

Title	Incorporate culturally appropriate responsive processes when working with people who have a vision impairment		
Level	7	Credits	8

Purpose	People credited with this standard are able to: explain culturally appropriate responsive processes and protocols for working with people of different cultures who have a vision impairment, and the impact of Te Tiriti o Waitangi on the provision of vision habilitation/rehabilitation services when working with kāpō Māori and their whānau/hapū; incorporate culturally appropriate processes and protocols into own practice when working with kāpō Māori and their whānau/hapū, and with Pacific peoples and/or people of other cultures who have a vision impairment; and evaluate own cultural responsiveness in relation to current theory, practice, and research when working with kāpō Māori, and Pacific peoples and/or people of other cultures who have a vision impairment.
----------------	---

Classification	Health, Disability, and Aged Support > Sensory Support
-----------------------	--

Available grade	Achieved
------------------------	----------

Entry information	
Recommended skills and knowledge	Unit 7926, <i>Explain Te Tiriti o Waitangi for social service purposes</i> , or demonstrate equivalent skills and knowledge.

Explanatory notes

- 1 Work practices must be in accordance with organisational requirements, and comply with relevant government policies, legislation, codes, and international conventions which include:
 - NZ Disability Strategy. Available at <http://www.odi.govt.nz/nzds/>
 - Accident Compensation Act 2001
 - Children, Young Persons, and Their Families Act 1989
 - Disabled Persons Community Welfare Act 1975
 - Health and Disability Commissioner Act 1994
 - Health Practitioners Competence Assurance Act 2003
 - Human Rights Act 1993
 - Intellectual Disability (Compulsory Care and Rehabilitation) Act 2003
 - Mental Health (Compulsory Assessment and Treatment) Act 1992
 - New Zealand Bill of Rights Act 1990

- Privacy Act 1993
- Protection of Personal and Property Rights Act 1988
All the above legislation is available at <http://www.legislation.govt.nz/>.
- Health and Disability Commissioner Code of Health and Disability Services Consumers' Rights Regulations 1996 (The Code of Rights). Available at <http://www.hdc.org.nz/the-act--code/the-code-of-rights> .
- Privacy Commissioner 2008, *Health Information Privacy Code 1994: Incorporating amendments and including revised commentary*. Available at <https://www.privacy.org.nz/assets/Files/Codes-of-Practice-materials/HIPC-1994-incl.-amendments-revised-commentary-edit.pdf> .
- UN Convention on the Rights of Persons with Disabilities 2006. Available at <http://www.un.org/disabilities/convention/conventionfull.shtml>.
- UN Declaration on the Rights of Indigenous Peoples 2007. Available at http://www.un.org/esa/socdev/unpfii/documents/DRIPS_en.pdf
- Waitangi Tribunal Te Tiriti o Waitangi 1840. Available at <http://www.waitangitribunal.govt.nz/treaty-of-waitangi> .
(This website is overarching, it should be noted that there may be different references/information/interpretations associated with individual iwi.)

2 Definitions:

Culture refers to the totality of socially transmitted beliefs, values, customs, behaviour patterns and/or practices, together with all other products of human work and thought that are common to – or characteristic of – a particular group, subgroup, or community. The concept of culture may reflect factors and indicators such as: age, ethnicity, disability, gender, occupation, organisational background, immigrant or refugee status, institutional care, religion or spiritual beliefs, sexual orientation, and socio-economic status.

Cultural competence refers to the knowledge, skills, and values that are required to achieve a better understanding of, and enhance relationships with, members of different cultures.

Cultural competencies for working with Māori and their whānau/hapū must include but are not limited to understanding and valuing own culture; and may include but are not limited to – whanaungatanga; tikanga; understanding the importance of whakapapa to Māori; maintaining links with family and/or whānau, hapū, and iwi; demonstrating a positive attitude towards Māori and iwi world views, including views of disability; accurate pronunciation of te reo Māori.

Cultural responsiveness refers to the knowledge, skills, and values that are required to be put into practice in order to achieve a better understanding of, and enhance relationships with Māori, Pacific peoples and members of other cultures. There are different *culturally appropriate* responsive processes and protocols for the different groups that make up 'Pacific peoples', and the word 'appropriate' is used as candidates practitioner must learn to discern this so that they are able to work in a culturally appropriate way with each client.

Vision impairment or visual impairment is "any degree of vision loss that affects an individual's ability to perform the tasks of daily life, caused by a visual system that is not working properly or not formed correctly. Although individuals with correctable conditions - such as hyperopia - can be said to have a visual impairment, the term is typically applied when vision is not correctable" (Corn & Erin, 2010, p. 933). For the purposes of this unit standard and ease of expression, vision impairment or visual impairment includes blindness and deafblindness.

- 3 Candidate performance for all outcomes is consistent with, and is supported by:
- current research and research findings on culturally appropriate and responsive processes and protocols for working with kāpō Māori, Pacific people, and people of other cultures, who have a vision impairment including those with an additional impairment; and
 - knowledge of the history of, and current policy and practice in, service provision for kāpō Māori, Pacific people and people of other cultures, including those with an additional impairment
- 4 Recognised reference texts and research include but are not limited to:
- Bevan-Brown, J., Berryman, M., Hickey, H., MacFarlane, S., Smiler, K., & Walker, T. (2015). *Working with Māori children with special education needs: He mahi whakahirahira*. Wellington: NZCER Press.
 - Centre for Health, Activity, and Rehabilitation Research. (2014). *Hauā Mana Māori: Living unique and enriched lives: A report for the Health Research Council and the Ministry of Health*. Dunedin: School of Physiotherapy, University of Otago. Available at <http://www.donaldbeasley.org.nz/resources/publications/haua-māori/>.
 - Corn, A.L., & Erin, J.N. (Eds). (2010). *Foundations of low vision: Clinical and functional perspectives*, 2nd ed. New York: AFB Press.
 - Durie, M. (2001). *Mauri Ora: The dynamics of Māori health*. Auckland: Oxford University Press.
 - Higgins, N., Phillips, H., Stobbs, K., Wilson, G., & Pascoe, H. (2012). *Growing up kāpō Māori: Accessing paediatric ophthalmology services, Summary of the Findings*. Hastings: Ngāti Kāpō O Aotearoa.
 - Higgins, N., Phillips, H., Cowan, C., & Tikao, K. (2009). 'Identity, invisibility, and growing up kāpō Māori', *Children's Issues Journal*, 13 (1), 13-20.
 - Higgins, N., Phillips, H., Cowan, C., Wakefield, B., & Tikao, K. (2010). *Growing up kāpō Māori: Whānau, identity, cultural well-being and health/E tipu kāpō Māori nei: Whānaungatanga, Māramatanga, Māoritanga, Hauoratanga*. Hastings & Dunedin: Ngāti Kāpō O Aotearoa & Donald Beasley Institute.
 - Huakau, G. & Bray, A. (2000). "Talking disabilities" from a Pacific perspective. Dunedin: Donald Beasley Institute.
 - James, D., Wychel, J., Short, M., & Wilson, L. (2014). *Standing in this place, 2014 Quaker Lecture*. Christchurch: The Religious Society of Friends in Aotearoa New Zealand.
 - Kingi, J. & Bray, A. (2000). *Māori concepts of disability*. Dunedin: Donald Beasley Institute.
 - Kingi, T.R. (2007). 'The Treaty of Waitangi: A framework for Māori health development', *New Zealand Journal of Occupational Therapy*, 54 (1), 4-10.
 - MacFarlane, A., MacFarlane, S., & Webber, M. (2015). *Sociocultural realities: Exploring new horizons*. Christchurch: Canterbury University Press.
 - Milian, M. & Erin, J. (Eds). (2001). *Diversity and visual impairment: The influence of race, gender, religion, and ethnicity on the individual*. New York: AFB Press.
 - Ministry of Health. (2014). 'Ala Mo'ui: Pathways to Pacific health and wellbeing 2014–2018'. Wellington: Ministry of Health. Available at: <http://www.moh.govt.nz/>.
 - Ministry of Health. (2014). *He Korowai Oranga – Māori Health Strategy*. Wellington: Ministry of Health. Available at: <http://www.moh.govt.nz/>.
 - Ministry of Health. (2008). *Pacific peoples' experience of disability: A paper for the Pacific Health and Disability Action Plan Review*. Wellington: Ministry of Health. Available at:

<https://www.health.govt.nz/system/files/documents/publications/pacific-peoples-experience-of-disability-may08.pdf>.

- Pulotu-Endemann, F. K., Suaali'i-Sauni, T., Lui, D., McNicholas, T., Milne, M., & Gibbs, T. (2007). *Seitapu – Pacific mental health and addiction cultural & clinical competencies framework*. Auckland: The National Centre of Mental Health Research and Workforce Development. Available at www.leva.co.nz/download/asset/524.
- Te Pou o Te Whakaaro Nui (2014). *Let's get real: Real skills for people working in disability: A framework*. Auckland: Te Pou o Te Whakaaro Nui. Available at <http://www.tepou.co.nz/resources/lets-get-real-disability-a-framework/530>.

Outcomes and evidence requirements

Outcome 1

Explain culturally appropriate responsive processes and protocols for working with people of different cultures who have a vision impairment.

Evidence requirements

- 1.1 Mihi/whakatau protocol is explained in terms of own background and a selected iwi kawa.
- Range explanation must include demonstration of own mihimihi/pepeha.
- 1.2 Culturally appropriate responsive processes and protocols when working with people who have a vision impairment are explained in terms of the intended benefits for those people.
- Range explanation is supported by three examples from own practice.
- 1.3 Culturally appropriate responsive processes and protocols when working with people who have a vision impairment are explained in terms of own underpinning knowledge, skills, and values.
- Range explanation is supported by three examples from own practice.

Outcome 2

Explain the impact of Te Tiriti o Waitangi on the provision of vision habilitation/rehabilitation services when working with kāpō Māori and their whānau/hapū.

Evidence requirements

- 2.1 The impact of Te Tiriti o Waitangi when working with kāpō Māori and their whānau/hapū is explained in terms of culturally appropriate responsiveness.
- Range evidence is required of three examples from own practice when working with kāpō Māori.

- 2.2 The implementation of procedures for developing a service that is responsive to kōwhiri Māori is explained in terms of cultural competencies for working with Māori and their whānau/hapū in relation to history and current theory, research, and practice.

Range procedures must include – view of disability, consultation, building relationships, contributing to the development of a culturally competent and responsive workforce, quality assessment and improvement, resource allocation, policy implementation.

Outcome 3

Incorporate culturally appropriate responsive processes and protocols into own practice when working with kōwhiri Māori and their whānau/hapū.

Range evidence is required of two examples from own practice each with a different person.

Evidence requirements

- 3.1 Interactions with kōwhiri Māori and their whānau/hapū are in accordance with culturally appropriate responsive processes and protocols.

Range processes and protocols may include but are not limited to – use of te reo Māori for greetings, knowledge of three waiata, basic mihi, regional whakataukī, recognition of kaupapa Māori such as - tapu, noa, mana, mauri, marae protocols such as - pōwhiri, karanga, mihi, mihimihi, pepeha, poroporoaki, waiata, and karakia.

- 3.2 Interactions with kōwhiri Māori and their whānau/hapū are in accordance with cultural competencies for working with Māori and their whānau/hapū.

- 3.3 Interactions with kōwhiri Māori and their whānau/hapū are culturally responsive to their circumstances and needs.

Outcome 4

Incorporate culturally appropriate responsive processes and protocols into own practice when working with Pacific peoples and/or people of other cultures who have a vision impairment.

Range evidence is required of three examples from own practice each with a different person, each of a different cultural group, subgroup, or community.

Evidence requirements

- 4.1 The social, cultural, and linguistic needs of, and the views of disability by, Pacific peoples and/or people of other cultures with a vision impairment are explained in terms of the cultural competencies required to respond.

- 4.2 Interactions with Pacific peoples and/or people of other cultures incorporate processes and protocols in accordance with their social, cultural, linguistic needs, views of disability, and the cultural competencies required to respond.

Outcome 5

Evaluate own cultural responsiveness in relation to current theory, practice, and research when working with kōpō Māori, and Pacific peoples and/or people of other cultures who have a vision impairment.

Range evidence is required of evaluation of three examples from own practice, one of which is working with kōpō Māori; where possible, evidence should relate to three people of different cultures; one Māori, one Pasifika and one from another culture.

Evidence requirements

- 5.1 Effectiveness of own practice with kōpō Māori, and Pacific peoples and/or people of other cultures who have a vision impairment is evaluated in relation to the current knowledge, skills, and values required for cultural competence and culturally appropriate responsiveness.
- 5.2 Possible adaptations of their practice and service are suggested where there are places that improvement can be made.

Planned review date	31 December 2021
----------------------------	------------------

Status information and last date for assessment for superseded versions

Process	Version	Date	Last Date for Assessment
Registration	1	15 September 2016	N/A

Consent and Moderation Requirements (CMR) reference	0024
--	------

This CMR can be accessed at <http://www.nzqa.govt.nz/framework/search/index.do>.

Please note

Providers must be granted consent to assess against standards (accredited) by NZQA, before they can report credits from assessment against unit standards or deliver courses of study leading to that assessment.

Industry Training Organisations must be granted consent to assess against standards by NZQA before they can register credits from assessment against unit standards.

Providers and Industry Training Organisations, which have been granted consent and which are assessing against unit standards must engage with the moderation system that applies to those standards.

Requirements for consent to assess and an outline of the moderation system that applies to this standard are outlined in the Consent and Moderation Requirements (CMRs). The

CMR also includes useful information about special requirements for organisations wishing to develop education and training programmes, such as minimum qualifications for tutors and assessors, and special resource requirements.

Comments on this unit standard

Please contact Careerforce info@careerforce.org.nz if you wish to suggest changes to the content of this unit standard.