



Australasian College
for Emergency Medicine

Te Rautaki Manaaki Mana

Excellence in Emergency
Care for Māori

MAY 2019 – APRIL 2022



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Manaaki Mana: The name

Manaaki Mana means the act of supporting, taking care of, giving hospitality to, protecting, looking out for, and showing respect, generosity and care for others. Mana literally means to be legal, effectual, binding, authoritative, and valid.

In this context Manaaki Mana does not adopt the formal and individual meanings of these Te Reo Māori words. Manaaki Mana has been gifted to ACEM by Dame Naida Glavish (Ngāti Whātua o Ōrākei) as a means to express the importance of the work Manaaki Mana is seeking to achieve and the gravitas required by those who take ownership in the work and the outcomes. ACEM would like to thank and acknowledge Dame Glavish for this whakaaro, and will ensure the true essence of this taonga is not lost as this work is implemented.

The meaning behind the artwork

Ngā Rau o Tāne Mahuta – The Leaves of Tāne Mahuta

Rain captured by a single leaf can nourish the pillars of Tāne Mahuta (God of the Forest) and the veins of Papatūānuku (the land, Earth Mother).

The pattern represents rain captured on a leaf and fed into the body of a tree to give it strength so that it may protect the younger shoots. The veins of Papatūānuku are the roots that nourish, care and give mauri to the life of Tāne Mahuta.



Our vision

We need to know where our strategy will lead us.
Our moemoeā for Manaaki Mana is:

Emergency departments in Aotearoa New Zealand will embody Pae Ora, providing excellent, culturally safe care to Māori, in an environment where Māori patients, whānau and staff feel valued, and where leaders actively seek to eliminate inequities.

Foreword

Hūtia te rito o te harakeke
Kei hea te kōmako e kō?
He aha te mea nui o te ao?
Māku e ki atu
He tangata, he tangata, he tangata.¹

This strategy has been a two-year journey with a group of committed people determined to make a difference for Māori in EDs. The strategy steering group brought their diversity of life and work experiences to the development of Manaaki Mana. We thank them for their significant contribution.

People are at the heart of this strategy: patients, whānau, ACEM trainees, Fellows and everyone involved in the wider health system. We want to challenge you to embrace, encourage and advocate for the outcomes we are seeking to achieve by implementing Manaaki Mana. We cannot do this alone – the following whakataukī is an apt way to describe the journey ahead of us:

Ehara taku toa i te toa takitahi
Engari he toa takitini.²



Dr Simon Judkins
President
Australasian College for Emergency Medicine



Dr John Bonning
President-Elect
Australasian College for Emergency Medicine

¹ A *Whakataukī* (Proverb or significant saying. Whakataukī play an important role in Māori culture):

If the heart of harakeke was removed, where will the bellbird sing? If I was asked, what was the most important thing in the world; I would be compelled to reply, It is people, it is people, it is people.

The proverb reflects the Māori reference to the harakeke plant as a whānau or family group. The outer leaves are the tūpuna (ancestors); the inner leaves are the mātua (parents); the most inner leaf is the rito or pēpē (baby). Only the tūpuna are cut as the mātua are left to protect the pēpē.

² Whakataukī: *Success is not the work of one, it is the work of many.*

Executive summary

Manaaki Mana is ACEM's commitment to achieving health equity for Māori patients, whānau and staff. This strategy provides practical ways for health equity to be delivered for Māori in emergency departments (EDs).

In Aotearoa New Zealand, people have differences in health that are not only avoidable but unfair and unjust. Equity recognises different people with different levels of advantage require different approaches and resources to get equitable health outcomes.³

ACEM is responsible for training emergency physicians and the advancement of professional standards in emergency medicine in Australia and Aotearoa New Zealand. As the peak organisation for emergency medicine in Australasia, ACEM has a significant interest in ensuring the highest standards of medical care for patients are maintained in EDs across Australia and Aotearoa New Zealand.

ACEM's vision is to be the trusted authority for ensuring clinical, professional and training standards in the provision of quality, patient-focused emergency care. ACEM's mission is to promote excellence in the delivery of quality emergency care to the community through our committed and expert members.

Some gains have been made over the last 30 years to improve health outcomes for Māori. Despite these gains, Māori continue to experience consistent and compelling disparities in health outcomes, exposure to the determinants of ill-health, lack of health system responsiveness and the under-representation of Māori in the health workforce.

Māori have higher rates than non-Māori for many health conditions and chronic diseases, including cancer, diabetes, cardiovascular disease and asthma. Māori experience higher disability rates, shorter life expectancy, higher suicide rates, (especially amongst young Māori), and higher smoking rates than non-Māori.⁴

ACEM considers that cultural safety⁵ is integral to the provision of equitable care.

Manaaki Mana encompasses patients, whānau and staff. Our vision for health equity in EDs is:

- Māori patients and whānau experience culturally safe services which meet their health equity needs
- ACEM provides culturally safe training and support to Māori trainees and Fellows⁶
- All Māori staff working in EDs experience a culturally safe working environment.

³ Ministry of Health. 2019.

⁴ Ministry of Health. 2015. *Tatau Kahukura: Māori Health Chart Book 2015* (3rd edition). Wellington: Ministry of Health

⁵ ACEM understands cultural safety to be the safe provision of health care as defined by patients and whānau who receive the health care service. ACEM looks forward to the publication of the Medical Council of New Zealand's definitions of cultural competence and cultural safety, and will ensure our definitions are aligned.

⁶ This document uses Fellow and FACEM interchangeably. A Fellow of ACEM has met all the requirements of the ACEM Training Program to be recognised as a specialist emergency physician, and can use the post nominal FACEM.

ACEM's Aotearoa New Zealand members convened a hui in March 2018 to explore the development of a strategy to address equity for Māori patients, their whānau and staff in emergency departments. This was the beginning of a journey that has led to the development of this inaugural strategy for ACEM.

Manaaki Mana addresses priority areas identified through a process of extensive consultation and work with a wide range of stakeholders led by ACEM and its members.

Although Manaaki Mana was developed specifically for Aotearoa New Zealand, ACEM recognises that there is a large population of Māori resident in Australia. Australia-based ED clinical staff will also benefit from initiatives detailed in Manaaki Mana.

ACEM has drawn on *He Korowai Oranga*, Aotearoa New Zealand's Māori Health Strategy to inform the development of Manaaki Mana, for two reasons. Firstly, *He Korowai Oranga* is a well established framework in the Aotearoa New Zealand health sector. Secondly, there are obvious synergies for ACEM because the pathways in *He Korowai Oranga* are enabling. The pathways are:

- a. **Pae Ora** – healthy futures for whānau (overall aim)
- b. **Whānau Ora** – healthy families
- c. **Wai Ora** – healthy environments
- d. **Mauri Ora** – healthy individuals.

Our approach to achieving Manaaki Mana is to align our goals and actions with these pathways, underpinned by Māori values which ACEM consider critical to effective implementation of the strategy.

Our implementation plan has 18 goals and a number of actions to support the goals. Some are the responsibility of ACEM's senior leadership, staff, Fellows and trainees. Others require collaboration with our Aotearoa New Zealand stakeholders – the Ministry of Health, District Health Boards, iwi and ultimately Māori patients and whānau using ED services across Aotearoa New Zealand. We can't do this work alone. We also acknowledge others in the Aotearoa New Zealand health sector that are well ahead of us and who we are keen to learn from.

What will success look like? There are a number of points in the roll out of Manaaki Mana where ACEM, our members and stakeholders will measure the performance of this strategy. Research is currently underway to inform these metrics and we will explore other options to assess and report our successes.⁷

At the heart of Manaaki Mana are people: everyone involved in the delivery of emergency medicine in Aotearoa New Zealand and Australia. If we focus on the goals and outcomes that Manaaki Mana is seeking to achieve, then the challenges can be overcome and the opportunities maximised, and we will be able to celebrate our Manaaki Mana achievements.

||| **At the heart of Manaaki Mana are people:
everyone involved in the delivery of emergency
medicine in Aotearoa New Zealand and Australia.**

⁷ Dr Elana Curtis at the University of Auckland is leading the Health Research Council-funded project *Examining emergency department inequities: do they exist?* The aim of the project is to investigate whether ethnic inequities exist in Aotearoa New Zealand EDs. If differences are found, this research will examine the potential explanations for these differences and whether the ED disparities are likely to contribute to Māori/non-Māori differences in clinical outcomes.



Our strategic context

Te Tiriti o Waitangi (The Treaty of Waitangi)

Te Tiriti o Waitangi is New Zealand's founding document and was signed in 1840 by representatives of the British Crown and rangatira (chiefs) on 6 February 1840 at Waitangi.

Different understandings of Te Tiriti have long been the subject of debate. From the 1970s especially, many Māori have called for the terms of Te Tiriti to be honoured. There have been studies of Te Tiriti and a growing awareness of its meaning in modern New Zealand.

It is common now to refer to the intention, spirit or principles of Te Tiriti. Te Tiriti o Waitangi is not considered part of New Zealand domestic law, except where its principles are referred to in Acts of Parliament. The exclusive right to determine the meaning of Te Tiriti rests with the Waitangi Tribunal, a commission of inquiry created in 1975 to investigate alleged breaches of Te Tiriti by the Crown.⁸

Within this context, ACEM acknowledges the importance and significance of Te Tiriti o Waitangi between the Crown and Māori. ACEM's board and leadership team will continue to explore how ACEM gives appropriate effect to Te Tiriti and its principles for and on behalf of ACEM's Fellows and trainees.

The College acknowledges and pays respects to Aboriginal and Torres Strait Islander peoples as the Traditional Custodians of the lands collectively known as Australia. ACEM has established a Reconciliation Action Plan (RAP) to address health equity for Aboriginal and Torres Strait Islander peoples. Reconciliation is a process where Aboriginal and Torres Strait Islander peoples, non-Indigenous Australians and Australian governments forge a new relationship based on mutual understanding, recognition and respect. Reconciliation Australia is the lead body for reconciliation in the nation, and oversees the RAP programme.

⁸ New Zealand History Online, Ministry of Culture and Heritage.

ACEM's role and responsibilities

ACEM is responsible for training emergency physicians and the advancement of professional standards in emergency medicine in Aotearoa New Zealand and Australia. The goals and actions in this strategy reflect where we can direct our influence:

- Enabling our members and ACEM staff to understand Te Ao Māori (Māori perspectives) through training and advocacy
- Initiatives within our Specialist Training and Continuous Professional Development programmes to ensure our emergency specialist workforce is culturally safe (including through Accreditation Standards, curriculum and training requirements and ongoing professional development)
- Supports for Māori trainees entering and completing our FACEM Training Programme
- Prioritising the recruitment of more Māori trainees to serve the communities in which they work
- Advocacy to hospital leadership to support the implementation of the goals set out in Manaaki Mana.

Cultural safety is a lifelong journey. Our emergency specialist workforce needs to be confident in navigating Te Ao Māori. Our vision is that:

- Te Reo Māori is visible and spoken with patients and staff
- Tikanga Māori is incorporated into care for our patients and staff
- Cultural competence and cultural safety training are embedded in the FACEM Training Programme, clinical support time and ongoing professional development.

Partnership approach

ACEM will seek out mutual opportunities with partners to implement Manaaki Mana. There are numerous strategies in the Aotearoa New Zealand health system which mirror some of what Manaaki Mana is seeking to achieve. ACEM's opportunity and challenge is to identify those initiatives and to collaborate. The whakataukī, "Ehara taku toa i te toa takitahi, engari he toa takitini" – "Success is not the work of one, it is the work of many" holds true.

Our strategic objectives

We have drawn on He Korowai Oranga, the Aotearoa New Zealand Māori Health Strategy, as a starting point for Manaaki Mana. He Korowai Oranga was launched in 2009 by Professor Mason Durie and is a well recognised Māori Health Strategy in the Aotearoa New Zealand health sector.

The Manaaki Mana Steering Group acknowledges that the He Korowai Oranga goals and what Manaaki Mana is seeking to achieve are closely aligned, and therefore adoption of these pathways, with some enhancements, was a sensible and pragmatic response.

The Manaaki Mana pathways are:

Pae Ora – healthy futures for whānau (overall aim)

Whānau Ora – healthy families

Wai Ora – healthy environments

Mauri Ora – healthy individuals

Manaaki Mana Pathways

Manaakitanga

PAE ORA | Futures

Whānaukatanga

Nga Uara (our values)

10. Advocate for research in emergency departments that is relevant, safe and responsive to Māori

9. Establish mechanisms to evaluate Pae Ora achievements

8. Engage ACEM staff and members in understanding the significance of tikanga

7. Ensure appropriate oversight and implementation of the Manaaki Man a Strategy

MAURI ORA Individuals

11. Weave aroha and manaakitanga practices into patient care

12. Create a kete of resources for all emergency medicine trainees and Fellows to support culturally safe care in EDs

13. Ensure all trainees and Fellows working in Aotearoa New Zealand are provided with regular Te Reo and tikanga training

14. Ensure ACEM's training programme has robust mechanisms in place to assess the cultural competence of trainees

6. ACEM's senior office bearers understand the socio-political context within which the College operates in Aotearoa New Zealand

1. The vision for Manaaki Mana is clearly communicated to key stakeholders

2. Develop partnerships to progress shared Manaaki Mana goals

3. Advocate for embedding Manaaki Mana in EDs

4. Governance entities at ACEM represent our commitment to Manaaki Mana

WAI ORA Environment

18. Emergency departments provide a welcoming physical environment that supports Pae Ora for patients, whānau and staff

WHĀNAU ORA Family

15. Weave aroha and manaakitanga practices into Emergency Care

16. Grow the Māori emergency medicine workforce to represent the communities they serve

17. Support and retain the Māori emergency medicine workforce

5. ED staff understand Te Tiriti responsibilities and Manaaki Mana context

Whakamana

Aroha

Tika/Pono

Our values

The Manaaki Mana Steering Group considers these values critical to the successful implementation of Manaaki Mana in emergency departments throughout Aotearoa New Zealand. These inter-related values are at the core of Māori society, the Māori world view and whānau.

Manaakitanga

To look after, respect and care for. Behaviour that respects the mana of others as having equal or greater importance than one's own, through the expression of aroha, hospitality, generosity and mutual respect. In doing so, all parties are elevated and our status is enhanced, building unity through humility and the act of giving.

Whānaungatanga

Underpins the social organisation of whānau, hapū, and iwi, and includes rights and reciprocal obligations consistent with being part of a collective. It is the principle which binds individuals to the wider group and affirms the value of the collective. Whānaungatanga is inter-dependence with each other and recognition that the people are our wealth.

Whakamana

To give authority, self-determination, empower and validate others, values, principals and vision by living our values.

Aroha

Translated it means love; in our context it encompasses compassion, kindness, all five senses, intellect. It is the absence of ego. In Te Ao Māori, aroha encompasses the breath of life and the creative force of the spirit, and it assumes that the universe is abundant and that there are more opportunities than people. It seeks and draws out the best in people, it rejects greed, aggression and ignorance and instead encourages actions that are generous.

Tika me Pono

To be correct, true, loyal, just, fair, accurate, lawful, valid.

Measuring our success

The Manaaki Mana Implementation Strategy Steering Group will report regularly to the ACEM Board on implementation of the strategy. ACEM will support the delivery of a research project that creates a set of measures to provide an annual snapshot of Māori health outcomes in the ED.

During the initial phase (years 1–2) of the strategy’s roll out we will develop a body of evidence which will inform the tangible and intangible metrics to measure the strategy’s effectiveness over time.

Implementation plan

Each action in this plan will be assigned to an ACEM department and given a timeframe for completion. We will report progress regularly on our website.

Pae Ora: healthy futures for whānau

GOAL	ACTIONS
1. ACEM's vision for Manaaki Mana is clearly communicated to key stakeholders	1.1 Develop a set of ACEM Standards on Pae Ora for emergency departments in Aotearoa New Zealand. The standards will describe: <ul style="list-style-type: none"> · What excellence in care looks like · How to measure equitable care
2. Develop partnerships to progress shared Manaaki Mana goals	2.1 Contribute to Te Ohu Rata o Aotearoa New Zealand/Te ORA (Māori Medical Practitioners' Association) medical colleges advisory group 2.2 Develop an engagement strategy to develop partnerships with key stakeholders
3. ACEM will advocate for embedding Manaaki Mana in EDs	3.1 Work with our stakeholders to influence Government policy and health reform 3.2 Offer media training to Māori Fellows and trainees to be our public advocates 3.3 Communicate opportunities to Māori Fellows and trainees to present at relevant conferences 3.4 Scope holding a bi-annual hui with our partners and stakeholders to progress our vision for Pae Ora
4. Governance entities at ACEM represent our commitment to Manaaki Mana	4.1 Explore updating the ACEM Constitution to reflect a commitment to the principles of Te Tiriti o Waitangi and the United Nations Declaration on the Rights of Indigenous Peoples 4.2 Explore establishing a Te Reo Māori name for ACEM 4.3 Consider the appointment of a strategic Te Ao Māori adviser to the ACEM Board, Council of Education and Council for Advocacy, Practice and Partnerships 4.4 Review the Terms of Reference for the ACEM Aotearoa New Zealand Faculty to ensure Māori representation

GOAL	ACTIONS
<p>5. ED staff understand Te Tiriti responsibilities and Manaaki Mana context</p>	<p>5.1 Develop a statement on giving effect to Te Tiriti o Waitangi in an emergency medicine context</p> <p>5.2 Advocate to District Health Board executives and Directors of Emergency Medicine the value of regular Te Tiriti o Waitangi training for all ED staff</p>
<p>6. ACEM's senior office bearers understand the socio-political context within which the College operates in Aotearoa New Zealand</p>	<p>6.1 Provide Te Tiriti o Waitangi and tikanga training for ACEM's Board, Council of Education, Council of Advocacy, Practice and Partnerships, and the ACEM Executive Leadership Team</p>
<p>7. Ensure appropriate oversight and implementation of the Manaaki Mana Strategy</p>	<p>7.1 Establish a Manaaki Mana Implementation Steering Group to oversee the implementation of the Manaaki Mana Strategy</p> <p>7.2 Employ a project lead at the Aotearoa New Zealand office to support the implementation of the Manaaki Mana Strategy</p>
<p>8. Engage ACEM staff and members in understanding the significance of tikanga</p>	<p>8.1 Develop an acknowledgement/mihi to open all College meetings that recognises tangata whenua and a commitment to Te Tiriti o Waitangi</p> <p>8.2 Ensure ACEM email signatures and ACEM website recognise tangata whenua and a commitment to Te Tiriti o Waitangi</p> <p>8.3 Ensure that a pōwhiri is conducted at appropriate College hui (e.g. Aotearoa New Zealand-based Annual Scientific Meetings, Winter Symposia and the annual Aotearoa New Zealand Faculty Conference)</p>
<p>9. Establish mechanisms to evaluate Pae Ora achievements</p>	<p>9.1 Support the delivery of a research project that creates a set of measures to provide an annual snapshot of Māori health outcomes in the ED</p>
<p>10. Advocate for research in emergency departments that is relevant, safe and responsive to Māori</p>	<p>10.1 Advocate for Emergency Department research and audits in Aotearoa New Zealand to include analysis of Māori health outcomes. Where inequities are uncovered, advocate for action plans to address inequities</p> <p>10.2 Advocate for researchers to utilise Kaupapa Māori values, and to liaise with local Māori Health research services</p>

Mauri Ora: healthy individuals

GOAL	ACTIONS
<p>11. Weave aroha and manaakitanga practices into patient care</p>	<p>11.1 Run an ongoing advocacy campaign with supporting guidelines to encourage the everyday use of Te Reo in EDs:</p> <ul style="list-style-type: none"> · Encourage all Fellows and trainees working in Aotearoa New Zealand to practice pronunciation and use Te Reo with patients · Focus campaign on DEMs⁹ and DEMENTs¹⁰ to promote the use of Te Reo and to support regular Te Reo study for ACEM trainees and Fellows
	<p>11.2 Run an ongoing advocacy campaign with supporting guidelines to encourage best practice patient tikanga in the ED</p>
	<p>11.3 Encourage DEMs and DEMENTs to provide information to ED staff about Te Ao Māori views on health, healing and rongoā (traditional Māori healing practices)</p>
<p>12. Create a kete of resources for all emergency medicine trainees and Fellows to support culturally safe care in EDs</p>	<p>12.1 Encourage EDs to review their practice based on the Ministry of Health’s Literacy Framework, and advocate to EDs the benefits of workforce development in good health literacy practice</p>
	<p>12.2 Produce an e-learning resource for trainees, Specialist International Medical Graduates and Fellows:</p> <p>A culturally safe visit to the ED from the perspective of a Māori patient and their whānau. The resource will incorporate Māori history and Te Tiriti, understanding the impacts of colonisation and racism, understanding health inequities/equity vs equality, bias mitigation and self-reflection, asking patients if they identify as Māori and their iwi affiliations, and using Te Reo with patients and staff</p>

9 Directors of Emergency Medicine
 10 Directors of Emergency Medicine Training

GOAL	ACTIONS
<p>13. Ensure all trainees and Fellows working in Aotearoa New Zealand are provided with regular Te Reo and tikanga training</p>	<p>13.1 Review ACEM’s Accreditation Standards for Training Sites to include provision of adequate time and resourcing for trainees and Fellows to attend Te Reo Māori and tikanga training</p> <hr/> <p>13.2 Include a component on teaching Māori Health and Cultural Safety in ACEM DMT Workshops</p> <hr/> <p>13.3 Continue to advocate to DEMTS for teaching sessions and events to be held around Waitangi Day, Te Wiki o Te Reo Māori and Matariki</p> <hr/> <p>13.4 Partner with key stakeholders to ensure there are no barriers for trainees who wish to undertake ACEM’s Special Skills Placement in Aboriginal, Torres Strait Islander and Māori Health</p> <hr/> <p>13.5 Support the implementation of mandatory cultural competence and cultural safety activities in the ACEM CPD programme</p> <hr/> <p>13.6 Work with the organising committees of the Annual Scientific Meetings, Winter Symposia and Faculty Conferences to ensure that Māori Health and Cultural Safety content is prominent in programmes</p>
<p>14. Ensure ACEM’s training programme has robust mechanisms in place to assess the cultural competence of trainees</p>	<p>14.1 Work with the Leaders in Indigenous Medical Education (LIME) Network to hold a workshop on embedding assessment in Māori health and cultural competency into the medical colleges’ training programmes</p>

Whānau Ora: healthy families

GOAL	ACTIONS
<p>15. Weave aroha and manaakitanga practices into Emergency Care</p>	<p>15.1 Encourage DEMs to establish a relationship with the DHB General Manager Māori Health and Māori Health Units to utilise their cultural expertise to support whānau and staff in the ED</p>
<p>16. Grow the Māori emergency medicine workforce to represent the communities they serve</p>	<p>16.1 Work with the ACEM Selection Subcommittee to consider including knowledge of Mātauranga Māori as a selection criteria for entry into FACEM Training in Aotearoa New Zealand</p> <hr/> <p>16.2 Establish targets for recruiting and retaining Māori doctors into the ACEM Training Programme</p> <hr/> <p>16.3 Host ACEM Foundation funded national hui or regional dinners to recruit house officers into emergency medicine</p> <hr/> <p>16.4 Establish a relationship with Te Oranga Māori Medical Students' Association to explore how ACEM can promote emergency medicine as a specialty to its membership</p> <hr/> <p>16.5 Host ACEM Foundation funded dinners or events at the Auckland and Otago University medical school orientations for new students</p> <hr/> <p>16.6 Explore linking with Te Ohu Rata o Aotearoa New Zealand (Te ORA) (Māori Medical Practitioners' Association) outreach work with high schools to engage with students to consider medicine/ emergency medicine as a career</p> <hr/> <p>16.7 Explore how ACEM can use its website and social media to engage with students and doctors to promote emergency medicine as a career choice</p> <hr/> <p>16.8 Continue to sponsor the annual Te Ohu Rata o Aotearoa New Zealand/Te ORA (Māori Medical Practitioners' Association) Hui-ā-Tau and the biannual Pacific Region Indigenous Doctors Congress (PRIDoC)</p> <hr/> <p>16.9 Consider sponsorship of other conferences and grant opportunities that would increase the exposure of medical students and doctors to emergency medicine</p>

GOAL	ACTIONS
<p>17. Support and retain the Māori emergency medicine workforce</p>	<p>17.1 Collaborate with ACEM Māori trainees and Fellows to establish a support network</p>
	<p>17.2 Based on feedback from trainees and Fellows, establish a mentoring model for Māori trainees and Fellows within ACEM's overarching mentoring programme</p>
	<p>17.3 Ensure Māori trainees have opportunities to attend relevant hui and conferences (e.g. Te ORA Hui-ā-Tau, PRIDoC, ACEM Annual Scientific Meeting and Winter Symposium), and are aware of grant, award and scholarship opportunities</p>
	<p>17.4 Consult with our current Māori trainees to understand how ACEM can best support them on their journey through the FACEM Training Programme, and implement their recommendations where practicable</p>
	<p>17.5 Ensure ACEM staff in the Melbourne and Aotearoa New Zealand offices receive regular training in Te Reo Māori, Tikanga and Te Tiriti o Waitangi</p>
	<p>17.6 Scope a Māori Leadership Pathway in Emergency Care for trainees and FACEMs in ACEM and more generally in medical education and advocacy</p>



Wai Ora: healthy environments

GOAL	ACTIONS
18. Emergency departments provide a welcoming physical environment that supports Pae Ora for patients, whānau and staff	18.1 Create a set of Tikanga Māori practical guidelines to assist EDs to make the ED a welcoming environment
	18.2 Run an advocacy campaign to support the Tikanga Māori guidelines outlined in 18.1
	18.3 Continue to promote the Al Spilman Award for Culturally Safe EDs to encourage and support EDs on their cultural safety journey
	18.4 Produce and promote a video series showcasing recipients of the ACEM Al Spilman Award for Culturally Safe EDs
	18.5 Continue to run an annual campaign celebrating Te Wiki o Te Reo Māori/Māori Language Week, encouraging and supporting the use of Te Reo Māori in the ED

Whāia te iti kahurangi, ki te tuohu koe
Me he maunga teitei

Seek the treasure that you value most dearly
If you bow your head, let it be to a lofty mountain

This whakataukī is about perseverance and endurance,
refusing to let obstacles get in the way to achieve your goals.

Te Reo Māori Glossary

Aotearoa: originally the name for the North Island; now used as the Te Reo Māori name for New Zealand

Aroha: translated it means love; in our context it encompasses compassion, kindness, all five senses and intellect. It is the absence of ego. In Te Ao Māori, aroha encompasses the breath of life and the creative force of the spirit, and it assumes that the universe is abundant, and that there are more opportunities than people. It seeks and draws out the best in people, it rejects greed, aggression and ignorance and instead encourages actions that are generous

Hapū: kinship group, subtribe – section of a large kinship group and the primary political unit in traditional Māori society. A hapū consists of a number of whānau sharing descent from a common ancestor, usually being named after the ancestor, but sometimes from an important event in the group's history. A number of related hapū usually share adjacent territories forming a looser tribal federation (iwi)

Hui: gathering, meeting, assembly, seminar, conference

Hui-ā-Tau: annual meeting

Iwi: extended kinship group, tribe, nation, people, nationality, race – often refers to a large group of people descended from a common ancestor and associated with a distinct territory

Kaumātua: an elder, a person of status within the whānau

Kete: a basket or kit of knowledge

Mana: prestige, authority, control, power, influence, status, spiritual power, charisma

Manaaki: to support, take care of, give hospitality to, protect, look out for – show respect, generosity and care for others

Manaakitanga: To look after, respect and care for. Behaviour that acknowledges the mana of others as having equal or greater importance than one's own, through the expression of aroha, hospitality, generosity and mutual respect. In doing so, all parties are elevated and status is enhanced, building unity through humility and the act of giving

Marae: the open area in front of the whareniui (main meeting house), where formal greetings and discussions take place. Often also used to include the complex of buildings around the marae

Mātauranga Māori: Māori knowledge, wisdom, understanding

Mauri Ora: healthy individuals

Mihi: to greet, pay tribute, acknowledge, thank

Moemoeā: vision or purpose

Pae Ora: healthy futures for whānau

Pōwhiri: the custom of welcoming and hosting manuhiri (visitors). Even when you are not on a marae (for example in an office space or other meeting venues) protocols guide how pōwhiri should be conducted

Rongoā: Traditional Māori medicine. It includes herbal medicine made from plants, physical techniques like massage, and spiritual healing

Tangata whenua: often translated as First People of Aotearoa New Zealand. Tangata whenua literally means people of the land – those who have authority in a particular place. This is based on a deep relationship with that place, through births and ancestors' births

Taonga: treasure – applied to anything considered to be of value including socially or culturally valuable objects, resources, phenomenon, ideas and techniques

Te Ao Māori: Māori world, Māori world view

Te Reo Māori (Te Reo): the Māori language

Te Tiriti o Waitangi (Te Tiriti): The Treaty of Waitangi

Tika me Pono: to be correct, true, loyal, upright, fair, accurate, appropriate, lawful, valid

Tikanga: correct procedure, custom, habit, lore, method, manner, rule, way, code, meaning, plan, practice, convention, protocol – the customary system of values and practices that have developed over time and are deeply embedded in the social context

Wai Ora: healthy environments

Whakaaro: thought, opinion, plan, understanding, idea, intention, gift, conscience

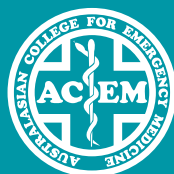
Whakamana: to give authority, self-determination, empower and validate others, values, principals and vision

Whakataukī: Proverb or significant saying. Whakataukī play an important role in Māori culture

Whānau: extended family, family group, a familiar term of address to a number of people. Increasingly used to include friends who may not have kinship ties

Whānau Ora: healthy families

Whānaungatanga: underpins the social organisation of whānau, hapū, and iwi, and includes rights and reciprocal obligations consistent with being part of a collective. It is the principle which binds individuals to the wider group and affirms the value of the collective. Whānaungatanga is inter-dependence with each other and recognition that the people are our wealth



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