



Delam^{ore}

Support Services

Tikanga Guidelines

Karakia:

Whakatakata te hau ki te uru	Cease the winds from the west
Whakatakata te hau ki te tonga	Cease the winds from the south
Kia mākinakina ki	Let the breezes blow over the land
Kia mātaratara ki tai	Let the breezes blow over the ocean
E hī ake ana te atākura	Let the red tipped dawn come
He tio, he huka, he hauhu	With a sharpened air, a touch of frost,
Tihēi Mauri ora	a promise of a glorious day
	Behold the breath of life

Introduction:

This booklet summarises Tikanga practices in our pakihi. It outlines key principles of Māori customs, meaning, obligation and conditions.

The aim is to ensure that the wairua (spiritual), hinengaro (psychological) and tinana (physical) well being of Māori tangata whai ora, their whanau and our Māori kaimahi, is supported.

This document applies to all peka (services) within the pakihi (business) of Delamore Support Services.

Tapu and Noa:

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.

Noa

In the negative sense, it is the state of diminished tapu, of weakness and helplessness resulting from violation. In the positive sense, it is the state of freedom of mind and spirit that comes through being acknowledged, restored and healed.

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. The following are some basic practical guidelines to become familiar with;

- Do not pass food over a person's head
- Do not use a pillow case for any other purpose.
- If supporting tangata whai ora to bathe, start from the neck and work your way down finishing at the rear.
- Use different flannels for the head area and the rest of the body if desired by tangata whai ora.
- Keep separate from food anything that comes into contact with the body or body fluids.
- Do not sit on tables particularly on surfaces that are used for food and medication.
- Tea towels are to be used only for drying dishes.
- Microwaves used for heating food should not be used for heating anything that has come into contact with the body ie: wheatie bags.

Toanga

Taonga is a treasure or something prized to Māori. We must all be aware of what is a taonga to each person in our pakihi. Taonga are to be respected and should be discussed and identified with tangata whai ora.

Body Parts/Tissue/Substances

Genetic material is tapu in Māori tikanga. It is expected that return of such material will be discussed with tangata whai ora. Due to the support provided by our pakihi this will more often than not be hair, fingernails and toenails. Return of these should be negotiated with tangata whai ora. Material should be bagged and provided if requested.

Disposal of such material, if not returned to tangata whai ora, should be carried out in a considered and respectful manner.

Karakia

For many Māori, karakia is essential in protecting and maintaining spiritual, mental, emotional and physical health. Particularly when supporting tangata whai ora in a hauora peka. Tangata whai ora should be offered the following;

- Time for karakia
- Provide access to appropriate water and containers for the purpose of spiritual cleansing.

Tua o te ārai (Following death)

Whanau should be informed immediately. Death notifications should only be performed by the Police or if death occurs in hospital, by the on call staff member in consultation with the CEO.

When handling the tupapake (deceased person) the following must be observed;

- Where possible do not leave the body unattended.
- Be guided by whanau on the cultural and spiritual practices for them at this time. Each whanau, hapu and iwi may have different mate tikanga.
- Have water available for spiritual cleansing if requested.
- Avoid removal/cutting of tupapaku hair unless absolutely necessary, and only in consultation with the whanau.
- Give whanau the opportunity to perform cultural and spiritual rites for 'karakia tuku I te wairua' (release the spirit) before the tupapaku is removed.
- Do not move the tupapaku until authorities give permission. When moved however you must ensure the tupapaku is moved feet first.
- A karakia must be performed as soon as possible to ensure the room is spiritually cleansed.
- Do not take food or drink into the room.

Whanau

Family / Whanau is of fundamental importance to Māori. Whanau support can be essential to tangata whai ora's well being. Whanau should be actively encouraged, supported and included in all support planning and decision making with the consent of the tangata whai ora. Some of the following can help whanau to be involved;

- Sharing a copy of support review documents, goal plans or needs assessments.
- Asking tangata whai ora and or whanau if they wish to nominate a person to speak on behalf of the whanau.
- Including appropriate Māori health staff or advisors in the support planning process, if this agreed to by the tangata whai ora and whanau.

- Where possible finding a private space and the time when consulting with whanau.
- Being flexible about meeting whanau needs. Identifying barriers to participation and finding solutions ie: providing transport.

Marae Kawa (Marae protocol)

These rules are intended as a guide only as each rohe, and each Marae has its own rules. These rules are based on classical Māori. If you know the classical Māori rules, the chances of you offending people are less.

- The area immediately in front of the meeting house is to be kept clear at all times. Shoes are left in the porch area, although on some occasions and on some Marae even this is overlooked or not expected.
- Many Marae forbid women to address any gathering in the Whare Hui, but it should be noted that this rule is specific to particular Marae and not the majority.
- Alcohol is not permitted on or near the marae. Some marae apply this rule to all functions, including weddings etc. Others again are open to a request for permission to provide alcohol at social events.
- Tikanga dictates normally that the right-hand side of the meeting house (the ancestors right hand) is to be occupied by the tangata whenua, while the manuhiri occupy the left-hand side including the rear and then positions left vacant by the tangata whenua. This allows the speaker to address face to face, his audience.
- The Whare Kai. As the name implies, this is the eating house, the place where the "inner being" is satisfied. The whare kai is a separate building, not necessarily as a physical reality but in some cases as a concept or belief.
- The concept of tapu prescribes where food is eaten, where it cannot be eaten, and also where drinks can and cannot be drunk. To the Māori, food is a common element (noa) and the opposite of tapu. Whereas the whare tupuna (meeting house) is tapu (sacrosanct) and food cannot therefore be eaten there, the whare kai is free from tapu - the two are at opposite ends of a continuum.

Information and Acknowledgements

Further information can be found in the Delamore Support Service Māori Health Plan and Procedure 25 (Tangata Whenua) in the Procedure Index Manual. Or you can contact the CEO at head office on 09 376 5364 or via e-mail cerise@delamoresupport.co.nz

Glossary:

He Hanganga Māori mo te Hauora: foundations of health

Hapū: sub tribal links

Hauora: health

Iwi: main tribal links

Kawa: protocols

Karakia: traditional incantations, prayer

Katakata: laughter

Kaumātua: respected elders who are not bound by age

Kōrero: talk, speak

Kōrero pūrākau: traditional stories from te ao Māori

Korowai: traditional Māori cloak used for adornment and /or protection from nature's elements

Manuhiri: visitor or guest

Mauri: the life principle

Mate: death

Mihimihi: introductions, sharing of relevant personal information

Pōwhiri: traditional Māori welcome to guests

Rangatahi: young people

Taha wairua: spiritual influences

Tangata: person, people

Tāwhirimātea: the atua Māori of the elements

Te reo Māori: the Māori language

Tikanga Māori: Māori values and belief systems

Tino rangatiratanga: empowerment of self, whānau, hapū and iwi

Whakapapa: blood line ties

Whānau: family

Whanaungatanga: relationships and bonding

Whānau ora: recognising & rebuilding whānau capacity to achieve wellness

Whakawhanaungatanga: establishing and strengthening relationships

Waiata: song, songs

Wairuatanga: spirituality

Pakihi: Business

Peka: branch or in this case individual service.

Iwi Map

