

TE WHARE MARIE

Specialist Māori Mental Health Services



Student Nurse Orientation Book



Student Name

Preceptor

Start Date

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Contact Information

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Team Leader Kaiwhakahaere	Maire Ransfield, RN	DD: (04) 2306322
Clinical Nurse Specialist	Judith Arnold, RN	DD: (04) 2306322
Clinical Coordinator CAFS team	Melissa Lammond/Acting . Clinical Coordinator	DD: (04) 2306322
Clinical Coordinator Pakeke	Vacant	DD: (04) 2306322

Nau mai, Haere mai – Welcome

Ko Whitireia te Maunga

Ko Parirua te Moana

Ko Rakawa te Awa

Ko Hauora te Waka

Ko Ngā Hau e Wha te Iwi

Ko Te Whare Marie te Marae

Ko Te Whare Marie te Whanau

Ko Pikau Te Rangi Arthur me Kui Ani Tangiwai Sweet ngā tupuna

Welcome to Te Whare Marie ki Puketiro (Māori Mental Health Services). We are looking forward to working with you!

We are a Marae based community mental health service. We provide services to Māori - both Children/Adolescents/Families (Te Kakano o te Aroha) and adults (Pakeke) who have serious mental health concerns from Wellington through to Kapiti. We strive to meet the needs of tangata whaiora by providing holistic services that respect, value and include whānau beliefs, customs, language and culture.

The primary aim of our service is to achieve sustainable mental health for whānau, under the guidance and direction of our tupuna (ancestors).

Kaimahi (Staff) are usually employed into either its Te Kakano o te Aroha team or Nga Pakeke team although some staff may work across both teams.

Te Whare Marie kaimahi seek to take a Whānau Ora approach to the provision of services that takes into account both the rates of illness amongst Māori and the known statistical data and research regarding the inequality of service access by Māori.

The service was set up to ensure specialist services to Māori who have moderate to severe mental health disorders within a kaupapa model of care which integrates cultural and clinical practices.

Te Kaupapa o Te Whare Marie

Te Oranga Hinengaro Māori kei raro i te
korowai tuku iho o tātou Matua Tupuna

Expectations of Placement

General Expectations

- All kaimahi/tauirā are expected to attend morning hui in the wharehau at 0830hrs. This allows us the chance to start the day with waiata, karakia along with discussing as a whānau concerns and daily business.
- To arrive on time, 0830hrs, and if you are going to be late or unable to come in, please let your preceptor know the day before or call (04) 2306322.
- Ensure your preceptor knows objectives you must complete as part of your clinical nursing placement.
- Notify your preceptor of any paperwork they need to fill out at the start of the placement so they have enough time to complete these.

Please contact the CNS Judith Arnold the week prior to your placement.

Day One

- Arrive before 0830 to meet with your Preceptor
- Mihi Whakatau at morning hui in the Wharehau. This is when kaimahi (staff) welcome you to Te Whare Marie by doing a round of introductions and greetings. Once all the staff have completed their greetings and introductions you will introduce yourself, ideally in Māori, however any chosen language is acceptable (see Page 6 for some guidelines).
- Health & Safety guidelines should be explained to you by your preceptor. This should give you knowledge of Fire exits, fire extinguishers, fire hose's, evacuation points, and what to do in a fire. H & S Rep will provide you with the H & S questionnaire and this should be complete by the end of day 2.

End of placement

- To have completed at least one intramuscular injection
- Completed paperwork required by training institute.
- Completed feedback for at the end of this book.
- To be able to complete a mental state exam on a client
- To make a presentation of your experience to the whanau - please include strengths, critical feedback for service growth and highlights for example. There is an expectation that your tutor is present to support this kaupapa
- Learnt a karakia & Whakatauaki to open and close a hui

Powhiri/Mihi Whakatau

When all new staff or students come into Te Whare Marie we will either hold a powhiri (formal welcome) or Mihi Whakatau (informal welcome). This gives everyone the opportunity to introduce themselves (using pepeha) and make connections (whakawhanaungatanga).

Here is a template you can use to start building your mihi/pepeha:

Tēnā koutou katoa (Greetings to you all), ko wai ahau (who am I)?

Ko _____ te maunga (My mountain is)

Ko _____ te awa/moana (My river/sea is)

Ko _____ te waka (My canoe is)

Ko _____ te marae (My home is)

Ko _____ te Iwi (My main tribe is)

Ko _____ te Hapu (My sub tribe is)

Ko _____ toku ingoa (My name is)

Nō reira, tēnā koutou, tēnā koutou, tēnā koutou katoa
(Therefore, greetings, thrice over).

Te Ara Waiora ā Tāne

Te Ara Waiora ā Tāne is the pathway Whaiora travel whilst in our service, from initial contact (Hui Whakatau) to discharge (Hui Whakamutunga). On the next page you will see a flow diagram detailing the pathway. Te Ara Waiora ā Tāne is based on the Māori creation story Ngā Kete o Te Wānanga. We use this story in partnership with clients to identify what they wish to gain from our service and how we can meet these goals. Below is an abbreviated version of the story.

Ngā Kete o Te Wānanga is a story about Tāne (God of the forest) who is selected by Io (the Supreme Being) to ascend Te Toi-o-ngā-Rangi (12 heavens) to obtain the three kete (baskets) of knowledge.

His brother Whiro (God of darkness) was jealous that he was not chosen, and therefore tries to stop Tāne by attacking him with an army of insects (nangara) and birds (manu). Tawhirimatea (God of wind) supports Tāne, and fends off Whiro's attacks. Thus Tane ascends to Rangiataea and gained the three baskets of knowledge

We use this story during our Hui Whakatau (Choice/Initial assessment) to support the tāngata whaiora to identify where they are at, and what they want from our service.

We get clients to identify:

- **Ngā Kete** (goals) they wish to work on or achieve on their journey to recovery such as taking medications or getting a job.
- **Tawhirimatea** (supports/strategies/skills) - These could include people, activities, places and skills a client has to aid them on their recovery journey
- **Whiro** (struggles or barriers) the client may need to overcome to reach their goals such as low motivations or relational problems etc..
- **Te Ara** (plan) steps to reach the kete the tāngata whaiora wishes to gain. This could be things such as psychotherapy, review of medications or referral to an agency such as workwise to support a client in getting a job.

Extra for experts: Work out a kete/goal you have in relation to the placement, then the Te Ara/steps you need to take to reach your kete. Identify the Tawhiri-matea/support you have and any Whiro/struggles that may hinder you obtaining your kete.

Mental Illness

According to the World Health Organization, mental illness accounts for 15% of the total burden of disease in the developed world, with depression set to become the second leading cause of disability in the world by 2020.

Common Conditions

Anxiety Disorders - Everyone gets anxious from time to time – it's a normal response to stressful situations like having a job interview. But for some people, the feelings of anxiety can be a lot more extreme and become what's known as an anxiety disorder.

Generalised anxiety disorder is where someone feels anxious about a number of things on most days over a long period of time – 6 months or more.

Phobias, including social phobia are when someone feels very fearful about a particular object or situation and it interferes with life. Examples are fear of attending social events, driving over bridges, or travelling on planes.

Bipolar Disorder/Manic Depression: Bipolar disorder is also called manic depression. The illness causes people to swing between being manic and being depressed. During the manic phase, a person may become over-excited for no obvious reason, take risks, talk randomly and be unable to sleep. During the depressive phase they may feel very low.

Schizophrenia: Schizophrenia is a serious mental illness that affects the way people think and act. When people have schizophrenia they may lose touch with reality and experience hallucinations (seeing things and hearing voices that aren't there). These things are called psychosis. They only happen at the time the person is unwell with the illness. It is uncommon for people to be unwell all of the time.

Information about disorders that tamariki and rangatahi may experience can be found here <http://www.werrycentre.org.nz/young-people/information>.

Common Medications

Antidepressants - Selective Serotonin Reuptake Inhibitors, SSRI Tricyclics

Anti-anxiety Drugs

Antimanic Agents (Mood Stabilizers)

Antipsychotics

Stimulants

Intramuscular injectable antipsychotics

Glossary of useful Māori words/phrases

Arohainga – Sorry/apologies
Hauora – Wellbeing
Hinengaro – mental
Kai - food
Kaimahi – Staff
Mahi – Work
Matakite – Spiritually attune, seer
Morena – Good morning
Tangata Whaiora – Mental Health Consumer
Tinana – Physical wellbeing
Tautoko – Support/affirm
Wairua – Spirituality

Kupu hou o Te Ara Waiora a Tane

Karanga – first call initial contact
Hui whakatau – initial assessment
Tuakana/teina – partnership
Mahi Whaiti – specialist work
Aramatawai – assessment
Kaimahi – staff

The Mental Health Act

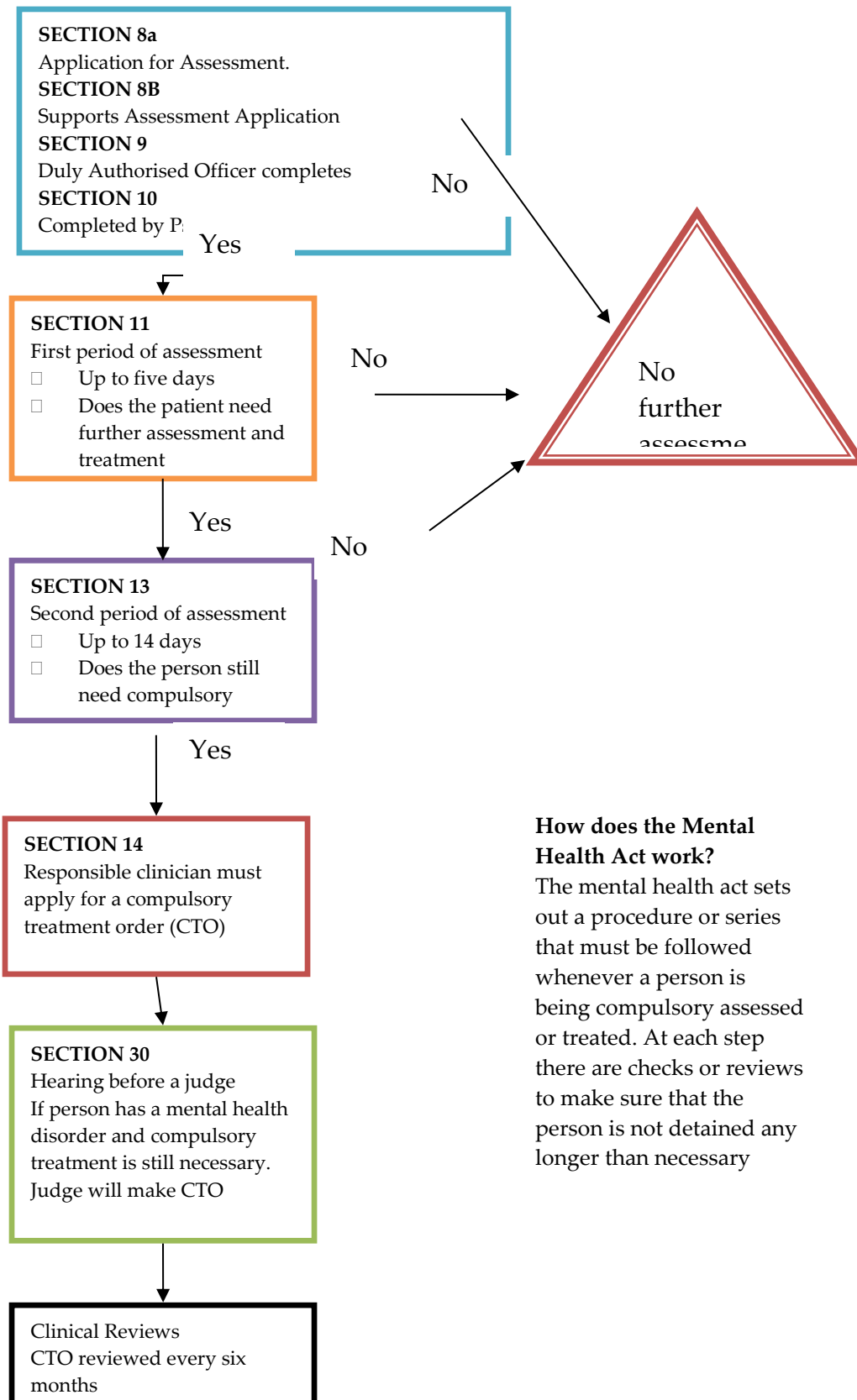
Normally when a person experiences mental illness they get to make their own decisions about their treatment. The Mental Health (Compulsory Assessment and Treatment) Act, which we will refer to as the Mental Health Act, covers any situation where a person needs treatment for a mental illness even if they don't agree to it. If someone becomes a patient under this Act then their right to refuse treatment can be overridden and they may have to stay in hospital.

The Mental Health Act can detain be utilised if the meet the following criteria.

Mental disorder, in relation to any person, means an abnormal state of mind (whether of a continuous or an intermittent nature), characterised by delusions, or by disorders of mood or perception or volition or cognition, of such a degree that it –

- (a) poses a serious danger to the health or safety of that person or of others; or
- (b) seriously diminishes the capacity of that person to take care of himself or herself.

Understanding the Mental Health Act



How does the Mental Health Act work?

The mental health act sets out a procedure or series that must be followed whenever a person is being compulsory assessed or treated. At each step there are checks or reviews to make sure that the person is not detained any longer than necessary

Karakia

Tuia te Rangi

(Can be used to start or finish a hui)

Tuia te rangi, e tu iho nei
Tuia te papa, e takoto nei
Tuia te Heretangata
Ka rongo te Po
Ka rongo te Ao
Tihei Mauri Ora

*To the heavens above
To our mother earth below
Lets celebrate who we are
Emerging from darkness
To the new world and light
Lets celebrate our essence in unity*

Whakataka te hau

Whakataka te hau ki te uru
Whakataka te hau ki te tonga
Ki a maakinakina ki uta
Ki a maataratara ki tai
E hii ake ana te atakura
He tio, he huka, he hau hunga
Tihei mauri ora

*Cease the troublesome winds from the west
Cease the chilling winds from the south
cease the icy prickliness that these winds deliver from afar across hinterland and shore
let the ground be adorned with a crisp frostiness let there be a red tipped dawn
The promise of a bright new day*

Kia tau

(Can be used to close a hui)

Kia tau ki a tātou katoa
Te Atawhai o tō tātou Ariki
O Ihu Karaiti
Me te āroha o te Atua
Me te whīwhinga tahitanga
Ki te wairua tapu
Ake, ake, ake
Amine

*Let there be peace to all
May the grace of our Lord
Jesus Christ
And the love of god
And may the fellowship of the Holy Spirit dwell
Forever
Amen*

He Karakia o te Ara Waiora a Tāne

*Tēnei au, tēnei au
Ko te hōkai nei i taku tapuwae,
Ko te hōkai nuku, Ko te hōkai rangi
Ko te hōkai a tō tupuna a Tāne-nui-a-rangi
I pikitia ia ke te Rangi-tū-hāhā
Ki to tihī o Manono, i rokohina atu rā
Ko lo matua te kore anake
I riro iho ai ngā Kete o te Wānanga
Ko te Kete Tuauri,
Ko te Kete Tuātea,
Ko te Kete Aronui.
Ka tiritiria ka poupoua kia Papatūānuku
Ka puta te ira tangata ki te whaiāo ke te ao mārama
Whano, whano! Haramai te toki! Haumi ē! Hui ē!
Tāiki ē!*

*Here am I, here am I quickly moving by,
The power of my karakia for swift movement,
Swiftly moving over the earth, swiftly moving through the heav
The swift movement of your ancestor Tāne-nui-a-rangi who clir
the isolated heavens,
The summit of Manono and there found
lo-the-parentless alone
He brought back down the baskets of knowledge,
The basket named Tuauri,
The basket named Tuātea,
The basket named Aronui,
Portioned out and planted in Mother Earth,
The life principle of human beings comes forth into the world o;*

Clinical Preceptor Evaluation Form

Please return your evaluation to (Nurse Clinician)

Name of Preceptor _____ Date _____

E = Excellent **VG** = Very Good **S** = Satisfactory **NI** = Needs Improvement

Please read the following statements then tick the box that best indicates your experience

My Preceptor:	E	VG	S	NI
Was welcoming and expecting me on the first day				
Was a good role model and demonstrated safe and competent clinical practice				
Was approachable and supportive				
Acknowledged my previous life skills and knowledge				
Provided me with feedback in relation to my clinical development				
Provided me with formal and informal learning opportunities				
Applied adult teaching principals when teaching in the clinical environment				

Describe what your preceptor did well

Describe anything you would like done differently

Signed: _____ Name: _____

Cut along line