

# INTRODUCTION

The flip chart summarises the approved West Coast DHB Tikanga Recommended Best Practice Guidelines document that outlines key traditional principles of tikanga and recommends ways to encompass Maori values and beliefs into frontline service delivery.

It is noted that this document is not for all tribal affiliations/iwi who may have differing protocols.

The aim is to ensure the wairua (spiritual), hinengaro (psychological) and tinana (physical) wellbeing of Maori patient/clients (turoro/tangata whaiora) and their whanau (family and extended family group) is upheld.

These guidelines can also be made available and delivered to all consumers of health care services regardless of ethnicity, as they include best practice standards of care.

These guidelines apply to all West Coast DHB staff, including contracted staff, and apply to all West Coast DHB facilities.

## INTRODUCTION

# KARAKIA

For many **Māori**, **karakia** are essential in protecting and maintaining their spiritual, mental, emotional and physical health – particularly in a health-care setting.

Staff action: Verbally offer the **Tūroro** and their **whānau** the choice of having **karakia** at all stages of the care process including heightened situations (e.g. psychotic incidents), and pending death.

## Support this by:

- Allowing time for **karakia**
- Not interrupting **karakia** unless the physical care of the **Tūroro** is compromised.
- In extreme cases where **karakia** cannot occur, explaining why in a sensitive manner and discuss possible options.
- Providing access to appropriate water and containers for the purpose of spiritual cleansing.
- **Tūroro** or **whānau** member may request a minister or lay person of their choosing.

# KARAKIA

# WHANAU SUPPORT

Family and extended family is of fundamental importance to **Māori**. The concept of family and friends extends beyond the nuclear or biological family concept. **Whānau** support can be crucial to the **Tūroro** wellbeing.

## Staff action

The **Tūroro** and their **whānau** should be actively encouraged, supported and included in all aspects of care and decision making.

## Support this by

Sharing a copy of the care plan with the **Māori Tūroro** and **whānau**

- Asking the **Tūroro** and/or **whānau** if they wish to nominate a person to speak on behalf of the **whānau**.
- Acknowledgement and involving the person nominated (if any).
- Including appropriate **Māori** staff (e.g. **Kaiāwhina**) in the care and decision making process, if this is agreed to by the **Tūroro** and **whānau**.
- Where possible, finding private space and adequate time when consulting with **whānau** throughout the care process and checking with **whānau** about suitable meeting times and their needs.
- Being flexible about visiting times and visitor numbers where possible
- Being supportive of **whānau** visiting when death is expected or imminent.

# WHANAU SUPPORT

# INFORMATION & SUPPORT

The aim is to provide health care in an environment that is culturally sensitive to those using it. This is done out of respect for different cultural perspectives and needs, and also to support the total health (whaiora) of the person receiving health care.

## Staff action

Make sure the **Tūroro** and their **whānau** understand what is happening, and what resources and support are available, including speakers of te reo **Māori**, patient advocates, kaiawhina and chaplains.

## Support this by

- Clearly introducing yourself and your role/service
- Ensuring that all information is given clearly and is understood by the **Tūroro** and/or their **whānau**.
- Understanding that for **Māori** the concept of “next of kin” may be broadly interpreted at registration.
- Notifying appropriate **Māori** staff of the **Tūroro** in their care as soon as possible (e.g. on admission/referral)
- Offering an interpreter where appropriate.
- Ensuring the **Tūroro** and **whānau** are aware of the available WCDHB accommodation services, preferably prior to admission.
- Keeping an up-to-date list of resources that are available (e.g. patient advocacy services, **whānau** rooms and other dedicated spaces, **Māori** chaplain, external **Māori** providers and support services), and informing the **Tūroro** and their **whānau** about these.
- Ensuring that the **Tūroro** and **whānau** have access to any **Māori** support information available to wards.

# INFORMATION & SUPPORT

# FOOD, LINEN & BEDPANS

**Tapu** and **Noa** are key concepts that underpin many practices. For example, it is important to keep things that are **tapu** (sacred) separate from things that are **noa** (not-sacred). In many cases, these align with good health and safety procedures that should be practised by staff.

## Staff action

Become familiar with the basic principles of **tapu** and **noa**, and practical ways of respecting those concepts.

## Support this by

- Not passing food over a person's head.
- Not using pillowcases for any other purpose, supporting **whānau** if they bring their own pillowcases.
- Using different flannels for washing the head and washing the body – where possible use different coloured flannels to differentiate.
- Washing the body in a strict order starting from the neck to genital and then anal area.
- Keeping separate from food anything that comes into contact with the body or body fluids, for example:
- Combs and brushes should not be placed on a surface where food is placed.
- Don't sit on the tables or workbenches, particularly on surfaces that are used for food or medication.
- Microwaves used for heating food will not be used for heating anything that has come into contact with the body.
- Fridges or freezers used for food or medication storage should not be used for any other purpose.
- Receptacles used for drinking water should be used solely for this purpose.
- Tea towels will only be used for drying dishes and will be washed separately from all other soiled linen.
- Bedpans/urinals and food will not be present at the same time.
- Bedpans/urinals must be placed on the correct equipment (not where food trays are placed) and always stored in their own designated area.

**FOOD/LINEN/BEDPANS**

# TAONGA/VALUABLES

**Taonga** are extremely important to **Māori**, and have much more significance than just sentimental value.

## Staff action

Be aware and respectful of **Taonga**, and discuss any need to handle **Taonga** with the **Tūroro** and/or their **whānau**.

### Support this by

- Where possible, securely taping **Taonga** to the body of the **Tūroro** rather than removing it.
- If risk is involved, obtaining the consent of the **Tūroro** before removing **Taonga**.
- Giving the **Tūroro** or their **whānau** the option of removing it themselves.
- Giving the **whānau** the option of caring for any **Taonga**.
- Informing the **Tūroro** and **whānau** of the risk of storing **Taonga** and how it will be stored (in the identified valuables safe, where provided).

**TAONGA/VALUABLES**

# WHANAU ROOMS & DESIGNATED AREAS

Some areas will be governed by **Māori** protocol and **Tikanga Māori** should be observed by all staff and other people using the facility e.g.

- Area designated as a **whānau** room for specific purposes.
- Area or room used for **whānau** group conferences.
- DHB Boardroom and other service facilities where powhiri ceremonies are conducted.
- Rooms where a **Māori** death has taken place.
- Chapel or viewing room when it is occupied by the tupapaku.

## Staff Action

Staff must respect these areas set aside permanently or on occasion. All staff are made aware of appropriate **Māori** protocol at their orientation.

**WHANAU ROOMS & DESIGNATED AREAS**

# BODY PARTS/TISSUES/SUBSTANCES

## Staff action

As with any **Tūroro**, the correct process should be followed for fully communicating with the **Tūroro** about the procedure and consulting with the **Tūroro** about options for removal, retention, return or disposal. Informed consent must be obtained where required.

In addition, staff should consider the following points where a **Māori Tūroro** is concerned:

- Offering the option of further support from the appropriate **Māori** staff e.g. **Māori** support worker where possible, this must happen prior to any intervention.
- Returning of body parts/tissue/substances in a way that is consistent with Tikanga and in consultation with appropriate **Māori** staff. For example, body parts/tissue/substances should be returned in containers that are durable and reflect Tikanga best practices.
- Recording and carrying out the wishes of the **Tūroro** and/or **whānau** if the original purpose of retention changes. Returns should follow Tikanga best practises and protocols determined in consultation with **Māori** staff.
- Returning unconsented body parts/tissue/substances is expected to follow existing protocols. If return or retention is not requested, staff should discuss and agree to disposal and/or burial of the body parts/tissue/substances with the **Tūroro** and/or **whānau**. This should be carried out in a considered and consultative manner that respects tikanga processes.
- Documentation in the clinical notes is highly recommended.

## Organ and Tissue Donation

Refer to WCDHB **Tikanga** Best Practice Guideline Procedure.

## BODY PARTS/TISSUES/SUBSTANCES



# PENDING & FOLLOWING DEATH

As for any patient, family/**whānau** should be notified, supported and involved where the death of a **Tūroro** is expected.

In addition, when a **Tūroro** is involved, staff should:

- Immediately notify support staff (e.g. **Kaiāwhina**) involved in the care of the **Tūroro**.

## **Tupapaku (Deceased) (Mandatory)**

- Where possible, do not leave the body unattended following death. It is acknowledged this is generally not possible in a Coroner's Case.
- Immediately notify **Kaiāwhina** involved in the care of the **Tūroro**.
- Be guided by **whānau** on the cultural and spiritual practices for them at this time.
- Give **whānau** the opportunity to perform cultural and spiritual rites for “**karakia** **tuku i te wairua**” before the **Tūpāpaku** is removed, and in particular before a post mortem.
- A **karakia** should be performed in the area the **Tūroro** died as soon as possible after the **Tūpāpaku** is removed. From a **Māori** perspective the room is not spiritually cleansed until an appropriate **karakia** and cleansing with water has been performed.
- Do not take food or drink into the room following death.
- Where possible allow the **whānau** to take their **Tūpāpaku** to a designated area e.g. viewing rooms or chapel.
- Exiting of **Tūpāpaku** to designated areas must avoid public corridors and food outlets.
- Always transport the **Tūpāpaku** feet first.

# PENDING & FOLLOWING DEATH

## Glossary

| Term                        | Description  |
|-----------------------------|--|
| <b>Hapū</b>                 | (1) Sub-tribe of a large tribe (2) Pregnancy   |
| <b>Hinengaro</b>            | Psychological, thoughts, intellect   |
| <b>Iwi</b>                  | Kinship group, tribe, nation, people, nationality,<br>Often refers to a large group of people descended from a common ancestor.                                  |
| <b>Kai</b>                  | Food   |
| <b>Kaiāwhina</b>            | Helper, assistant, contributor<br><br>Designated <b>Māori</b> staff whose role is to provide support to <b>Tūrora</b> and <b>whānau</b> using hospital services. |
| <b>Karakia</b>              | Prayer, to pray or recite a prayer   |
| <b>Mana</b>                 | Prestige, influence, status.<br><br>The more prestigious the event or person, the more <b>Mana</b> it has.   |
| <b>Muru Hara</b>            | To restore <b>Tapu</b> by addressing and repairing violation.  |
| <b>Muru Hē</b>              | To restore and heal a wrong.   |
| <b>Noa</b>                  | Be free from the extensions of <b>Tapu</b> , ordinary, unrestricted.   |
| <b>Pōwhiri</b>              | Formal <b>Māori</b> welcome ceremony   |
| <b>Rongoā</b>               | To treat, apply medicines  |
| <b>Taonga</b>               | Treasure, valuables, something prized  |
| <b>Tapu</b>                 | Sacred, prohibited, restricted.  |
| <b>Te Tiriti o Waitangi</b> | The Treaty of Waitangi   |
| <b>Tikanga</b>              | Correct procedure, custom, habit, method, manner   |
| <b>Tinana</b>               | Physical body  |
| <b>Tūpāpaku</b>             | Deceased person  |
| <b>Tūrora</b>               | Sick person, invalid, patient  |
| <b>Wairua</b>               | The spirit, spiritual element  |
| <b>Whānau</b>               | Family, extended family, family group.   |

## GLOSSARY