Cultural considerations for health professionals caring for kaumātua - Whanaungatanga and Whānau

Video transcript

**Audio**

Te ao Māori emphasises collectivism…

**Visual**

In the first visual, we see a close-up of lush green ferns in a forest setting. A purple hue appear overlaid with a title graphic. The logo of Te Tāhū Hauora, the Health Quality & Safety Commission, appears at the top, followed by the text “Cultural considerations for health professionals caring for kaumātua.” Beneath this, a subtitle reads “Whanaungatanga and Whānau.” A koru-inspired purple and red graphic curves gently across the bottom of the frame. As this full frame comes into view, the narration begins.

**Audio**

… and the importance of relationships. For Māori building relationships begins with whakawhānaungatanga, a process that creates connections.

**Visual**

The visual shows two wāhine are shown hugging. One woman holds a tissue in her hand, suggesting the moment is emotionally significant. The background remains softly lit with sheer white curtains filtering daylight. The words "Whakawhanaungatanga – Relations" appear onscreen, reinforcing the theme of the moment.

Next, a woman leans down to embrace a female kaumātua sitting on a couch. The elderly woman smiles as she receives an embrace, while another older woman beside her looks on with a pleased expression. The words onscreen shift to "Whakawhanaungatanga – Relationship building", deepening the message of connection and trust through culturally grounded engagement.

**Audio**

Whakawhanaungatanga is required with both kaumātua and their whānau. whānau are identified by kaumātua as being important people in their lives. This may extend beyond direct relatives and next of kin.

**Visual**

A Māori woman with grey hair and glasses sits holding a photo album. A younger nurse, is standing behind her, leaning in closely. Her body language shows care and engagement as she looks at the album alongside the woman. On the other side, an elderly Māori man wearing a straw hat, glasses, and a padded vest also looks at the album. The three of them share a moment of connection and warmth in a sunlit room with white curtains behind them. Then, the same trio remains in place, but now text overlays with the words "Whānau - Family" appear in the centre of the frame.

**Audio**

Whakawhanaungatanga happens at your first interaction with kaumātua and their whānau. The building of this connection continues throughout kaumātua care.

**Visual**

Three elderly wāhine are sitting together on a couch adorned with a red and black patchwork quilt. They appear relaxed and joyful, with one of them in the middle smiling openly while the woman on the left is adjusting her glasses and the woman on the right smiles warmly.

The second image shows the exterior of a white weatherboard care home building with a sign that reads "The CARE Village" beneath a heart-shaped logo. The sun casts a golden light across the entrance, where a person is seen entering through glass double doors.

In the third image, a nurse is standing outside on a grassy area alongside two women, one of whom is using a walker. They are engaged in a friendly conversation, and their body language shows attentiveness and ease. A wooden compost bin and newly planted trees line the fence in the background, indicating a cared-for environment.

**Audio**

It is an essential building block to providing holistic care. It requires reciprocal sharing on a person to person level. Connecting in this way provides the foundation for a meaningful relationship built on mutual trust and respect.

**Visual**

Three women walk together across a grassy area, surrounded by young trees and seasonal foliage. One of the women, using a walker for support, is flanked on each side by the others, who are gently guiding and chatting with her as they walk.

The second image offers a close-up of the same trio now seated outside a building, sharing a light snack. The woman in the middle, still in her purple top and sunglasses, appears to be mid-bite, smiling softly, while the woman on her right is laughing warmly. The woman on the left, a nurse, looks towards the others with a relaxed expression.

In the third wider image of the same scenario, the central woman continues to enjoy her snack seated between the other two women. The group sits closely, physically and emotionally engaged, exemplifying the mutual care and trust being nurtured between them.

**Audio**

In initial interactions, this may be about finding out where they think of as home, or who the important people are in their lives. It could be about sharing favourite foods, talking about photos and memories, and shared passions like sport, gardening, reading, and pets.

**Visual**

The visuals open with a close-up of water. Gentle ripples move across the surface, catching the light in muted tones of blue, green, and gold. Overlaid text introduces the theme of learning where someone thinks of as home, and who the important people in their life are. These words sit against the same flowing water, now tinted more blue, with faint koru patterns and a sense of fluid continuity.

The scene then shifts indoors to a warmly lit room, where an older woman sits beside a carer on the edge of a neatly made bed. They both look down at a photo album, the pages open between them. The elder wears a purple cardigan and glasses, her expression attentive and present, while the carer points to something on the page, gently guiding the conversation. Around them, framed family photos and soft wooden wall art with the words “love,” “dream,” and “smile” create a cosy, personalised environment.

A closer shot shows the two women in the same moment, the older woman beginning to speak, her face expressive and animated. The carer listens intently, head tilted toward her, with a soft smile and a sense of patience and familiarity.

In the next shot, the older woman sits outside on a sunny day, relaxed and smiling. She wears dark sunglasses and appears to be mid-laugh, her shoulders lifted in a moment of joy.

**Audio**

Whānau are essential partners in care, so it is vital to ensure that whanaungatanga includes them. When whānau feel welcome, respected, and involved, care is more likely to meet the needs of kaumātua.

**Visual**

In the first image, an elderly woman sits on a couch and gazes warmly upward at another woman who is standing beside her. They are engaged in a moment of close connection, with soft expressions of aroha and recognition. Behind them, a kaumātua in a straw hat watches on, smiling, creating a feeling of shared presence and whanaungatanga.

In the second image, the same standing woman is now seated and talking to the man with the straw hat who sits in a wheelchair. She appears to be explaining something, her hands gesturing as she speaks. The older man in the straw hat listens attentively, and others sit in a relaxed semicircle.

In the third image, an elderly woman wearing a red and blue knitted beanie and olive jumper stands facing a younger woman dressed in black. The kuia speaks animatedly, gesturing with her hands while the younger woman listens intently, smiling. Their shared moment appears genuine and spontaneous, conveying trust and mutual interest.

In the fourth image, three women are sitting on a bench outdoors. The kuia in the centre wears a purple cardigan and dark glasses, and she is smiling broadly. The woman on her right, also smiling, leans toward her, while the nurse on her left claps gently in delight. A walker is visible. The setting is lush and green, adding to the lighthearted and joyful atmosphere.

**Audio**

Including how would whānau like to be involved in care and what things are important for kaumātua and whānau. This includes specifics around visiting, eating, providing personal care, and assistance, discussions, and shared decision making.

**Visual**

The first visual shows a serene, misty forested landscape at dawn. Fog gently rolls through the valley below the silhouetted outlines of tall trees. In the distance, a softly contoured hill rises toward the pale blue and pink hues of the morning sky, creating a peaceful and reflective mood. Overlaying this landscape is a text graphic that reads: “How would whānau like to be involved in care?” followed by “What things are important for kaumātua and whānau?” and a description of the kinds of considerations this may include, such as visiting routines, food preferences, personal care support, and shared decision making. The text is set in white for clear contrast against the blue-toned sky and hills, with a koru design faintly visible in the background.

**Audio**

Care planning for kaumātua may include whānau, and it's important to establish this before planning care. Whānau may prefer to take the care plan away and discuss it collectively before completing it.

**Visual**

A young nurse sits at a table in soft natural light, engaging intently in conversation. Her expression is serious but open, and she listens and speaks with care. Seated across from her, though blurred, is another woman, their silver hair tied up and adorned with long pounamu earrings.

The next shot shows a close-up of a hand writing in a lined notebook, the page catching the sunlight. The pen moves slowly and deliberately as the writer notes down names under headings. The words suggest early planning or discussion notes, the kind that might arise in an initial hui with whānau.

In the final image, the young woman holds up a copy of the “Frailty Care Guides” booklet, open and angled toward others at the table. She appears to be walking through its contents, possibly explaining or reviewing the care planning section. The woman beside her listens, hands resting gently on the table. The room is warm with daylight and the environment feels calm, focused, and respectful.

**Audio**

It is important to facilitate time for kōrero and collective contribution. This is a meaningful way to demonstrate whānau centred care as well as working in partnership.

**Visual**

An elderly kaumātua with a straw hat and puffer vest sits and looks at a photo album. Next to him stands a nurse engaging in talk with him. The camera pans left and reveals another female with grey hair also engaged in conversation.

The visual cuts to a wider shot of the same three people, now with the nurse embracing the woman with grey hair with one arm and holding the elderly man’s hand with the other.

**Audio**

When whanaungatanga is embedded into everyday practice, care becomes relational and kaumātua and their whānau are more likely to feel seen, heard, and valued.

**Visual**

The visual opens on a drone shot of a lake with a small island in the distance. It cuts to the care living home with elderly people sitting in a semi circle while one female care home worker stands in the middle, engaged in conversation with an elderly man with a straw hat, sitting in a wheelchair.

It cuts to the same scenario, but now focussed on two elderly females sitting on a couch, holding blue folders. The lady on the left puts ‘a thumbs up’ and smiles. The visual cuts to an aerial image of a care village. The video then transitions to a purple and blue gradient background with the logo for “Te Tāhū Hauora | Health Quality & Safety Commission” prominently displayed. The words “Learn more in the Frailty Care Guides” appear on screen, along with the website address “www.hqsc.govt.nz.”

The video ends.