In this second edition of *Cultural Safety in Aotearoa New Zealand*, editor Dianne Wepa presents a range of theoretical and practice-based perspectives adopted by experienced educators who are active in cultural safety education. Thoroughly revised to incorporate the latest methods and research, this edition reflects updates in government policies and nursing practices, and features new chapters on ethical considerations when working cross-culturally, as well as the legislative requirements of the Nursing Council of New Zealand.

Each chapter includes key terms and concepts, practice examples providing content from healthcare workers’ everyday experiences, reflective questions to encourage the assimilation of ideas into practice, and references to allow further exploration of the issues discussed.

*Cultural Safety in Aotearoa New Zealand* will equip students, tutors, managers, policy analysts and others involved in the delivery of health care with the tools to acknowledge the importance of cultural difference in achieving health and well-being in diverse communities.

**Dianne Wepa** is an Associate Lecturer at the Auckland University of Technology, New Zealand, and at the time of publication was completing her PhD in Māori health.
Foreword

The 1980s was a transformative decade, both in a positive and negative sense. The reforming Labour Government (1984–1989) dismantled the contract that had existed from the 1930s and which had underpinned community and national welfare. But simultaneously, they also recognised Māori as tangata whenua in new ways and restored the Treaty of Waitangi as the (partial) basis of law and policy.

In this environment, how professional communities understood their own practice, the effects of that practice on client communities and the relationship with Māori came in for new scrutiny. Nursing was to take a particular step in the late 1980s, which was to prove especially significant.

Irihapeti Ramsden was to be involved in a series of hui in the late 1980s from which emerged the notion of cultural safety. Her secondment to the Department of Education in 1988 and her authorship of Kawa Whakaruruhau in 1990 helped develop and refine the concept and to implement it in nursing education. Along with Karl Pulotu-Endermann, I worked alongside Irihapeti in a number of nursing programmes to develop the content and principles of cultural safety as did other nursing educators. Irihapeti was a force to be reckoned with and she developed a particular approach that required an understanding of a colonial history, a sense of how culture affects individuals and professional practice, and what principles were relevant to nursing practice. In all of this, Irihapeti was clear that, while Māori should be beneficiaries of cultural safety, kawa whakaruruhau was to apply to any situation where the nurse and patient were of a different ethnicity. Her chapter in this book conveys something of her role and vision as one of the pioneers in transforming nursing education.

There was significant opposition and criticism to cultural safety in the early 1990s from some nursing students and lecturers, and in the wider community. The Nursing Council of New Zealand chose to initiate a review and invited Erihapeti Murchison and myself to visit and consider how cultural safety was being taught in all 16 polytechnics. Our experience was that competency and implementation varied, and our finding was that, while flawed in some respects, cultural safety was critical to contemporary nursing and ought to be retained. But we recommended that resourcing and how cultural safety was being taught needed to be improved. Erihapeti took the view that some aspects (cf. marae visits) should not be compulsory because this did not send the right message;
that a basic respect for other cultures was as important as any educational principle; and that if cultural safety was to succeed in its aims, then it needed more commitment from nursing educators and providers, and from the wider health community.

This book contributes to an understanding of why cultural safety is important to nursing in contemporary New Zealand. As far as I am concerned, the adoption and development of kawa whakaruruhau/cultural safety has been one of the most significant developments in modern nursing practice, made ever more important by the growing ethnic diversity of New Zealand communities and the centrality of Māori as tangata whenua. It has been an innovative step in providing a new paradigm, not only in relation to nursing education, but also with respect to how nursing is practised in Aotearoa New Zealand.

Kia Kaha.

Distinguished Professor Paul Spoonley FRSNZ
Pro Vice-Chancellor
College of Humanities and Social Sciences
Massey University
New Zealand
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_Sallie Greenwood_

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_Denise Wilson and Huhana Hickey_

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Contributors

About the editor

Dianne is of Ngāti Kahungunu descent. She has a background in mental health social work, clinical/cultural supervision and nursing education. As an associate lecturer at Auckland University of Technology, Dianne has developed expert knowledge in the field of cultural safety education and Māori health. She has presented at conferences throughout New Zealand, the South Pacific, the United States and Canada. She has published textbooks and journal articles in cultural safety and clinical supervision. Currently, Dianne is studying towards completing her PhD in health with a focus on patient safety within the hospital and community settings in Hawke’s Bay.

About the authors

Liz Banks is a nurse advisor at the Nursing Council of New Zealand, New Zealand.

Ruth Crawford is Principal Lecturer in the School of Nursing at the Eastern Institute of Technology, New Zealand.

Ruth De Souza is Director of Community Engagement and Coordinator of the Bachelor of Nursing (Community Health) at Monash University, Australia.

Isabel Dyck is Professor Emeritus in the School of Geography at Queen Mary College, University of London, United Kingdom.

Sallie Greenwood is the Principal Academic Staff Member for the Centre for Health and Social Practice at the Waikato Institute of Technology, New Zealand.

Riripeti Haretuku is the Managing Director of Mauriora Associates Limited, New Zealand.

Huhana Hickey is a research fellow in the Taupua Waiora Centre for Māori Health Research at the Auckland University of Technology, New Zealand.

Robin Kearns is Professor of Geography in the School of Environment at the University of Auckland, New Zealand.

Maureen Kelly is the Education and Standards Manager at the Nursing Council of New Zealand, New Zealand.

Ngaire Kerse is Head of School of Population Health and Professor of General Practice and Primary Health Care at the University of Auckland, New Zealand.
Liz Kiata is a research fellow in the Faculty of Health at the Queensland University of Technology, Australia.

Rosemary McEldowney is Head of the School of Health at Charles Darwin University, Australia.

Elaine Papps is a senior lecturer in the School of Nursing at the Eastern Institute of Technology, New Zealand.

Thelma Puckey is a registered comprehensive nurse working for the Community Mental Health Services, Toowoomba, Queensland, Australia.

Irihapeti Ramsden belonged to the people of Ngai Tahupōtiki and Ranitane. She was a Māori nurse educator, and conducted seminars on cultural safety, the Treaty of Waitangi and Māori health issues. In 2003 she was invested as an Officer of the New Zealand Order of Merit.

Fran Richardson is a lecturer in the School of Health at Charles Darwin University, Australia.

Deb Spence is a senior lecturer in the Faculty of Health and Environmental Sciences at the Auckland University of Technology, New Zealand.

Katarina Jean Te Huia, of Ngāti Kahungunu descent, is a midwife, lactation consultant and sexual health practitioner, and Director of Midwifery Choices Limited, Havelock North, New Zealand.

Rachael Vernon is Associate Professor and Associate Head of School in the School of Nursing and Midwifery at the University of South Australia, Australia.

Denise Wilson is the Professor of Māori Health in the Centre for Māori Health Research, Faculty of Health and Environmental Studies at the Auckland University of Technology, New Zealand.