

Tikanga Best Practice Guidelines

MĀORI HEALTH UNIT



Waikato District Health Board

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This flip chart summarises the approved Waikato DHB Tikanga Recommended Best Practise Guidelines document that outlines key traditional principles of tikanga and recommends ways to encompass Māori 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 Māori patient/clients(turoro/tangata whaiora) and their whānau (family and extended family group) is upheld.

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

Introduction



Whānau rooms and general areas

Some areas are permanently governed by Māori protocol, eg whānau rooms, Te Whare Taurima. In these areas, tikanga Māori should be observed by all staff and other people using the facility.

Staff action:

Staff must respect these areas set aside permanently or on occasion. If you are not sure what is appropriate Māori protocol, please ask staff in those areas, or a Māori Heath Service staff member eg kaitiaki.

Whānau rooms and general areas

Karakia (blessings, prayer, incantations)

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 Māori patient and their whānau the choice of having karakia at all stages of the care process and including heightened situations (eg psychotic incidents).

Support this by:

- Arranging for the hospital chaplain to attend if required
- Allowing time for karakia
- Not interrupting karakia unless the physical care of the patient is compromised
- In extreme cases where karakia cannot occur, explain why in a sensitive manner and discuss possible options
- Providing access to appropriate water and containers for the purpose of spiritual cleansing.

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 patient and/or their whānau.

Support this by:

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

Information and 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 (waiora) of the person receiving health care.

Staff action:

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

Support this by:

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

Whānau support

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

Staff action:

The Māori patient 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 patient and whānau
- Asking the patient and/or whānau if they wish to nominate a person to speak on behalf of the whānau
- Acknowledging and involving the person nominated (if any)
- Including appropriate Māori staff (eg kaitiaki) in the care and decision making process, if this is agreed by the patient 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.

Food/Linen/Bedpans

Tapu and noa are key concepts that underpin many practices. For example, it is important to keep things that are tapu separate from things that are noa. 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, and supporting whānau if they bring in their own pillowcases.
- Using different flannels for washing the head and washing the body – where possible use different coloured flannel 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 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.

Body parts/Tissue/Substances (Removal, retention, return or disposal of)

This includes whenua (placenta) and genetic material.

Staff action:

As with any patient, the correct process should be followed for fully communicating with the patient about the procedure, and consulting with the patient 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 patient is concerned:

- Offering the option of further support from the appropriate Māori staff eg kaitiaki. 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 Māori patient and/or whānau if the original purpose of retention changes. Returns should follow tikanga best practices and protocols determined in consultation with Māori staff.
- The return of 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 Māori patient and/or whānau. This should be carried out in a considered and consultative manner that respects tikanga processes.
- Offering the return of a patient's hair, fingernails and toenails. These may be saved in a patient labelled snap closure plastic bag and returned to the Māori patient or whānau.
- Documentation in the Clinical notes is highly recommended.

Organ and Tissue Donation

Refer to Waikato DHB Care of Deceased/Tūpāpaku policy.

Pending and following death

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

In addition, when a Māori patient is involved, staff should:

- Notify immediately support staff (eg kaitiaki) involved in the care of the patient.

Tūpāpaku

(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 kaitiaki involved in the care of the patient.
- Be guided by whānau on the cultural and spiritual practises for them at this time.
- Avoid removal/cutting of tūpāpaku hair unless absolutely necessary, and only in consultation with the whānau.
- 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.
- Always transport the tūpāpaku feet first.
- A karakia should be performed in the area the patient died as soon as possible after the tūpāpaku is removed. From a Māori perspective the room is not spiritually cleansed until an appropriate karakia has been performed.
- Do not take food or drink into the room.

Refer to Waikato DHB Care of Deceased /Tūpāpaku policy.

Hapū	Sub Tribe of a large tribe. Pregnancy.
Iwi	A nation or people with a shared identity and genealogy / tribe.
Kai	Food.
Kaiāwhina	Designated Māori specific position.
Kaitakawaenga	Designated Māori specific positions held in Mental Health Services.
Kaitiaki	Designated Māori specific positions that offers advocacy and cultural support to Māori patients and their whānau. They are also involved in cultural assessments and care planning.
Kaiwhiriwhiri	Designated Māori specific position that offers similar services as kaiāwhina and kaitiaki.
Karakia	Blessings/incantation/prayer.
Kaupapa	Policy, protocols.
Mana	Spiritual power and authority to enhance and restore tapu. Health services must empower patients and their whānau. In doing so the service's own mana is enhanced.
Marae	Place of Māori practise. Often comprising of a carved meeting house, marae ātea (sacred space in front of the meeting house), dining room and ablution facilities.
Noa	In the negative sense, it is the state of diminished tapu, of weakness and powerlessness resulting from violation. In the positive sense, it is the state of freedom of mind and spirit that comes about through being acknowledged, enhanced, restored and healed.
Pōwhiri	Māori process of welcoming.
Rongoa	Māori methods of healing including mirimiri (massage), te reo (language), karakia and herbal remedies.
Tapu	Physical, mental/emotional, spiritual and cultural well being. Dignity and sacredness. Restrictions and prohibitions that protect tapu (well being, dignity and sacredness) from violation.
Tūroro/ Tangata Whaiora	Person seeking or requiring assistance from a health professional. Clients /patients.
Taonga	Treasure, valuables.
Tikanga	Issues of principle/integrity of intent. Values and respect. Processes.
Tinana	Physical body.
Tuhono Tahī	An area close to critical care for whānau/family to wait.
Tūpāpaku	Deceased person.
Wairua	Spiritual element. Wairua is an integral part of tapu and noa that is inextricably linked to wellbeing.
Wā Mārie	Bereavement Room.
Whānau	Whānau(family), refers to not only immediate relations (e.g. those with blood or marital connections) but also includes others with whom the patient has a close association. Whānau refers to the person's relations which may include Grandfather, Grandmother, Father, Mother, Aunt/s, Uncle/s, Brother/s, Sister/s, Spouse, tamariki/children, inlaws or extended family members i.e. close friend/s. Family may also include an appointed guardian(as defined under the Guardianship Act 1968).
Whenua	Placenta. Afterbirth. Land.

