# Accessible transcript: Frailty care guides launch 2023

Video link: <https://www.youtube.com/watch?v=VIAkMnJ3V_0>

**Visual: The video begins with an image of a slide from a PowerPoint. On the left side is a light blue, dark blue and orange tessellated pattern made up of the Te Tāhū Hauora logo. The logo is a stylised version of a wharenui in a triangle shape, with the tāhū (ridgepole), heke (rafters) and niho taniwha (triangle pattern) beneath. The slide is titled, ‘Launch of the 2023 frailty care guides, ARC webinar’ and the date, 31 August 2023. This changes to a video of Nikki Grae. She has long red hair and wears headphones. Behind her is a background that is mostly dark blue with the Te Tāhū Hauora logo in white in the top right-hand corner. On the left side is the same tessellated pattern as the first page, but in purple and orange.**

Audio: [Nikki] Kia ora koutou katoa. Welcome everyone. Thank you for attending today’s webinar. I'll open us up with a karakia. So, karakia tīmatanga. E te huinga, whāia te mātauranga, kia mārama, unuhia te anipā, te nguha, kia mahea. Kia whai take ngā mahi katoa. Tu māia! Tu kaha! Aroha atu, aroha mai, tātou i a tātou katoa. Hui e, tāiki e! So, the translation for that karakia is, ‘for this gathering, seek knowledge, for understanding. Draw out the anxiety and uncertainty, clear it away. Have purpose in all that you do, stand tall, be strong, let us show respect for each other. It is complete as we stand together and united. So, kia ora koutou katoa. Ko Nikki Grae toku ingoa. I am a senior manager at Te Tāhū Hauora Health Quality and Safety Commission and would like to welcome all of you to this exciting webinar where we will be providing an overview of the updated frailty care guides.

So, the development of the 2023 edition of the frailty care guides has been led by Julie Daltrey and Patumahoe Leaf-Wright on behalf of Te Tāhū Hauora Health Quality and Safety Commission. They include mātauranga Māori or Māori knowledge and cultural concepts that are important when caring for kaumātua or Māori elders, as well as evidence updates. As with all practice guides, the frailty care guides do not replace clinical judgement and/or individualised resident goals of care. Rather, they continue to promote early intervention and communication with the older person's multidisciplinary team, particularly their lead primary care provider. The frailty care guides have an aged residential care, or ARC, focus and may be applied to other settings providing care for people living with frailty. Now I'd like to introduce our presenters for today's webinar. Julie Daltrey is a PhD candidate nurse practitioner…

**Visual: The video of Nikki shrinks to the top-right corner of the screen. The rest of the screen is filled by a PowerPoint slide. On the left side is the same tessellated pattern as behind Nikki, but it is in light blue, dark blue and orange. The slide has the title ‘Presenters’ at the top. Below this is an image of Julie Daltrey. She has long dark hair and red-rimmed glasses. Beside her are the words ‘Julie Daltrey’ and three bullet points. The first says, ‘PhD candidate nurse practitioner’. The second says, ‘Professional teaching fellow, University of Auckland’. The third says, ‘Clinical lead, aged residential care, at Te Tāhū Hauora’.**

Audio: [Nikki] …a professional teaching fellow at the University of Auckland and aged residential care clinical lead at Te Tāhū Hauora Health Quality and Safety Commission. Julie will be providing a general overview of the frailty care guides.

**Visual: The image of Julie is replaced by an image of Patumahoe Leaf-Wright. She has short dark hair. Beside her are the words ‘Patumahoe Leaf-Wright’. Below this are four bullet points. The first says, ‘Te Arawa, Ngāti Raukawa’. The second says, ‘Nurse educator cultural support’. The third says, ‘Clinical academic, University of Waikato’. The fourth says, ‘Cultural consultant, Te Tāhū Hauora’.**

Audio: [Nikki] Next, we have Patumahoe Leaf-Wright who hails from Te Arawa and Ngāti Raukawa. She is a nurse educator, cultural support, a clinical academic at the University of Waikato and cultural consultant for Te Tāhū Hauora Health Quality and Safety Commission. And will touch on the integration of mātauranga Māori and cultural concepts into the guides and highlight a new overarching guide that focuses on caring for kaumātua. Patumahoe will also briefly talk about the application of mātauranga Māori and cultural concepts when using the updated frailty care guides.

And then we'll have Mahashweta Mistry, who is a senior project manager at Te Tāhū Hauora Health Quality and Safety Commission, talk about where and how to access the guides. So, we will have some time for a short Q&A session with any time remaining at the end of this webinar. So, we will be saving our questions until after all speakers have presented their information. Throughout the webinar, attendees can ask questions by directly typing them into the Q&A function at the bottom of your screen. We will answer some questions live at the end of the webinar but also may answer some individual questions in writing throughout the webinar. I'd also like to mention that we are recording this webinar, which will be uploaded to the Te Tāhū Haora Health Quality and Safety Commission website for viewing later. I’d like to now hand over to Julie to provide a general overview of the updated frailty care guides. Over to you, Julie.

**Visual: The video in the top-right corner of the screen changes to one of Julie Daltrey. The words on the slide change to say, ‘Julie Daltrey, Overview of frailty care guide (FCG) update’.**

Audio: [Julie] Thank you, Nikki. Kia ora koutou katoa. Ko Julie Daltrey toku ingoa. Oh my goodness, I just looked at my picture. My hair is just so much better, more worse, than that picture. Could you give me the next slide, please? Awesome, thank you.

**Visual: The words on the screen change. The title reads, ‘Whakapapa’. Below this are full bullet points outlining the history of the frailty care guides, which Julie speaks to. Below these are three lines of text. The first reads, ‘By the people for the people’. The second reads, ‘Not everything to everybody’. The third reads, ‘Guide and support … CLINICAL JUDGEMENT’.**

Audio: [Julie] So, I just really wanted to start this little section that I've got by acknowledging that these frailty care guides we've just updated have a really long history in the aged residential care sector in New Zealand. They started way back in 2007 under the leadership really of Dr Michal Boyd, but very much with Waitematā DHB, with their gerontology nurse specialist team and all the associated aged residential care facilities that they were servicing. And they were very much designed as a care guide for registered nurses. And the focus at that time was about the team and was part of that very early-stage research and actually was the first place for a lot of us nurse practitioners to develop in this country, led by Michal Boyd. They've been updated since, so there was a general update in 2012, also still focused at registered nurses in care. But in 2019 there was a slightly different perspective in that there was an understanding that frailty is not just about people that live in aged residential care. So, in aged care, we cohort together all of the people that are affected by frailty. And if you look at the systematic reviews worldwide out there, frailty is increasing in aged residential care. And one of the latest pieces of research that came out from Australia is 100 percent of the people that live in aged residential care are affected by frailty. So, kind of frailty is aged care business.

That doesn't mean there aren't people out there that it might be helpful to, but very much the focus in 2023 has come back to supporting nurses working within aged residential care. Although Patu and I have taken the lead on kind of pulling this together, because most of this work happened while you were absolutely snowed under in the middle of the COVID pandemic, and didn't have any spare capacity, so, we got on with it, this has still been with the people for the people. So, we've had enormous amounts of feedback from the aged residential care sector. So, thank you each and every one of you that gave us feedback. We absolutely did read every single piece of information you sent back to us. It didn't always make it into the guide, and there were various reasons for that. Lots of it was about the fact that you're trying to write a guide to cover all facilities across the whole country. So, sometimes you can't be that specific, and you have to have some quite general statements, but thank you. We really did appreciate everybody that fed back. Like Nikki said, these are a guide. Please do not ever think they override your clinical judgement. Clinical judgement in this age group is everything. We know that we deal with a really diverse population, and we will have really diverse wants and needs and outcomes within the sector. So, clinical judgement is everything, but they’re there to support clinical judgement and hopefully to help you along the way a little bit. If I could have the next slide, that would be cool.

**Visual: The slide changes to one titled, ‘Opportunity’. Below this are six bullet points outlining different changes that have been made to the new frailty care guides, which Julie speaks to.**

Audio: [Julie] Thank you. So, we had the previous version looked at by some external providers. And one of the things that really came back, and has come back as feedback over the time, is the way they were laid out. So formatting, font, flow, find, all of that stuff. So, what we've made a big effort with this version is to have the layout of every single guide following a standard format, to make sure the font was big enough to read and easy to read. So, it's nice and dark font and it's bigger font in these particular guides. There's probably more words and less pictures, and some of that is around copyright issues, around being able to borrow other people's images. There's some stuff you can do and stuff you can't do.

We think they're better indexed, we think they're better laid out. The drawback of that, of course, is you end up with a much bigger document. So, these are no longer a pocket guide by any stretch of the imagination, but you can print off just the guide you're interested in and that will fit in your pocket. So, what have we done? We've basically updated the evidence. So, you have to go out there and have a look as things change.

There are a few new guides. Scabies management in aged residential care has been my baby for a while since I've been a CNS. So, we've converted some of that information and popped that into the care guides because we know it is one of those things that, once it is in a facility, is just horrendous to try and manage. No… yeah, it's just so hard to manage in any kind of institutional environment. So that was the reason that that's in there. Wound care is one of those things that you guys are managing on a regular basis. So, we tried to make that a little bit more specific. And thank you again to the wound care specialists that fed back onto that.

And of course, there's been a change in legislation. Assisted dying is a thing now. And there are certainly facilities out there who've had experience of assisted dying. So that became part of what we wanted to make sure we included.

There's been a bit of a change around the acute deterioration care guide and that, over time, will link up with some of the research work that we're doing with the commission over the next year or so. And we've got a much stronger focus on how you get a history of a presenting complaint.

So, trying to pull through that idea of using a systematic approach to looking at presenting issues. There's been some naming change. So challenging behaviours or people with behaviours that challenge has changed to responsive and reactive behaviours, acknowledging, and thank you for the dementia nurses that told us about this, really responding, really acknowledging that behaviours are a reaction to what's going on in the environment. They're not the person's problem. So, thank you for that big learning.

And of course, our cultural lens, which Patu is going to talk a little bit more about going forward. So just the next slide if you wouldn't mind.

**Visual: The slide changes to one titled, ‘Feedback’. Below are the words, ‘I wanna be PERRR FECT’ and ‘Imperfections welcome!’ and, ‘Sustainability…’**

Audio: [Julie] So, I want to be perfect. We would love these things to be perfect, but I don't even watch that awful show about plastic surgery where you so wanna be perfect that you get worse. We've polished and polished and polished and polished these things and undoubtedly there'll still be mistakes in there, there will be errors, even though we can't see them, it's gonna be in there. We do wanna be perfect, so if you do find any, we do have a feedback mechanism, please get back to us and we will make any of those last correction errors that are in there.

And I just wanted to say a word about sustainability. So, it's been a big project to update them. And as you can see, they've been updated year on year or every few years. We are going to look, I think, at the commission, to try and come up with a way to manage the sustainability and the updating of these. So, they’ve all got dates on now, which we didn’t have before, which is a thing.

So again, if you do find things have been updated, we’d really like to hear about that, because it will really help us going forward to keep these things up to date, essentially. All right, my lovely friend, I think it’s over to you.

**Visual: The video in the upper-right corner changes to one of Patumahoe Leaf-Wright. The text on the slide changes to the title, ‘Patumahoe Leaf-Wright’. Below this are three bullet points. The first says, ‘Integration of mātauranga Māori and cultural concepts’. The second says, ‘Overarching guide’. And the third says, ‘Application’.**

Audio: [Patumahoe] Tēnā rā tātou katoa. Kei aku iti, kei aku rahi, tēnā koutou katoa. Ngā mihi nui kia koutou kua hono mai ki te whakarongo ki ēnei o ngā kaupapa, ngā aratohu hauwarea. Kia koutou hoki, aku hoa mahi ki te Tāhū Hauora, ngā mihi nui kia koutou mō tā koutou whakapau kaha mō tēnei kaupapa. Nō reira, tēnā koutou katoa. Kō wai au? He uri tēnei no Te Arawa, no Ngāti Raukawa. He kaiako tapuhi ahau ki Te Whatu Ora Waikato.

Ko Patumahoe Leaf-Wright toku ingoa. So kia ora everybody, my name is Patumahoe Leaf-Wright and I'm here to talk to you about the inclusion of mātauranga Māori and cultural concepts in this newest update of the frailty care guides. So first of all, it's kind of a little bit of a precursor, I guess, in the development of these guides, the inclusion of mātauranga …

**Visual: The slide changes to one titled, ‘Mātauranga Māori’. Below this are three bullet points. The first says, ‘What is it?’. The second says, ‘Why include it?’. The third says, 'How is it incorporated?’.**

Audio: [Patumahoe] … Māori and cultural concepts require drawing from deep wells of lived experience, an innate understanding of te ao Māori, so the Māori world, and also applied nursing knowledge. So, these cultural concepts and this knowledge that we've shared here, and within these guides, they're a taonga, they're a treasure, so we ask that you respect them as such. Ka pai. So, we're going to crack on. What is mātauranga Māori? It's a great place to start. Mātauranga Māori is Māori ways of knowing and Māori ways of doing. It's the knowledge or the evidence base that underpins being Māori. It is the basis of tikanga Māori, which is Māori cultural customs and traditions. And these are the practices that uphold the values and embody actually being Māori. These are the values, these are the tikanga and this is about how we live and how we breathe and how we be Māori.

So, then I guess the next point is why include mātauranga Māori? So, the inclusion of mātauranga Māori is now being recognised as a really vital component, not only to upholding the Crown's obligations under Te Tiriti o Waitangi, but in order to actually effect actualisation of equity for Māori. So, the renewed commitment to Te Tiriti is evident in recent health reforms, as well as Te Pae Ora, so Healthy Future Strategies, which is the latest one from the Ministry of Health.

And then on a more personal and individual level, integrating mātauranga Māori into services and systems means that the care that we provide for Māori whānau is being delivered in a mana-enhancing and culturally safe way. And by working in this way, we provide a sense of belonging, it really supports holistic wellbeing and it builds trust in the health system. So, I'd like to say, consider this a call to action and that these frailty care guides are a resource that provides a starting point of practical guidance that can support individual, organisational and system-wide actualisation of Te Tiriti o Waitangi and equity.

How is it incorporated? This was probably the hardest part, I must say. And I just need to first say that the use of the term kaumātua traditionally was used to refer to a particular role held by Māori elders, but in these guides we're using the term kaumātua to refer to all older Māori adults. So, in these guides you'll see a section following that beautiful format that Julie talked about, and it's headed up, ‘Implications for kaumātua’. So, this section aims to present cultural concepts in a way that honours the mana, the tapu and the mauri of these concepts while having them make practical sense. The ‘implications for kaumātua’ sections are centred around a hands-on application guided by the unique and individual needs of kaumātua and their whānau. This dedicated section is included not to promote othering, but rather, to privilege this knowledge and ensure that it's clearly identifiable and easily located. Mātauranga and tikanga Māori can be difficult to conceptualise and articulate. Trust me, I had a tough time of it myself.

So please don't rely on these guides to be an exhaustive resource. They kind of just touch on things. Our aim is that this knowledge will support health professionals to enhance the experience of kaumātua and whānau in their care by being a conversation starter.

So, a resource that encourages health professionals to fully explore the individual cultural needs of kaumātua and their whānau, and through sharing cultural concepts applicable to caring for kaumātua, which will increase awareness and sensitivity to cultural needs. Another way in which we've aimed to support the bicultural approach is through ensuring that there are also audio links embedded into these guides that are gonna support the correct pronunciation of kūpū, or words, that we're referring to.

So, this is really about ensuring that kaimahi or staff are supported and empowered to start conversations and that when they do, they're honouring and respecting te reo Māori. Next slide, please.

**Visual: The slide changes to one titled, ‘Kupu arataki mō te manaaki kaumātua | Guide for health professionals caring for kaumātua’. Below this are three bullet points. The first says, ‘Overarching guide’. The second says, ‘Brings together all cultural concepts from individual guides and expands on them’. The third says, ‘Not exhaustive’.**

Audio: [Patumahoe] Okay, so you will see throughout all of the individual guides, that often there'll be a reference to the guide for caring for or manaaki kaumātua. This is referring to the one guide that brings together into one place all of the cultural elements that have been mentioned in the individual guides. This guide also expands and provides more in-depth background to the cultural concepts that have been included. This overarching guide is critical. It's critical to understanding the deeper meaning, the background, and the implications for assessment, planning and the delivery of care for kaumātua and their whānau. Again, this resource is not exhaustive and nor do all of these aspects of mātauranga Māori apply to all Māori. It remains vitally important that care is based on the unique and individual needs of kaumātua and their whānau. Next slide please.

**Visual: The slide changes to one titled, ‘Application of mātauranga Māori and cultural concepts’. Below this are three bullet points. The first says, ‘Avoid reductionist approach’. The second says, ‘Explore individual needs of kaumātua and whānau’. The third says, ‘Examples’.**

Audio: [Patumahoe] So, when it comes to the application of the cultural aspects of these guides in clinical practice, I really strongly urge users to avoid applying them in a reductionist, task-focused approach to culturally safe care. The application really is the key. So, to understand what may be applicable to kaumātua in your care, provides a starting point from which you can explore what of these and what other aspects of their care are going to be really important in terms of upholding their mana or their dignity, respecting their tino rangatiratanga, so their autonomy and self-determination, and also providing holistic care.

It's also important to understand that experiencing culturally safe care is everyone's right, but being able to specifically articulate and label these Māori concepts may not be something that all whānau are able to do. That doesn't mean to exclude them, but rather be aware. Let's take whanaungatanga, for example. This is about human connection. It's about how we connect with each other and how we build relationships. It requires a reciprocal sharing and, as health professionals, this requires us to step outside of our role and connect on a more personal level. Whānau and kaumātua may not explicitly request that whanaungatanga happens when they're new to a service. However, our role as health professionals is to understand that with or without explicitly labelling whanaungatanga, kaumātua and whānau experience of engaging with us and our service is hugely impacted on the presence or absence of this. The connection established through whanaungatanga creates a relationship based on mutual respect and trust and fosters togetherness, which is particularly important when we're working towards a common goal. The same can also be said for manaakitanga, so this word is often translated to mean hospitality, kindness or reciprocity.

But manaakitanga is actually about all of our actions and our behaviours that uphold the mana, so the dignity, the status and the prestige of others, namely, those who we're engaging with. So, when discussing care options, there's a very small likelihood that a whānau will request that care be fundamentally based on the concept of manaakitanga. However, the experience of manaakitanga will be palpable, as will the absence of it.

Manaakitanga will be felt by the kaumātua themselves and their whānau coming into your facility or care; it will be seen and felt through all of the little things and the big things. Manaakitanga being a reciprocal process, it's important that our kaumātua are able to enact or show this in order to retain a sense of their own mana and maintain a connection with their cultural identity. These two concepts alone are known to be the key enablers of positive experiences of Māori engaging with health, regardless of the consumers' ability to explicitly label or articulate them. So, a couple of things that everybody could just have a really good go at, it'd be fabulous. Overall, we as health professionals are responsible for caring for kaumātua and whānau, and we need to ensure that we're culturally competent and developing our critical consciousness. We must first be aware of who we are, what our values, beliefs and biases are, and from this place, we're better able to understand others, their worldview, their needs and provide culturally safe care.

These guides, while practical, do not negate the need for developing cultural competence and self-awareness but rather support the open-minded with tools to better engage, relate to and explore the unique needs of kaumātua and their whānau. Slide, please.

**Visual: The slide changes to one with a quote on it that reads, ‘Mahia te mahi hei painga moo te iwi (Work for the betterment of the people)’. Beside this is the attribution: ‘Te Puea Hērangi’.**

Audio: [Patumahoe] So, he whaka kapi au. Mahia te mahi, hei painga mō te iwi. Work for the betterment of people. This is a quote by Te Puea Hērangi, who some people may have heard of before. She's a Māori visionary and a leader who epitomised manaakitanga and rangatiratanga. So that way of really upholding the mana of others, and also her really, really strong leadership skills. Her saying here reminds us to do what's needed and work in a way that benefits all people.

Manaaki mai, manaaki atu. And so now I'd like to hand over to Mahashweta, who's going to talk to you about how to access these amazing guides.

**Visual: The video in the upper-right corner of the screen changes to one of Mahashweta Mistry. She has dark hair tied up and dark-rimmed glasses. The slide changes to one titled, ‘Mahashweta Mistry. Accessing the FCGs’.**

Audio: [Mahashweta] Thanks, Patumahoe. Kia ora koutou. Ko Mahashweta Mistry toku ingoa. And as Nikki mentioned earlier, I'm senior project manager, part of Te Tāhū Hauora Health Quality and Safety Commission. And over the last 12 months, I've had the amazing pleasure of working alongside Patumahoe and Julie, supporting the process and the project management of the review and finalisation of the 2023 frailty care guides.

And I know you're all just waiting to get your hands on this great resource. So just on the next slide, I'll just outline how to access the frailty care guides.

**Visual: The slide changes to one titled, ‘Where and how to access the guides’. Below this are the words, ‘Website location** [**www.hqsc.govt.nz/fcg**](http://www.hqsc.govt.nz/fcg)**’. Below the words is a screenshot of the Te Tāhū Hauora website showing the top section of the Frailty care guides webpage. The screen shot has an orange circle around the Te Tāhū Hauora logo and search bar on the left side of the website. A second orange circle sits above the breadcrumbs (or website pathway), showing the viewer where they can find the webpage.**

Audio: [Mahashweta] So just on our, just previous, just like the previous editions, you can just access them directly on the Te Tāhū Hauora Health Quality and Safety website. And that's just a forward slash FCG at the end of the hqsc.govt.nz webpage. And just in your chat function, you'll have the link for you to be able to look at the guides right now, but you might also just have the hqsc webpage already bookmarked and ready to go on your web browser, which I know many of you probably do. So, you can also just access the guides from the resource library directly or just use the search bar on the side there.

**Visual: The image and words (but not the title) of the slide are replaced by a screenshot of the webpage of the list of frailty care guides with links to view each individual guide. There is an orange circle around the word ‘PDF’ – indicating where someone can access the PDF of one of the guides. Another orange circle sits around the words ‘Web version’ – indicating where someone can access the web version of one of the guides. On the right side of the screen is a screen shot of the front cover of the frailty care guides.**

Audio: [Mahashweta] Next slide please. So, on the webpage, you actually see that there's both a PDF version of each guide, which can be downloaded and printed directly, but there's also a web-based version of each individual guide. Just on the next slide please.

**Visual: The slide changes to one titled, ‘Web-based version’. There are two bullet points below the title. The first one says, ‘Can be access directly on your digital device, including phones and tablets’. The second bullet point says, ‘Accessibility friendly’. On the right side of the slide is a screenshot of the mobile version of the web version of the foreword section of the frailty care guides. At the bottom of the image is an icon of a person. There is an orange circle around it.**

Audio: [Mahashweta] So, just on these web-based versions, so these can be directly accessed on your digital device, and that includes phones and tablets. And just remember to just use that support icon at the bottom of your screen that will pop up, as that will also enable you to modify the font, the size of font, any contrast and any particular elements that you want to highlight while you're viewing these guides. You'll also be able to access the embedded content links of key resources within the guides and the pronunciation te reo kupu via the PDF and both on the webpage versions of these guides. But if neither of these formats also work for you and you simply just prefer to have a hard-bounded copy of the guide, don't worry you're also not alone.

**Visual: The slide changes to one that says, ‘Hard copies’. Below this are two bullet points. The first says, ‘Hard-bounded copies will be available for purchase and can be ordered from Wakefield Print’. The second bullet point says, ‘Order form available on the webpage’. Beside these words on the right is a screenshot of the front cover of the frailty care guides.**

Audio: [Mahashweta] So, there will be just like the other previous versions, an opportunity for you to order directly from Wakefield Print. They're just currently working on the ordering process, but on our webpage, there'll also be a link for you to be able to order from tomorrow onwards, for you to order directly copies for yourself or your facilities as well.

**The video ends.**