

Guidelines for Cultural Assessment – Mäori

Under the Intellectual Disability (Compulsory Care and Rehabilitation) Act 2003

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Mihi

Tihei Mauriora

Ko tenei te ara, te pono me te ora.

Ka mea a Ihu, he pono, he pono, taku e mea atu nei ki a koutou, ki te whakapono tetahi ki ahau, ki ngä mihi e mea nei ahau, e minenga anö e ia, a nui atu i ënei ana e mea ai, no te mea, e haere ana ahau, e minenga anö e ia, ä nui atu i ënei ana e mea ai, no te mea, e haere ana ahau ki te matau.

Tënei tätou e tutangata ai i runga i te möhio, kei muri, hei mua, kei raro, kei runga i a tatau katoa te matua kaha rawa, e ätawhai, arataki ana i ngai tatou te iwi Mäori.

Kei te tangi nei kia ratou mä, ngä matua tipuna o te ao kohatu, kua häere ki tua o te ärai. Ngä ratou i waihotia te ara whänui, ngä moemoea, ngä hiahia, hei aha, hei arataki i a tatou ki roto i te tau raumano.

Nö reira e ngä kaihautu, e nga kaimahi, otirä e ngä ringa wera, köutöu ngä pononga o te motu tenei te mihi atu.

Köutöu mä e hiki nei te kaupapa, arä te ture Hauä a Tangata äpiti atu ki tëna ko ngä piki ngä heke ngä taumahatanga e pökia äna ia o köutöu pakahiwi, ngä raruraru o te hinengaro, ngä mauiui o te tinana, e ki ana te korero, kia matära, kia ü, kia noho pakari tätou i raro i te ngakau mahaki me te wairua pono.

Änei rä ngä korero whakamutunga ö rätou mä. Ma te ringaringa matau, me te ringaringa maui e karapoti, hei oranga mo te iwi motuhake.

Greetings

We acknowledge and remember our ancestors who have laid the pathway, the dreams of wellness and those desires into the future. We also greet and acclaim the wonderful work done by our disability sector community workers especially their ability to handle the difficult periods both of the mind, body and soul. The successfully combined efforts of the appointed group in addressing the Mäori concept and, process within the Intellectual Disability (Compulsory Care and Rehabilitation) Act 2003, will be of benefit to all concerned.

Acknowledgments

The following Cultural Assessment Guidelines for Māori builds on previous work completed by the working group which developed Cultural Assessment Guidelines for the Mental Health Section of the Ministry of Health in 1995.

These guidelines express the fundamental principles of cultural assessment for Māori. They have been adapted to meet the needs of Māori with an intellectual disability who will be compulsorily assessed and cared for under the Intellectual Disability (Compulsory Care and Rehabilitation) Act 2003.

The Ministry of Health acknowledges the contribution of the working party's established to develop cultural assessment guidelines for Māori with an intellectual disability.

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Introduction

This guide enables the safety and skill development of Māori subject to the Intellectual Disability (Compulsory Care and Rehabilitation) Act 2003. The benefits of applying this guide to the Māori Cultural Assessment process include accurate identification and needs assessment based on Māori thinking and behaviour, appropriate care and rehabilitation plans, opportunity for holistic care and healing, tailored services for Māori, recognising an indigenous Māori paradigm, Māori ways of diagnosis leading to Māori ways of healing, care, rehabilitation and the restoration of mana.

Why have these guidelines been written?

The Ministry of Health has identified the need for a set of guidelines on the process of assessment of Māori and subsequent care planning process, which is designed to be effective, efficient and appropriate for Māori and their whānau as part of the assessment process under the IDCCR Act and Criminal Procedure (Mentally Impaired Persons) Act 2003.

This assessment guide is to be used in conjunction with guidelines and tools used by specialist assessors with respect to recommendations to Court where a person is subject to assessment under the IDCCR Act 2003.

These guidelines have been developed to provide tikanga based assessment as part of the overall assessment process for Māori with an intellectual disability who are affected by this legislation. These guidelines describe the process of Māori cultural assessment.

As part of the process of developing the guidelines for cultural assessment, the working group set up by the Ministry of Health identified the need to also develop a set of objectives for the cultural assessment process. These are designed to be consistent with section 23 of the IDCCR Act.

Who are these guidelines for?

These Guidelines are written for people who work with Māori and the IDCCR Act, including:

- compulsory care co-ordinators: they are the overall administrators of the compulsory care system and are responsible for ensuring that the following assessments are completed and negotiated with assessors:
 - cultural
 - specialist
 - care and rehabilitation needs
- Māori cultural assessors: they are responsible for conducting Māori cultural assessments in conjunction with the specialist assessors
- specialist assessors: they are responsible for conducting the clinical aspects of compulsory assessments
- compulsory care managers: they are the case managers in the system

- district inspectors: they monitor the process and ensure the rights of the individuals in relation to the IDCCR Act are protected
- Residential Intellectual Disability Supported Accommodation Services (RIDSAS): they provide residential services for people subject to the Act
- Residential Intellectual Disability Secure Services (RIDSS): they provide secure care for people subject to the act, which may include prisons
- other stakeholders and whānau involved with the person subject to the assessment.

What is the aim of the guidelines?

The aim of the guidelines is to promote best practice in the assessment process including the cultural assessment process for a Māori person under the IDCCR Act 2003 and the CP(MIP) Act 2003. The guidelines seek to ensure that tikanga and kaupapa Māori perspectives permeate the assessment process. This is to ensure that the cultural needs of the individual as Māori (in consultation with whānau and/or significant others) is recognised and addressed during the compulsory assessment, care and rehabilitation process.

The Treaty of Waitangi

The New Zealand Health Strategy distinguishes Māori health issues through the Māori Health Strategy – He Korowai Oranga, which describes the relationship between the Crown and Māori in the context of health as follows:

The Government is committed to fulfilling the special relationship between iwi and the Crown under the Treaty of Waitangi. The principles of Partnership, Participation and Protection (derived from the Royal Commission on Social Policy) will continue to underpin that relationship, and are threaded throughout He Korowai Oranga.

Partnership: Working together with iwi, hapū, whānau and Māori communities to develop strategies for Māori health gain and appropriate health and disability services.

Participation: Involving Māori at all levels of the sector, in decision-making, planning, development and delivery of health and disability services.

Protection: Working to ensure Māori have at least the same level of health as non-Māori, and safeguarding Māori cultural concepts, values and practices.

The kaupapa (purpose) behind He Korowai Oranga is twofold.

- **Affirming Māori approaches:** The strategy strongly supports Māori holistic models and wellness approaches to health and disability. It will also tautoko, or support, Māori in their desire to improve their own health. Te whare tapawhā health distinctions can be applied to the assessment through personal physical (tinana) and mental health (hinengaro) needs.

He Korowai Oranga seeks to support Māori-led initiatives to improve the health of whānau, hapū and iwi. The strategy recognises that the desire of Māori to have control over their future direction is a strong motivation for Māori to seek their own solutions and to manage their own services.

- **Improving Māori outcomes:** Achieving this will mean a re-orientation of the way that Māori health and disability services are planned, funded and delivered in New Zealand. Government, District Health Boards (DHBs) and the health and disability sector will continue to have a responsibility to deliver improved health services for Māori, which will improve Māori outcomes.

The New Zealand Disability Strategy highlights the need to remove the huge barriers facing people with impairments, including discrimination toward Māori with disabilities.

There is a clear need to improve access for Māori with disabilities to Te Ao Māori, as well as the wider society. This issue was articulated in He Anga Whakamana (Ratima et al 1995):

There is an added onus on providers of services to Māori, that not only shall clients be equipped to participate in mainstream New Zealand society, but they should have the opportunity to participate in Māori society, to belong to Māori institutions, and importantly to remain Māori. The costs of disability are high; they should not include cultural alienation.

The New Zealand Disability Strategy includes two objectives that are specifically relevant to Māori and to He Korowai Oranga:

- to promote participation of disabled Māori (also see Pathway Two)
- to value family, whānau and people providing ongoing support.

Principles and goals for cultural assessment

- To provide an holistic picture of a person's needs.
- It is an inherent right of an individual to receive a culturally appropriate assessment, care and service.
- That the individual is heard and considered throughout their assessment, care and rehabilitation.
- To enhance the cultural perspective on the needs of the person and their whānau through appropriate assessment, care and rehabilitation.
- To establish and maintain a culturally effective and safe assessment and care under the IDCCR Act 2003.
- To ensure the quality and effectiveness of assessment and service delivery for people with an intellectual disability.
- To ensure that people assessed are cared for in the least restrictive environment and their rights upheld.
- To ensure that assessors undertaking the cultural assessment are competent in the area of intellectual disability.
- To ensure the involvement of Māori in the development and delivery of intellectual disability services.
- To respect the wishes of a person who may not wish to have contact with their whānau.

The Māori Cultural Assessment

What is a cultural assessment?

Under section 13 of the IDCCR Act, a cultural assessment considers a person with an intellectual disability in the context of their culture, care and support and respects that person's individuality. The assessment of an individual's cultural identity and presentation are important for a holistic assessment.

Under section 23 of the IDCCR Act, a Māori cultural assessment is carried out consecutively with a specialist assessment and support needs assessment, which identifies disability and medical needs. It is likely that a different person to the Māori cultural assessor will undertake a specialist assessment. Therefore it is important that the Māori cultural and specialist assessments complement each other and have a clear focus on the best outcome for the person and their whānau.

The Māori cultural assessment report

The court report will have recommendations for Māori persons to be included in care and rehabilitation plans based on information from the Māori cultural assessment. The intention of the following assessment categories is to enable the court to determine how various sentencing options will affect the long-term care and rehabilitation of the person and their whānau.

The first level of intervention needs to consider whether a person is eligible for consideration under the IDCCR Act. Once that has been determined then there is an opportunity for a Māori cultural assessment to be applied. It is important that the Māori assessor is informed of the nature of the complaint or offence and all other information that may affect safety and quality of recommendations.

The Māori cultural assessment is more a process than a prescriptive procedure when applied in accordance with local tribal tikanga or customary practice (see Appendix 1).

Where a person clearly identifies him or herself as non-Māori or is not identified as Māori then they will not be subject to a Māori cultural assessment.

Specialist assessors may use family, whānau, caregivers or previous case history as indicators of Māori heritage. Family, whānau or caregivers may be key indicators to identifying Māori heritage.

It is important to note that the process of engagement can be one of the prime ways of determining whether a Māori cultural assessment may be appropriate. For example asking the question 'Are you Māori?' will not necessarily generate an accurate response.

Where a person identifies as Māori, or have been identified as Māori by anyone involved in the process of applying the IDCCR legislation, then they may be subject to a Māori cultural assessment. Early intervention is desirable as delay is likely to impact on further assessment and planning outcome.

Areas of Māori cultural assessment and service provision may involve the following:

- helping the individual to indicate their needs and preferences
- identifying the cultural supports needed for the individual including key people to be involved
- linking the individual to their whānau and turangawaewae

Identifying cultural information that includes the person's hapū and iwi, any information relating to the whānau, whakapapa; tinana; hinengaro; wairua and mana (see Appendix 2).

Māori cultural assessment recommendations

At the conclusion of the assessment process the person completing the Māori cultural assessment will make recommendations to the care co-ordinator. These include suggestions on how the cultural needs might be met, cultural supports, and who should be involved. These suggestions will be made to the compulsory care co-ordinator and will be taken into account with the other suggestions made through the specialist assessment process.

The cultural assessor

The Māori cultural assessor must have the skills to advise on the best support from a tikanga perspective for the person. The options for cultural support and service provision should be discussed with the person and their whānau, caregivers or significant others as necessary.

It is important that the person completing the cultural assessment of Māori is able to recognise cross-cultural issues and is competent in tikanga Māori. This will reduce the possibility of misunderstandings and incorrect interpretations occurring during the assessment process.

Competencies of the Māori cultural assessor

All cultural assessor positions will be undertaken within the compulsory assessment process. If there are insufficient people available to do this task then workforce development must take place to undertake this work.

It is important that the cultural assessor/s are Māori and have experience and knowledge of working in the intellectual disability area. In many cases it will require a range of skills that may not be found in one person. For example in order to get both a mix of cultural, disability and clinical skills it may be preferable to engage the skills of both kaumātua and a person with disability and clinical skills in order to ensure that the assessment is carried out in a successful manner.

The assessor/s must have a good understanding of the concepts of whakapapa, mythology, kawa, tikanga and te reo because this is the context within which cultural assessments take place. The assessor may not know specifics in relation to a particular person but when talking to the person, aspects of these concepts need to be considered in order to determine whether there are any cultural aspects to the person's needs. It should be noted that certain cultural constructs might be associated with certain behaviours.

The assessment process also validates Māori healing methodologies, such as karakia, rongoa, spiritual assistance, tohunga, whanungatanga, te wātea, awhi, manaakitanga, whakapapa, whakawhānaungatanga, moemoeä, matauranga Māori taha wairua and mauiuitanga.

The Assessment Process

Process of a Māori cultural assessment

A ‘Māori model’ for the cultural assessment of an individual is fundamental to ensuring that the process is successful and accurate. The recommended process is outlined in Appendix 1. This model is based on Māori traditions, values and belief systems that encompass the processes of mihi/mihi or powhiri and karakia whakaeke. By using these processes it is envisaged that better information will be obtained that will lead to better outcomes for the person being assessed and for their whānau.

The interactive process of whānau meetings/hui is based on the principle of kanohi ki te kanohi or ‘face to face’ meetings. This gives the cultural assessor/s the best opportunity to be able to hui with the person being assessed and their whānau and listen to their concerns and involve them in the decision-making process. Non-verbal cues offer insights to intent and meaning.

It is preferable if a whānau meeting or hui is carried out in the most accessible and appropriate place for the person and their whānau and conducted in a way that puts everyone at ease (within the bounds of the Privacy Act 1993 and Health Information Privacy Code 1994).

During this process it is important to find out how the person sees themselves within the whānau and hapū, which may be different from the way the whānau or hapū see them.

An important feature of the Māori cultural assessment process is that it must be flexible enough to be able to accommodate the particular needs of the individual and their whānau. For example some people may prefer a mihi/mihi instead of powhiri. The cultural assessor/s must try to establish what the protocol needs are before any meeting to be able to respond to cultural needs by carrying out karakia/prayers and mihi/greetings when required.

Having a Māori cultural assessment should always be a choice for a Māori person as part of identifying the care and support needed. If a cultural assessment is refused the assessor must respect the person’s choice.

If not conversant with tikanga or kawa, the compulsory care co-ordinator may invite kuia and koroua to mediate where whānau wish to be involved but the person has refused a cultural assessment.

The assessment process may be a stressful time both for the person being assessed and for their whānau. It is therefore important that the assessor ensures that the person and their whānau are adequately supported throughout this process.

Referrals

Referrals under this legislation may be made when the person has been charged with or has committed an offence. This legislation is intended as a measure of last resort.

Once the referral has been made, the compulsory care co-ordinator is responsible for co-ordinating the assessment components such as the specialist, Māori cultural and care needs assessment.

Referrals to the care co-ordinator or specialist assessor may occur at the time of the offence or at any time prior to or after sentencing.

Whānau meetings (care conferences)

The purpose of a whānau meeting is for sharing information in the assessment process and information about the individual. Whānau may include immediate family members and extended family friends and in some cases, long-term carers.

During these meetings the individual concerned may display signs of stress. This can be eased significantly if careful attention is paid to laying a strong Māori tikanga foundation for the hui and also if a good history of the whānau and its dynamics are considered. The rights of the individual must be balanced against the whānau member's interest in receiving information and the ability to take a role in their care and rehabilitation.

In Māori protocols and tikanga, physical touching is a key part of greetings, expressing sorrow and general socialisation. However, some people do not like being touched. As part of supporting the person being assessed, the assessor needs to ascertain the person's feelings in regard to this matter.

These meetings may also provide an opportunity for the cultural assessor to determine the whānau understanding of the person's disability and behaviour.

The cultural assessor should be familiar with co-ordinating a whānau meeting and ensure that this happens during the stipulated timeframes outlined in the legislation. The Māori cultural assessor holds the mantle of the expert in the meeting and initially the whānau may look to them for direction.

Māori cultural assessment information

Certain information needs to be recorded by the Māori cultural assessor, which should then be incorporated into the needs assessment. It is important that this information is recorded so that it informs the development of the care plan and is used for future six-monthly reviews of the person. Some of the information will relate to the cultural assessment itself and other information may relate to the person's care and support. The cultural information should include the person's hapū and iwi, any information relating to the whānau and tinana and hinengaro. Other information may be recorded at the discretion of the assessor or insistence of the whānau.

Information about the history of the person is important because although the person may have had years of disability service supports, the Māori cultural components may not have previously been identified or attended to.

Māori cultural values

Māori cultural values like those described in this section are important to describing a context for the assessment. The value to the person of cultural matters such as land, whānau, hapū and iwi cannot be stated too strongly. The value of land and turangawaewae contribute to the person's feeling of belonging.

- Does the person have a perception of turangawaewae?
- How important is the turangawaewae to the person?

The cultural assessor should explain the meaning of tikanga and purpose from a Māori perspective and how this affects the person. Traditionally this is done through the whānau, marae and hapū. Also the importance of whakapapa, tikanga and te reo should be explained.

The marae has special value to Māori. It is the place of unification, of celebration, of welcome and sharing of acknowledging mana whenua. It is also a place of conciliation and mediation.

Māori cultural assessment environment

The following conditions set the environment conducive to conduct a Māori cultural assessment process. Because of their broad nature these conditions are also applicable to the overall assessment process. These conditions will assist disability support services and Māori cultural assessors in developing policy, procedures and processes for Māori cultural assessments as part of their service delivery.

- **To strengthen the wairua (spiritual wellbeing) of the individual and their whānau or hapū (under whare tapa whā – the four cornerstones of Māori health)**

'All things in nature cohere. It is wairua that is the cohesive element.' Assessment of the wairua must be included in the assessment process as this forms the basis and core of all that Māori was, is and will be. The wairua consists of many aspects and components; the identification of those components gives insight and offers explanations for behaviour not only mentally and psychologically, but also physically. The wairua of an individual, whānau, hapū, iwi and waka and all that these entail take precedence over all other considerations.
- **To promote the wellbeing of the individual and their whānau/hapū**

A whānau will ideally provide reassurance, aroha, confidence, warmth, empowerment and mana to the person and will sustain the person. It is appropriate for the whānau to be involved during the assessment and care provision process.

'If there is anything you wish to know about me, ask me and ask my whānau.'

Whānau is the nurturing environment in which a person feels they have support and aroha and will help them at all times. A whānau may be the immediate family, extended family, and in the social development of New Zealand, new forms of whānau for some people may be a residential support service, a support group or a group of friends whom the person has chosen to support them. Besides being a ‘caretaker’ of the wairua, the whānau also ensure the ‘physical being’ is nurtured and maintained. The participation of others is about defining and establishing a new type of relationship through this process and legislation.

- **The wairua of the service**

Just as a meeting house has wairua that is distinct, so has a residential service. This wairua will depend on several factors or influences including staff and personnel, the buildings, the function of each building, its artwork, furniture and others provide a service to the people being assessed. In any service or service however, the wairua is developed or maintained by those who manage and work in that service.

The integrity of the Māori cultural assessment will contribute to the wairua of the service by recognising the person’s cultural needs in their care and rehabilitation. The knowledge of kaumātua and kuia will provide guidance for the service in ensuring that the wairua is maintained.

The service must be careful not to alienate those Māori people who choose not to have a Māori cultural assessment nor to participate in Māori cultural activities. These people’s choice must be respected and they must not be subject to harassment or coercion to try and change their mind. In the end it is the choice of the person to determine their involvement with tikanga Māori and their whakapapa.

- **To develop the whakapapa/mythology/history/kawa/tikanga/te reo of the individual**

The assessor must have a good understanding of the concepts of whakapapa or genealogy, mythology, kawa, tikanga and te reo or Māori language because this is the context under which Māori cultural assessments take place. The assessor may not know specifics in relation to a particular person but when talking to the person, aspects of these concepts need to be assessed to determine whether there are any cultural aspects to the person’s needs. It should be noted that certain cultural constructs might cause certain behaviours.

The assessment process also validates Māori healing methodologies, such as karakia, rongoa, spiritual assistance, tohunga, whanungatanga, awhi and manaaki.

- **To acknowledge the mana whenua**

It is important that the local iwi or mana whenua are acknowledged, their advice sought and the different kawa of each area be recognised. The assessment and service co-ordination service must consult with local iwi in order to get their support for the Māori cultural assessment process. Kaumātua and kuia from local iwi may be included in the development of the process and have continual involvement in an advisory role. Their knowledge of tikanga, kawa and networks with other iwi will be invaluable to the disability support service in providing an effective cultural programme.

- **To establish and maintain kawa whakaruruhau within the service**

Kawa whakaruruhau or cultural safety is a necessary component of a disability support service to assure Māori that the needs assessment, service co-ordination and service delivery they receive is safe for a Māori person in a predominantly non-Māori environment. While it is desired that the cultural assessment take place within a culturally safe service or location the impact on the quality of information will be affected if the ‘place’ is properly acknowledged. Once the assessment has been made, cultural safety is also inherently important in the summary of the individual’s needs in order to provide a holistic picture. Key people such as compulsory care co-ordinators and care managers must have access to appropriate Māori resources and be competent in the area of Māori disability to ensure culturally safe assessments.

Confidentiality/release of information

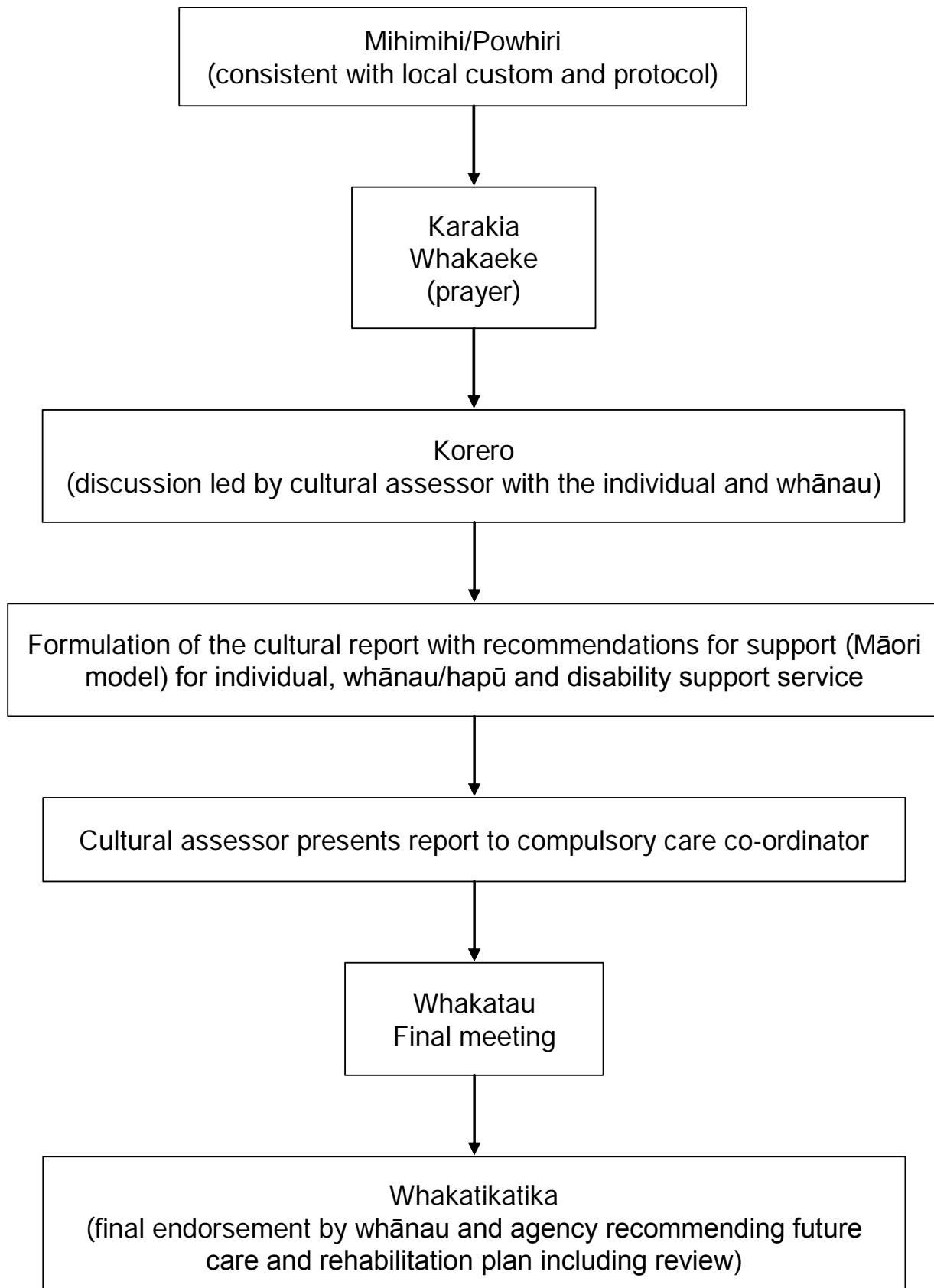
The question of confidentiality is an issue for Māori. The compulsory care co-ordinator will have to determine the level and appropriateness of sharing or releasing sensitive information to the whānau.

As a general guideline it may not be advisable to release information to whānau if it is not going to lead to a good outcome for the individual or is against the wishes of the individual.

Māori assessment intervention

The information gained by the cultural assessor during an assessment should be recorded in the final report. Mediation, negotiation and agreement between the Māori assessor, specialist assessor, whānau and care co-ordinator are to be followed to resolve any issues about the contents of the final report. The report should be non-intrusive and sensitive to whānau to ensure they are not exploited through this assessment process.

Appendix 1: Cultural Assessment Process



APPENDIX 2

Mäori assessment tools currently being practised (such as the Pounamu assessment tool used at Te Huia) can be used for specific assessment purposes. Regional variations in approaches can be applied to seek the following key information and inform care and rehabilitation plans.

In completing a cultural assessment these aspects must be considered to develop a picture of the individual's needs as Mäori:

- **Whakapapa:** Connection of family history, hapü and iwi.
- **Whakawhänaungatanga:** Relationships, support systems and ability to relate.
- **Moemoea:** Dreams, aspirations, personal worth, self-esteem.
- **Mätauranga Mäori:** Knowledge and experience, Mäori world view.
- **Taha wairua:** Values and spiritual base. Personal belief systems.
- **Mauiuitanga:** Physical and medical health and wellbeing.

Other issues that should be considered are the person's view and ability to relate to people, events and their immediate environment. Other key issues should include previous services provided, ability to work and their contribution to others.

Providers

Care and rehabilitation planning should be negotiated with appropriate providers. Assessors and care co-ordinators will need a database of appropriate providers throughout the country. Ministry of Health Disability Service Locality Managers have access to lists of providers.

Te Kete Hauora, the Ministry of Health's Mäori Health Directorate, proposes that a draft definition for Mäori providers, Mäori Providers as providers, which are contracted to deliver health and disability services that target Mäori clients, are led by a Mäori governance and management structure and express kaupapa (vision); and consider the wider issues of Mäori development (whänau, hapü, iwi and community) and how they apply to their own organisations. Those providers provide services that are targeted for Mäori, although not exclusively.

Specific Mäori services are defined as services contracted to target services specifically for Mäori clients or communities. The staffing, kaupapa and delivery framework may be a partnership with Mäori. However the ownership/governance of the provider organisation is mainstream. Mainstream services not targeted specifically for Mäori, are also used by Mäori, and many have Mäori workers or responsive units. Key workers or units should be included (as specific Mäori services) only if they provide a distinctly Mäori service within the broader service, and have separate budget. (Note: these services should be included as a minimum. Some such services will also be supported by resources from other cost centres, such as medical staff supporting a kaupapa Mäori service or whänau ward within a mainstream hospital. Where possible these costs should be included (eg, as a portion of overheads) or identified as an area for further work).

Glossary

Aroha	Love
Cultural assessment	A cultural assessment is the process of ensuring that the person's cultural background and preferences are taken into account when determining their needs
Hapū	Sub-tribe
Hauā a tangata	Person with an intellectual disability
Hinengaro	Mental health and emotions
Kuia	Older woman
Iwi	Tribe
Karakia	Prayer
Kaumātua	Older men and women
Koroua	Older man
Mana	Respect
Mana whenua	People of the land
Matauranga Māori	Knowledge of experience of Māori
Mauiuitanga	Original charge, baggage
Mihimihi	Welcome
Moemoeä	Dreams, aspirations, personal worth
Needs assessment	A needs assessment is a process of determining the current abilities, resources, goals and needs of a person with a disability and which of those needs are important.
Pōwhiri	Welcome
Taha wairua	Spiritual base
Taonga	Treasure
Tikanga	Protocol
Tinana	Physical and personal care or body
Te reo	Māori language
Turangawaewae	A place to stand
Wairua	Spirit
Waka	Canoe
Whakapapa	Family tree/genealogy
Whakawhaungatanga	Ongoing life support
Whānau	Extended family