve knowledge of te reo Māori within Mataatua.
- To improve knowledge of the appropriate usage of te reo Māori.
- To provide staff with a more holistic understanding of tangata whenua realities.

Content

- Origins of te reo Māori
- Different types of te reo Māori
- Basic waiata (songs)
- History of the local area
- Māori words, including place names/Māori personal names



Cultural Awareness Training:

Objective

- To provide staff with basic skills and knowledge to more appropriately deal with patients/clients in a culturally aware and safe manner
- To improve te reo Māori pronunciation

Content

- Basic aspects of cultural awareness

Basic Marae Protocol

Objectives

- To ensure that staff that represent Bay of Plenty District Health Board at iwi hui are aware of marae protocol.

Content

- Marae protocol
- Names and functions of the marae
- Varying marae protocol

Treaty of Waitangi Training

Objectives- by the end of the programme, participants will:

- Be fully informed of the facts leading up to the signing of Treaty of Waitangi, the Treaty itself and the post Treaty environment in relation to Māori and Pākehā involvement.
- Have a desire to attend other cultural initiative training to extend their knowledge further.
- Understand the health issues for Māori today in relation to Treaty implications.
- Experienced safe and informative training that encouraged open exploration of the issues.

Content

- Te Tiriti o Waitangi (Treaty of Waitangi).
- Te whakaputanga o te tino rangatiratanga o Niu Tirenī/Aotearoa. (The emergence of Māori self-determination in New Zealand).

Contact Regional Māori Health Services to find out more about these training opportunities

Tangata Whenua Cultural Safety Policy:

Policy # 1.4.4, Issue Date: August 2012

Policy

This policy recognises Bay of Plenty District Health Board commitment to the Treaty of Waitangi and outlines our service delivery of health specifically to Māori clients. This policy directs staff to the requirement that it is an individual responsibility to develop an understanding of culturally appropriate practices.

In honouring this commitment, the organisation will provide training opportunities for all staff to attend.

Purpose

Traditional Health Care Systems in New Zealand have been based on the European model and have not met the cultural needs of Maori.

This policy is a response to recognising, accommodating, and delivering culturally safe practice to Māori patients.

Definitions

Tangata Whenua	Indigenous people.
Cultural Safety	<p>Cultural Safety is an attitude which involves showing respect and sensitivity to people, taking into account their total spiritual, emotional, social and physical needs.</p> <p>This involves actions which recognise, respect and nurture the unique cultural identity of each person to safely meet their needs, expectations and rights.</p>

Standards to be met

1. Client Needs

All clients and whānau will receive care which meets the needs of their culture.

2. Healthcare Practice

Within the scope of healthcare practice all staff will create an environment that provides for cultural safety in the provision of healthcare services.

3. Staff Responsibility

Staff will keep themselves up to date about cultural safety issues and practices. This includes participation in training sessions provided by the organisation in such topics as Te Tiriti o Waitangi, cultural safety in clinical practice and cultural self awareness/identity.

4. Consultation

Regional Māori Health Services must be consulted over changes, and accessed as a resource regarding service provision, quality issues, and policy and procedure development.

5. Examples Of Safe Practice in Māori Culture which are Covered by Specific Procedures and Policies

- (a) Te Pou Kokiri are available for Māori clients.
- (b) Te Pou Kokiri are available to support and advise whānau when there is a pending or actual death of a Māori client.
- (c) In the event of death – asking the whānau what spiritual practices they wish to follow.
- (d) Assistance to release the body as soon as possible should be facilitated.
- (e) Rooms, beds and linen are blessed following the death of a person. (Blessing Policy)

6. Specific Practices

To reflect sensitivity to cultural needs, specific practices are to be followed, some of which are:

- (a) Positive attempts made at correct Māori pronunciation.
- (b) Ensuring that family/whānau are involved in discussions with appropriate consent from the patient.

- (c) Respecting the head as a sacred place:
Example:
 - using a specific pillow for the head to rest upon
 - not cutting hair unless agreed
 - not touching the head unless absolutely necessary
- (d) Cultural linen policy
- (e) Return of body tissue
- (f) The principles of informed consent and Tino Rangatiratanga (self-determination) will be recognised and accommodated.

7. Staff and Client Rights

- (a) All clients and whānau have the right to receive care which is sensitive to their differences in need and approach.
- (b) All clients and whānau have the right to support from people who understand their needs and can assist them to access the relevant systems and its resources.
- (c) Health care practices are planned in a way that respects cultural values, requirements and variations.
- (d) All staff will be able to identify their own knowledge limitations relative to cultural safety.
- (e) All staff are respected for their own cultural values and beliefs.
- (f) In situations in which difficulty/confusion arises, advice should be sought from an appropriate person who can facilitate the issues.

Mana = personal power, prestige

Māori Nomenclature

Since the inception of Māori health services there has been a positive move towards alternative Māori names for departments and services, names with which Māori can identify and be familiar with in their own cultural contexts. These names can originate from literal translations, to expressions of quite complex cultural concepts. The goal, in all cases, is to provide a balance in identifying departments and services and for Māori, removing the mystique behind unfamiliar signage terminologies. Following are examples of departments and services, their associated Māori names, and a short explanation of their origin.

Fig. : Department and service Māori nomenclature: Whakatāne

Maternity/Neo-natal	'Ko Matariki'	Refers to the constellation 'Matariki', (Pleiades) and equates its stars to stages of child development
Rehabilitation	'Te Koru'	The Koru is a representation of an unfurling fern frond, and represents the growth and return to wellness of those in rehabilitation
Mental Health Inpatients	'Te Toki Maurere'	The name represents the state of the mental health patient, where the certainty of understanding and logical thought is diminished
Conference room/Training Centre	'Te Huinga o ngā Kura'	Literally, 'The gathering of the Schools'- a place where many different educative processes and discussions occur.
Emergency Department	'Te Ahuru o Rehua Ariki'	This name originates from the star, Rehuaariki (Rehua, Antares), said to be a guide and protector in times of emergency and threat. 'Te Ahuru' implies a haven of warmth and safety.
Paediatrics	'Te Whare Whakarata Taitamariki'	Literally, 'The house of pacification of children'.
Public Health	'Toi Te Ora'	This name suggests enduring and constant good health.
Community Mental Health Services	'Te Koingo Whaturei'	This name suggests the emotions felt in a state of mental unwellness and describes a sorrow, grief or yearning felt in the region of the breastbone.

Conclusion (Te Whakakopinga)

This document has been designed and created as a resource for use by clinicians and staff throughout the Bay of Plenty District Health Board to increase awareness of the accessibility of Regional Māori Health Services and to provide some explanation of the cultural basis of the service. It provides valuable practical guidelines for safely dealing with Māori cultural issues in a clinical environment, and is designed to help maintain cultural safety for all parties.

It is said-

“Kia pai ai te kato o te kākano, kia pai ai tōna whakapuawaitanga.”

“When the foundation has been planted correctly then the aspirations of our people will flourish”

Whenua = land, placenta



Glossary

This Cultural Practice document is committed to creating an understanding of the structure, services and philosophy of Māori Health Services, as well as a practical guide to appropriate cultural practice in a clinical setting. An equal commitment for Māori Health Services is maintaining its cultural identity through the use of te reo Māori (The Māori Language). This glossary is not designed to represent all Māori words and phrases within Te Tokotoko Poutiriao, but attempts to address the bulk of those that may not already have definitions or explanations.

Ao Māori	The Māori World
Hapū	Sub-Tribe, extended family group
Iwi	Tribe
Kaitiaki	Guardian, caretaker
Karakia	Prayer, incantation
karakia tūturu Māori	Prayer, incantation associated with pre-European contact traditional Māori beliefs
Kaumātua	Wise elder/s
Kawa	Protocol/custom
Māori	Indigenous people of New Zealand/Aotearoa
Marae	Communal meeting place, most often identified by a meeting house and an area of open ground in front of the house
Mana	Prestige, personal influence, charisma...
Māuiui	Somewhat ill
Mihi Whakatau	A welcome ceremony of somewhat lesser formality
Mokopuna	Grandchild
Pepehā	Regional proverb, often, when personalized, identifying genealogy and geographical identity markers of a person
Pohiri (powhiri)	A formal ceremony of welcome
Raupatu	The confiscation of land by force or legislation
Tangata	Person(s)
Taonga	Treasured articles
Te Reo me ōna Tikanga	The Maori language and its associated protocols
Tino Rangatiratanga	Autonomy, self determination
Tohunga	Acknowledged expert of high order
Tokotoko	A ceremonial support(walking stick) sometimes used in oratory
Tūpāpaku	The body of a deceased person
Turangawaewae	The area/place of one's origin, often translated as 'A place to stand'
Uri	descendant
Urihaumate	Patient, unwell person
Waiata mōteatea	Traditional song most often heard at formal gatherings and ceremonies
Whakatauki	General proverb
Whānau	Family (includes extended)
Whenua	Land, placenta

Quick Reference Summary (He Whakarāpopoto)

Refer to document body for full and detailed list

Do's

- Introduce yourself and explain your presence
- Tell the patient about Māori Health Services
- Consult Te Pou Kokiri staff
- Use preferred patient names
- Pronounce names correctly (Māori pronunciation training is available)
- Explain procedures (With Pou Kokiri assistance)
- Use white pillows for head and face, (yellow in Physiotherapy)
- Use blue pillows for other parts of the body
- Allow time for Karakia (prayer, incantation)
- Arrange privacy where appropriate and possible
- Ask patient first if you need to touch them (especially the head)
- Work with patients regarding traditional healing methods
- Remove equipment from the body of a deceased patient before karakia
- Leave linen and equipment associated with a Tūpāpaku (deceased person) with them for blessing purposes

Don'ts

- Don't pass food over the head
- Don't sit on tables or workbenches
- Don't touch the body (especially the head) without consent
- Don't use jargon or acronyms in explanations
- Don't remove Taonga without consent
- Don't allow simultaneous presence of human waste and food in the same area
- Don't cut hair without consent
- Don't work on patients during karakia unless absolutely necessary
- Don't interrupt where ritual is obviously occurring

In all cultural situations, and to support Māori clients/patients, contact should be made with Te Whānau o Irākewa: Regional Māori Health Services or Te Pou Kokiri staff direct.