

# He Waka Kakarauri

He Waka Kakarauri is a model of Advance Care Planning(ACP) based in Māori values. This model facilitates planning for future health and end of life care.

This model is underpinned by the values in the whakatauākī below.

*Kia tika te takata, kia tika te wā, kia tika te wāhi; ka ora te whānau*  
**Whānau will thrive and flourish when the right people are in the right place at the right time.**

## ACP for Māori

An assumption that advance care planning is a simple and easy process would be wrong – **it needs considerable skill and sensitivity due to the deep significance of the subject.**

The Waka Kakarauri model has been **designed as an engagement model** to help patients, whānau and healthcare workers think about, **talk about, and plan for future healthcare** from a Māori world view.

**Key factors identified as being important to Māori** when engaging in ACP conversations include:

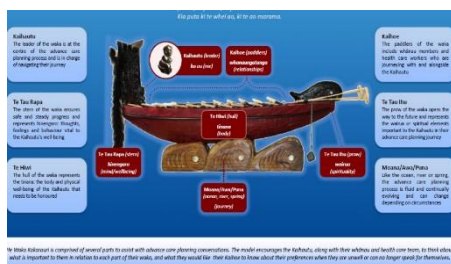
**Te Ao Hurihuri – Māori view the world and their understanding of Māoridom. Healthcare workers, caution** should be taken **not to make assumptions** about **level of engagement** with Te Ao Māori

**Tapu – Māori whānau advised that discussing future healthcare needs and, in particular, end of life care can be a tapu (sacred) subject.** Therefore consideration is needed around Tikaka Best Practice.

**Karakia –** A karakia could be offered, but it should not be assumed that all Māori would want to start an ACP conversation with a karakia.

**Manaaki –**In discussing future health needs and end of life care, the patient may need assistance with options available and medical language.

**Key people are the patient their whānau and their healthcare workers.**



The waka is mounted on three waves: ngaru nui (the big wave), ngaru roa (the long wave) and ngaru paewhenua (the wave that brings the waka to shore). This reflects the nature of advance care planning – that the discussion or even what is written in a document is not the end result; it is continually evolving and is a work in progress which can change depending on circumstances

## Questions for members to seek comment from their respective rūnaka:

### Is the model culturally safe?

1. Does the model ensure the individual and their whānau feel in control at all times?
2. Does the model fit with this particular rohe/ iwi values?
3. Does the model support whānau to navigate a sensitive journey?

The representatives are asked to take it back to Rūnaka for discussion and feedback. I will also be presenting it to AWS for their feedback after the MHAC meeting. I will also ask to either take or send to Te Whare Mahana in Twizel for feedback.