

Maori Values and Concepts (Tikanga)

Overview

This document

This document provides staff and managers/leaders of Waitemata DHB with an outline of accepted practices in relation to the Maori values and concepts (Tikanga) and management of care, so that:

- we are collectively empowered to uphold the dignity and well-being of Maori consumers/patients and their whanau who receive our services.

For assistance

Waitemata DHB staff have relevant and useful knowledge about Maori practices, which can be used to support each other and Maori consumers/patients and their whanau.

For assistance with issues not specifically covered in this policy, please refer to the Waitemata DHB Maori Health service, located at North Shore Hospital (by phoning 09 4868324) or by calling the Duty Manager (after hours).

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Maori Values and Concepts (Tikanga)

Introduction

Purpose

Waitemata DHB aims to ensure that Maori people live longer, healthier lives, so our own services need to be responsive to the needs of Maori people using health services, their whanau and the wider hapu, iwi and Maori communities. Our services need also to be responsive to Maori custodianship regarding their rites/rights needs and interests.

Wherever possible, we aim to create an environment, which ensures the wairua (spiritual), hinengaro (psychological) and tinana (physical) well-being of tāngata māuiui (Māori consumers/ clients/ patients) and their whānau (family and extended family group).

Scope

This document is intended for all professional personnel employed by Waitemata DHB Health Services (or our subcontractors). This applies to all (but not limited to):

- Staff employed by Waitemata DHB
 - Independent Practitioners contracted to provide patient care
 - Visiting Health Professionals
 - Students undertaking training or education within the organisation
 - Staff of contractors who working in and around Waitemata DHB facilities.
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Maori Values and Concepts (Tikanga)

Introduction, Continued

Associated documents	The table below identifies associated documents.	
	Type	Title/Description
	Document	<ul style="list-style-type: none"> Hauora o te Tinana me ōna Tikanga: a guide for the removal, retention, return and disposal of Māori body parts, organ donation: Service providers (1999). Te Puni Kokiri Ministry of Health (2002) He Korowai Oranga National Maori Health Strategy. Ministry of Health. NZ Tutara (2002) Te Pu O Te Wai Awhina, Maori Health Strategy. Waitemata DHB, NZ Durie M (2001) Mauri Ora: The Dynamics of Maori Health. Ministry of Health. NZ
	Waitemata DHB Policy	<ul style="list-style-type: none"> Clinical Tissues and Body Parts Death of a Patient (In-Patient) Health Information - Extended Informed Consent Occurrence Reporting Challenging Behaviour – Calming and Restraint Seclusion Placenta/Whenua Management Privacy Summary-Health Information
	Auckland DHB Policy	<ul style="list-style-type: none"> Tikanga Recommended Best Practice Policy
	Legislation	<ul style="list-style-type: none"> Burial & Cremation Act 1964 Health and Disability Sector Standards Regulations, 2001 Human Tissues Act 1964 Public Health And Disability Act 2000 Resource Management Act 1991 The Code of Health And Disabilities Services Consumers' Rights The Health Information Privacy Code 1994 ("The Code")

Maori Values and Concepts (Tikanga)

Guiding values & principles- *Nga Tikanga Whakahaere*

Guiding Values

The Maori values and concepts below are embedded beliefs and practices that are integral to Maori well-being. This holistic framework includes te taha tinana (the physical), te taha hinengaro (the mental) te taha wairua (the spiritual) and te taha whanau (the families).

The values and concepts outlined below also align and enrich the core values of WAITEMATA DHB. These are *Openness, Compassion, Respect, Integrity and Customer Focus*.

Following are the guiding values (and their interpretation) for Tikanga Best Practice.

Tika

Straight like the walls of a *whare*, able to withstand scrutiny

Pono

Honest, open work that shows integrity

Aroha

Desire to work responsibly with/for each other

Whakaiti

Humble oneself so that the message can be heard

Humarie

Be sensitive, calm, reliable

Manaki

Take generous care of each other, anticipate each other's concerns and situation

Whanaungatanga

Build the working relationships necessary, to truly honor others

Continued on next page

Maori Values and Concepts (Tikanga)

Guiding values & principles- Nga Tikanga Whakahaere, Continued

Kaupapa Whakahaere

Guiding Principles

These principles are intended to support Maori tangata mauiui and their whanau during the time they are engaged with a Waitemata DHB provider service. In general terms, *Maori* tangata mauiui can be considered as being in a state of *noa* (being beyond one's own physical and/or spiritual power, e.g. disempowered), and there may even be specific times when they are actually considered to be *noa*, before they even arrive at the service.

All tangata mauiui should expect to experience a good working relationship between themselves, their whanau and healthcare staff. Therefore, acknowledging a person's custodianship of their rites/rights, needs and interests and respecting their beliefs helps to restore the *tapu* (well being, empowerment) of *tangata mauiui* and their *whanau* e.g. permission is always asked for and an explanation given prior to any intervention. In those situations where informed consent and compliance with Maori values and concepts (*tikanga*) is not carried out in a respectful manner during the care of *tangata mauiui* then a *mahi he* (offence) may have been committed. Every *mahi he* is important, even when it appears to be small and possibly insignificant. In order to correct the mistake, a restorative action is needed to happen, to correct the *mahi he* and thus, bring about *murū he* (restoration and healing).

Tikanga Recommended Best Practice is about defining best practice for Māori values and concepts, with the healthcare settings that Waitemata DHB offers. As these values and concepts are included into the prevailing clinical paradigms at Waitemata DHB, we expect that the practice of individual professionals and services will be increasingly culturally enriched.

We support other Waitemata DHB policies which highlight a core expectation that people who utilise health services are treated with compassion, dignity and respect and they, in turn, are expected to behave respectfully toward staff and to willingly engage in treatment.

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Maori Values and Concepts (Tikanga)

Guiding values & principles- Nga Tikanga Whakahaere, Continued

Evidence basis **Our Obligations Under The Public Health And Disability Act 2000.**

Section 4 of the Public Health and Disability Act reads as follows:

- *In order to recognise and respect the principles of the Tiriti o Waitangi, and with a view to improving health outcomes for Māori, Part 3 provides for mechanisms to enable Māori to contribute to decision-making on and to participate in delivery of, health and disability services (Public Health and Disability Act 2000).*

Mauri Ora: The Dynamics of Maori Health (Durie 2001) discusses culture and diagnosis in health, suggesting that cultural barriers may lead to the misapplication of diagnostic criteria. Professor Durie notes that cross-cultural studies in many countries have shown how culture can influence the diagnostic outcome. He also comments that, despite the acceptance of culture as an important ingredient in both assessment and management, a failure to appreciate the impact of culture on clinical realities has often led to misdiagnosis and gross mismanagement among ethnic minorities.

He Korowai Oranga – National Maori Health Strategy 2002. The Ministry of Health published He Korowai Oranga (National Maori Health Strategy) in November 2002. He Korowai Oranga provides a framework for the public sector to take responsibility for the part it plays in supporting the health status of whanau. Pathway one builds on and encourages the use of Maori models of health, which are holistic in approach.

It upholds the structures based around whānau, hapū, and iwi and also recognises that there is a range of community groups in Māori society that make valuable contributions to the advancement of whānau health.

Maori Values and Concepts (Tikanga)

Accepted practices

Detail

The following pages describe best practice for working with Maori tangata mauiui and their whanau.

Karakia - Prayers

Karakia

- Karakia is a fundamental element of Maori healing processes. Wherever possible, and as a part of the care plan (preferably early in the admitting process), tangata mauiui and whanau should be verbally offered the choice of having karakia (prayer/incantation). It is important that this is offered before and after surgery and in a variety of other situations where there is a heightening of “spirituality” such as in acute psychotic episodes and moments when death is imminent.
 - Hospital chaplains and other kaumatua may be invited to attend, if requested by the tangata mauiui and/or their whanau.
 - Each karakia requires the right amount of time to be spent, so it is always better NOT to interrupt or to rush karakia, except where the physical care needs or safety of the tangata mauiui (or others) may be endangered. Appropriate time will be allowed for karakia.
 - In extreme circumstances, there may be no opportunity for karakia to occur. If this happens, an explanation may need to be offered to the whanau, along with any potential alternatives.
 - Sometimes, karakia is made even more special by the spiritual cleansing with water (similar to the Catholic custom of taking Communion). If this is needed, then access to appropriate water and containers can be arranged through the Chaplains or kaumatua (Waitemata DHB Maori Health Services).
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Maori Values and Concepts (Tikanga)

Accepted practices, Continued *Whanau awahi* - Family support

Whanau awahi Family support

- Including families/whanau into care planning, decision-making and treatment is a key principle that Waitemata DHB has adopted. Accordingly, tangata mauiui and their whanau will be actively encouraged to be involved in and/or invited to 'contribute' and participate in all aspects of care and decision-making. This includes care plans, discharge planning and multi disciplinary team meetings. Maori Health Services can coordinate arrangements for the inclusion of the appropriate Maori staff. A copy of the care plan may be shared with each tangata mauiui and whanau (after permission has been gained from the tangata mauiui/patient).
- Working with whanau does take more time than working with individuals. Sufficient time needs to be allocated for whanau consultation and decision-making throughout the care of each tangata mauiui.
- Sometimes whanau will ask to be present during a procedure (which may include attendance in the operating theatre). In such cases, serious consideration and discussion will occur with the parties involved in the procedures. Although we prefer to engage whanau wherever possible, there will be times when health and safety and infection control considerations may be paramount and any restrictions necessary will need to be explained to tangata mauiui and whanau in this situation. An example would be in highly infectious disease outbreaks such as SARS.
- Sharing food is an important part of Maori social and whanau customs. Where appropriate, whanau will be supported and encouraged to bring food and share meals with tangata mauiui. Sometimes, particular delicacies or foods may be specially requested by the tangata mauiui, and this may become more frequent or important, where death is expected and/or imminent. Where this creates difficulties in the inpatient service, staff are encouraged to seek advice from Waitemata DHB Maori health services.
- Occasionally, whanau may wish to stay overnight. Where accommodation is required, a referral to Maori Health Services is needed.

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Maori Values and Concepts (Tikanga)

Accepted practices, Continued *Panui* - Information

Panui - Information

- Wherever possible, tangata mauiui and their whanau should have information about their health needs, the assessment, care and treatment that they are receiving.
- When staff first meet the tangata mauiui and whanau, they should introduce themselves, and explain their role.
- Where appropriate and upon request, arrangements are to be made for an interpreter, particularly for fluent or traditional speakers of Maori.
- To Maori, the definition of “next of kin” is generally broader than the usual criteria that we apply in Waitemata DHB. When obtaining registration details, staff should be aware of this and may need to seek more information about who would be acceptable members of the whanau who need to be informed, as next of kin.
- Staff are encouraged to use a variety of mediums for delivering information, for example, spoken and written material, to ensure that tangata mauiui and whanau understand the information given. Waitemata Maori Health Services are available, on referral, to assist staff, tangata mauiui and their whanau with education and health promotion as well as providing patient advocacy services.
- Information about other helping agencies (external to Waitemata DHB) also needs to be provided to tangata mauiui and whanau wherever relevant.
- Such agencies might include iwi or Maori providers, support services and relevant agencies, for example, Health Advocates Trust.
- If an advocate is required, arrangements should be facilitated by staff unless stated otherwise by tangata mauiui and whanau.
- Information (verbal and written) and support is to be made available to tangata mauiui and whanau regarding complaints procedures.

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Maori Values and Concepts (Tikanga)

Accepted practices, Continued *Nga hiahia hoki - Specific needs*

Nga hiahia hoki - Specific needs

- Te Reo Maori (Maori language) is a taonga (valuable) and an asset to Maori people. Correct pronunciation of Maori names is important, as they are representative of ancestors and family/tribal history. Staff are actively encouraged to use correct pronunciations and to ask the tangata mauiui and/or whanau, if they are unsure.
- Tangata mauiui and whanau may have special cultural, spiritual and language needs. For example, the importance and use of rongoa (Maori methods of healing) during tangata mauiui care. Assessment of these needs (in consultation with tangata mauiui and whanau) should be documented in the relevant notes, e.g. treatment plan, needs assessment, patient file/clinical notes.
- Discussions and negotiations with Maori healers, tangata mauiui and whanau regarding the use of rongoa need to be documented in the relevant patients notes, in line with usual policies for clinical documentation.
- Maori society has very ritualized processes around encounter and closeness. Accordingly, it is best to explain necessary touching, and gain the necessary consent from tangata mauiui and/or whanau before touching them anywhere on the body and especially on the head and genitalia.
- Tangata mauiui and their whanau may wish to retain fingernails or body hair; staff should assess (ask) this prior to any procedures, which require the removal/trimming of body hair and nails. This is because of traditional beliefs around the proper disposal of such items – it is best to check whether the tangata mauiui wishes to concur with such beliefs, before disposal.
- Wherever possible, Maori staff must be involved in the Calming and Restraint of Tangata mauiui. Explanations about intentions to restrain should be given in a calm relaxed manner wherever possible, especially where restraint may involve face-to-face restraint techniques.

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Maori Values and Concepts (Tikanga)

Accepted practices, Continued

Nga taonga - Valuables

Nga taonga - Valuables

- Taonga (valuables/heirlooms) are often gifts from loved ones, and some are inherited ancestral gifts, which have perhaps been spiritually blessed for wearing by specified people. It is not possible to know the difference between one taonga and another in the clinical setting so it is best to only remove taonga if leaving them on puts tangata mauiui or others at risk. Wherever possible taonga will be taped to their person.
 - If cultural or physical risk is involved, consent will be obtained from the tangata mauiui or whanau before removing the taonga.
 - With patient consent, whanau will have the option of removing and caring for the taonga, and this will be specifically documented in the clinical file.
 - Sometimes, tangata mauiui and whanau may prefer to keep the taonga close by (in the inpatient setting). If so, they will be informed of the risk of storing their taonga.
 - If the patient is unable to give consent i.e. unconscious, confused or in the event of the death of a patient, please refer to the Waitemata DHB procedure for valuables.
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Kai - Food

Kai - Food

- The head is very tapu (sacred) whereas food is not. Therefore, food must never be passed over the head.
 - Waitemata DHB does have formal policy governing the use, care and maintenance of fridges and freezers, but consistent with tikanga best practice, fridges and /freezers used to store food or medication for human consumption must be clearly identified and should not be used for storage of tissue, specimens and so forth.
 - Similarly, anything that comes in contact with the body or body fluids must be kept separate from food e.g. combs or brushes should not be placed on surfaces where food is placed.
 - Receptacles used for drinking water must be solely used for this purpose.
 - Sitting on tables or benches (including outdoor tables) and in particular surfaces used for food or medication is considered highly offensive and is linked to Maori concepts of pollution.
 - Similarly, laundry should not be placed/sorted/folded on dining room tables.
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Maori Values and Concepts (Tikanga)

Accepted practices, Continued *Kakahu moe/horoi hoki* - Linen

Kakahu moe/horoi hoki - Linen

- During the delivery of care, it is important to designate the use of different flannels and pillows for the head and body.
 - Washing should follow a strict order starting from the neck to the genital and then the anal area. However, if a patient is badly soiled it is appropriate to clean the area of the soiling and then start from the top down with clean linen and water.
 - A different flannel must be used for the head. Where possible use different coloured flannels to differentiate. Inpatient units are encouraged to purchase blue pillowcases and colored flannels for use on the head.
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Pomimi - Bedpans

Pomimi - Bedpans

- Maori restrictions around human waste, like most cultures, are strict. The following guidelines are consistent with these restrictions and are designed to protect the sensitivities of tangata mauiui and whanau, and also to protect our staff.
 - Bedpans and food should never be introduced at the same time.
 - Excreta and food must always be kept separate. Excreta will not be placed where food is placed e.g. bedpans will not be placed on surfaces used for food trays or on bedside lockers.
 - Always place bedpans on the equipment used for this purpose.
 - Always store bedpans in the designated area.
 - During seclusion in Mental Health Units bedpans and urinals are to be removed before introducing food.
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Maori Values and Concepts (Tikanga)

Accepted practices, Continued

Tango, pupuri hoki I nga wahanga o te tinana - Removal and Retention of Body Parts and/or Tissue and/or Substances

- There are strong Maori values and beliefs around the disposal of human tissue and body parts. The traditional belief is that all such tissue should be buried where the person would be buried after death. Cremation is generally avoided. The following guidelines are consistent with these values.
- Information should be provided to tangata mauiui and whanau regarding any proposed procedures and/or options as early as possible, especially if there is a possibility of removal of tissue, body parts or substances. Consultation with the tangata mauiui and whanau regarding their preference is also important. Staff can arrange for Kaumatua and the chaplains to provide support and/or karakia prior to any surgical intervention if required.
- An explanation is to be provided to the tangata mauiui and whanau regarding the definition and interpretation of the terms 'human tissue, body parts and substances'.
- Where a decision regarding either removal, retention or disposal is required, then sufficient time will be allowed for the tangata mauiui and whanau to consult and reach a decision. It is important for staff to do their best to ensure that the tangata mauiui and whanau have the enough appropriate information to make an informed choice, especially when staff request body parts/tissue be retained or examined.

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Maori Values and Concepts (Tikanga)

Accepted practices, Continued

***Whakahoki-whakakore i nga wahanga o te tinana* - Return and/or Disposal of Body Parts and/or Tissue and or Substances (Refer Clinical Tissues and Body Parts Policy)**

***Whakahoki-whakakore i nga wahanga o te tinana* - Return and/or Disposal of Body Parts and/or Tissue and or Substances (Refer Clinical Tissues and Body Parts Policy)**

- Informed consent must be obtained (verbally and in writing) for the retention and or disposal of body parts/tissue/substances.
- It is necessary to document all discussions and decisions in the clinical notes.
- Where any body parts/tissue/substances are to be retained, their storage will be consistent with WDHB policy until the tangata mauiui have consented to a process for return, retention or disposal. Flexibility must be allowed when determining how the return process occurs, and the timing of that process.
- Waitemata DHB will, upon request, return all body parts/tissue/substances to the care of the tangata mauiui and/or their whanau, provided there is no safety risk.
- Where relevant, written information will be given to the tangata mauiui and whanau of any necessary safety precautions regarding the disposal of the returned body parts/tissue/substances.
- Staff can seek cultural advice and assistance from Waitemata DHB Maori Health Services in respect to the process of returning body parts/tissue/substances, in order that cultural and spiritual needs are addressed and the staff members are assisted. If such advice is required after hours, staff should refer to the Duty Manager, who will contact Maori staff.
- When financial constraints do not allow tangata mauiui or whanau to collect body parts/tissue, staff should refer to Waitemata DHB Maori Health Services so funding and delivery options can be explored.
- If body parts/tissue have been donated with consent and are later found unsuitable for use, staff can liaise with Maori Health Services for the return of the body parts/tissue to tangata mauiui and/or whanau.
- If return is not requested, staff will discuss and agree to an appropriate disposal of the body parts/tissues/substances with the tangata mauiui and/or whanau.

Continued on next page

Maori Values and Concepts (Tikanga)

Accepted practices, Continued

Korero ngaro - Miscellaneous

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- As noted previously, tangata mauiui and their whanau may wish to retain fingernails or body hair; staff should assess (ask) this prior to any procedures, which require the removal/trimming of body hair and nails.
 - These will be saved in a patient labeled snap closure plastic bag and returned to the tangata mauiui and/or whanau.
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Koha whekau Ora/Tupapaku hoki - Organ donation (Live donor or Tupapaku donor)

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- Staff can arrange for Kaumatua and the chaplains to provide support and/or karakia prior to any intervention i.e. an appropriate person to karakia over the donated body part.
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Continued on next page

Maori Values and Concepts (Tikanga)

Accepted practices, Continued

Nga Korero mua o Te-Matenga - Pending death

Nga Korero mua o Te- Matenga - Pending death

- Maori values and protocols around death have remained almost intact since pre-contact times. These relate to the belief that a person becomes the most tapu after death, as their spirit begins the journey to the resting place of ancestors, in much the same way as Christians believe in Life After Death (as outlined in the Holy Bible). These guidelines are consistent with Maori values and protocols around death.
- Where possible, whanau will have the choice of taking their terminally ill relative home, so that death may occur amongst loved ones.
- Where death is imminent whanau will be notified immediately.
- Allied and other support staff involved in the care of the tangata mauui should be notified immediately if death is imminent. If additional support is needed, then appropriate referrals should be made immediately, for example, to Waitemata DHB Maori Health Services and Chaplains for karakia and the use of the chapel and whanau accommodation. Where death occurs outside normal office hours, referrals should be made via the Duty Manager.
- If there is the potential for involvement from the coroner, staff should follow normal procedure for coronial cases, but should also advise the whanau at the earliest opportunity of the potential for a coronial inquest.
- If there is the potential of a post mortem request, whanau should be consulted immediately. If required, staff can refer to Waitemata DHB Maori Health Services if support is needed to consult with whanau. Where advice is required outside normal office hours, referrals should be made via the Duty Manager.

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Maori Values and Concepts (Tikanga)

Accepted practices, Continued

Nga Korero mua o Te-Matenga - Pending death

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Maori Values and Concepts (Tikanga)

Accepted practices, Continued

Tupapaku (deceased Person) Tangihanga - Following death

***Nga Korero
mua o Te-
Matenga -
Pending death***

- When death has occurred, the surviving whanau often begins the grieving and bereavement process immediately, as they support the journey of the spirit, which now starts its journey back to the ancestors. The deceased person has now become the “tupapaku” and the whanau now becomes the “whanau pani”. The whanau pani are likely to guide staff on the cultural and spiritual practices, which are appropriate for them at this time.
 - Where possible, a single private room will be allocated for the Tupapaku and grieving whanau at the earliest opportunity.
 - If at all possible, staff should allow time for whanau to perform karakia or other rituals, and to grieve before moving (transporting) the tupapaku. The whanau pani will determine the time needed in liaison with staff.
-

***Tupapaku
(deceased
Person)
Tangihanga -
Following
death***

- Whanau will be offered access to a phone to make arrangements.
 - Whanau will be offered the choice of washing and preparing the Tupapaku, if there is sufficient time and if there is no likelihood of an autopsy.
 - Once a death certificate has been signed and officiated by the Duty Manager, whanau will have the choice of either taking the Tupapaku home or contacting a funeral director. Staff can greatly assist the whanau pani if they ensure a speedy release of the tupapaku, and this is to be encouraged as best practice.
 - The tupapaku is exceedingly tapu (sacred) so food and drink must not be taken into the room.
 - Before the Tupapaku is removed and in particular before a post mortem, whanau will be offered the opportunity to perform cultural and spiritual rites for the release of the spirit from the body.
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Maori Values and Concepts (Tikanga)

Accepted practices, Continued

***Tupapaku* (deceased Person) *Huarahi o Te Tupapaku* - Movement of Tupapaku**

***Tupapaku*
(deceased
Person)
Huarahi o Te
Tupapaku -
Movement of
Tupapaku**

- Staff will endeavour to accommodate the wishes of the whanau as to how the Tupapaku is moved (transported to another area/room).
 - Whanau will be informed that they can accompany and stay with the Tupapaku when moved to another area i.e. the Mortuary for a post mortem.
 - The Tupapaku will always be wrapped in the allocated sheets/shrouds.
 - The Tupapaku will always be transported feet first, which conforms with Maori values around death.
 - Every provider service should have a pre determined plan for “pathway” for the transportation of Tupapaku, which will be followed. Where it is necessary for a pathway to be developed once a death has occurred, the determination of the pathway will be implemented with discretion and compassion.
 - During the transportaion of the tupapaku, Staff should ensure that all linen, food cupboards; inpatient and staff pantry and toilet doors are closed along the determined “pathway. Also that only the designated lifts are used.
 - The movement of Tupapaku through public areas will be avoided where possible. If not, the tupapaku will be transported in an efficient, respectful and dignified manner.
-

***Whakawatea* - Following removal of Tupapaku**

***Whakawatea* -
Following
removal of
Tupapaku**

- Staff can liase with kaumatua so that Karakia can be performed in the room/area as soon as the Tupapaku is removed.
 - The room will not be cleaned until karakia has been performed.
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Maori Values and Concepts (Tikanga)

Accepted practices, Continued

Pokanga O Te-Tupapaku – Coronial Autopsy

Pokanga O Te-Tupapaku – Coronial Autopsy

- When a post mortem is required by the coroner, or requested by Medical staff, an explanation of the reasons will be given to whanau at the earliest opportunity. Medical Staff may refer to Waitemata DHB Maori Health Services if necessary, for support to communicate or liaise with the whanau.
- In coronial cases, whanau need to have access to information regarding the autopsy procedures. It is for the coroner's office to ensure this information is provided. When body parts and/or tissue are required for further analysis in determining death it is the responsibility of the pathologist to ensure that appropriate liaison and/or consultation with the family/whanau occurs.
- Discussion with whanau should also include information on the use of photography. Informed consent for this must be obtained in non-coronial cases.
- The Waitemata DHB Maori Health Services will liaise with the whanau, Maori Liaison Police Officer and the Auckland Hospital Maori Health Services.
- Arrangements can be made for whanau accommodation when the Tupapaku is moved to the Mortuary for a post Mortem.
- Retention of body parts and/or tissue from post mortems beyond the agreed and/or required examination time will not be retained unless written and verbal consent has been obtained.
- The retention of body parts/tissue/substances must follow the Maori values and concepts (Tikanga) outlined in the "Removal, Retention and Return of Body Parts/ Tissues and Substances".
- All body parts and/or tissue will be returned as soon as possible and follow the Maori values and concepts (Tikanga) outlined in the "Removal, Retention and Return of Body Parts/ Tissues and Substances" and Waitemata DHB policy on clinical tissues and body parts outlining their return.
- Staff will want to ensure that all discussions and decisions are documented in the clinical notes and other relevant documentation.
- All consents will be clearly documented. A record of parts retained will be kept in a manner consistent with Waitemata DHB policy.

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Maori Values and Concepts (Tikanga)

Accepted practices, Continued

***Mate-huhua* - Non Coronial Autopsies**

***Mate-huhua* - Non Coronial Autopsies**

- If a coronial post mortem is not required (the death does not meet the criteria for a referral to the coroner– refer Waitemata DHB policy – Death of a patient) medical staff are encouraged not to request an autopsy.

In the event that whanau request an autopsy the following will occur:

- Time will be allocated for whanau to consult and reach a decision.
 - The retention of body parts/tissue/substances must follow the Maori values and concepts (Tikanga) outlined in the “Removal, Retention and Return of Body Parts/ Tissues and Substances”.
 - All body parts and/or tissue will be returned as soon as possible as outlined in the Maori values and concepts (Tikanga), “Removal, Retention and Return of Body Parts/ Tissues and Substances”.
 - Discussion with whanau will also include information on the use of photography. Informed consent for this must be obtained in non-coronial cases.
 - All consents will be clearly documented. A record of parts retained will be kept as consistent with Waitemata DHB policy.
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Maori Values and Concepts (Tikanga)

Glossary

Nga Ture-Matua Principles

The following principles are linked to Maori well-being and must be respected as part of the healing process.

Mana	Spiritual power and authority to enhance and restore tapu. Health Services must empower tangata mauiui and their whanau. In doing so the services own mana is enhanced.
Tapu	Physical, psychological, emotional, spiritual and cultural wellbeing. Dignity and sacredness. Restrictions and prohibitions that protect tapu (wellbeing, dignity and sacredness) from violation.
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 from being acknowledged, enhanced, restored and healed.
Hara	A sin of violation, a transgression.
He	An act of wrongdoing.
Muru hara	To restore tapu by addressing and repairing violation.
Muru he	To restore and heal a wrong.

Nga-Painga Values

Tika	Straight like the walls of a <i>whare</i> , able to withstand scrutiny
Pono	Honest, open work that shows integrity
Aroha	Desire to work responsibly with/for each other
Whakaiti	Humble oneself so that the message can be heard
Humarie	Be sensitive, calm, reliable
Manaki	Take generous care of each other, anticipate each other's concerns and situation
Whanaungatanga	Build the working relationships necessary, to truly honour others

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Maori Values and Concepts (Tikanga)

Glossary, Continued

Nga-Whakaaro Concepts

Hapu	Sub tribe of a large tribe
Iwi	A nation or people with a shared identity and genealogy/tribe
Kai	Food
Karakia	Prayer or incantation
Rongoa	Maori methods of healing
Tangata Mauiui	Consumers/clients/consumers seeking or requiring assistance from a Health Professional. This includes nga wahine hapū (pregnant women)

Whare Tapa Wha – A Maori Perspective of Health

Te taha tinana	The physical dimension
Te taha hinengaro	The mental health dimension
Te taha wairua	The spiritual dimension
Te taha whanau	The families dimension

Maori Values and Concepts (Tikanga)

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