Tikanga Matatika
Dapaanz Code of Ethics

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Tina! Haumie, hui e
Taiki e!**

This karakia ('invocation or prayer') epitomises a central aspect of a Māori world view – connection and connectedness over and through time and space. By understanding the Māori world view you can better understand its values, mātauranga ('knowledge systems') and its tikanga ('rules' and 'laws' relating to best practice).

Glossary of Māori terms

This glossary of Māori terms provides a quick reference to te reo Māori in the context used in this document (as opposed to an in-depth translation). The definitions provided are at a basic level and those wishing to learn more are encouraged to visit the Further Reading list on page 18.

Atua	supreme God
atua	ancestors, deities, spiritual beings
Hau	vital essence, vitality - of a person, place or object
Kaitiaki	(or hunga kaitiaki) are protectors, guardians and custodians
Kaitiakitanga	guardianship, stewardship and protection
Karakia	invocation or prayer
Kaumātua	holder of customary knowledge
Kawa	protocol
Mana	there is a difference between 'mana' which is the development of the quality within the person and 'māna' which is inherited (ie, by chiefs, tohunga). Everyone has mana – prestige, authority, influence, spiritual power, charisma, status and standing. Mana can be enhanced through the actions, attitudes, and collective opinion of others.
Manaaki	activity that enhances and/or protects mana. This might be evidenced by supporting, taking care of, giving hospitality, looking out for, showing respect, generosity and caring for others.
Mana motuhake	autonomy, self-determination
Mauri	the life essence; the element that binds the spiritual and physical realms
Noa	free from tapu and restriction; ordinary
Pono	true, valid, honest, genuine, sincere (to have integrity)
Powhiri	to welcome, to invite, creating a safe space
Pukenga ahurea	skilfulness
Rangatiratanga	right to exercise authority, chiefly autonomy
Tapu	prohibited, restricted. It is often concerned with potentiality
Te ao Māori	the Māori world
Tikanga	custom, correct procedure, rules, law, customs. Tikanga implies authenticity and justice
Tīpuna	ancestors
Tu Rangatira	expressing one's self-determination and mana motuhake
Utu	a process of response, repayment, rebalancing
Whanaungatanga	a sense of connection and belonging, the outcome of whakawhānaunga (the process of making connections and nurturing relationships)

Preamble

Tikanga Matatika – dapaanz Code of Ethics (the Code) aims to support ethical practices and behaviours of all members of dapaanz. This is the second revision of the Code since its initial publication and this version supersedes previous versions.

Dapaanz has chosen to review the Code in recognition that systems of health and social care in Aotearoa New Zealand are undergoing change. There is growing emphasis on wellbeing and equity, and greater access to and choice of care. Alongside this, the make-up of the addiction workforce is increasingly diverse and continues to evolve.

Dapaanz acknowledges Māori as a key partner in the vision for supporting wellbeing for all. A key step in updating the Code has been to explicitly incorporate tikanga Māori into the principles and provisions of the Code. This acknowledges the requirement to better support equity for whānau Māori. Tikanga is more than values and principles that guide 'custom'. It also carries connotations of authenticity, justice and fairness, which align well with the ethical obligations of dapaanz members.

Members of dapaanz represent a range of disciplines. They are active in paid and unpaid work, in various and diverse roles and contexts. Dapaanz members have varying levels of responsibility and professional autonomy. Members are fulfilling traditional and new roles and are working in a range of settings. Dapaanz has recognised the opportunity to update the Code to provide a unified ethical framework that reflects and supports this diversity.

The contemporary reality and vision for the future of health and social care is equity for all and calls for greater emphasis on teamwork, collaboration, and integration. This requires working from shared values and principles. These are key drivers of this Code of Ethics, which we hope will guide professional practice for all our members.

Purpose

The purpose of Tikanga Matatika is to set out the values and principles governing the ethical obligations and responsibilities of all dapaanz members. The Code guides dapaanz members in fulfilling their duty of care to promote recovery[1] and wellbeing and reduce addiction-related harm to individuals, whānau and communities. It serves to protect the public and to support and protect the credibility and integrity of dapaanz members.

Additionally, the Code of Ethics provides:

- A guide for members of the public on the ethical responsibilities expected of dapaanz members.
- A framework for assessing potential ethical breaches on the part of dapaanz members.
- A framework for understanding decisions made by the dapaanz Practice Standards Panel in responding to potential ethical breaches.[2]

Any person can bring a potential breach of the Code by a dapaanz member to the attention of dapaanz. Dapaanz members are obliged to notify dapaanz of breaches of the Code by members.

Scope

Tikanga Matatika applies to all dapaanz members.

As noted, the Code is updated from time to time and in its current form is binding upon all members of dapaanz.

In joining dapaanz, members agree to:

- **Own the Code:** identify with the values and ethical principles reflected in the Code and acknowledge these as shared with other dapaanz members.
- **Use the Code:** take responsibility for understanding and acting in ways that uphold the values and principles set out in the Code.
- **Be held to the Code:** commit to the Code as a framework for evaluating and regulating their practice.

The Code cannot resolve all ethical issues in every circumstance. Rather, it provides a framework within which ethical issues involving dapaanz members may be addressed. It encourages and supports each dapaanz member to reflect on their practice and be accountable for practising ethically.

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[1] Recovery is defined as a process of change through which individuals improve their health and wellness, live a self-directed life, and strive to reach their full potential. Substance Abuse and Mental Health Services Administration. (2012) *SAMHSA's working definition of recovery*, p3.

[2] The dapaanz Practice Standards Panel is appointed by and reports to the dapaanz Board. The Panel is responsible for investigating complaints about dapaanz members.

Own the Code

Use it

Be held to it

Te Tiriti o Waitangi

Dapaanz has a strong commitment to Te Tiriti o Waitangi. This acknowledges the mana whenua status of Māori and acknowledges Māori as a key partner in dapaanz. Dapaanz recognises the importance of Te Tiriti o Waitangi in setting the tikanga for their Code of Ethics.

Te Tiriti o Waitangi obligations go beyond just remedying disadvantage and reducing inequities. Our obligations extend to enabling Māori to flourish and lead their aspirations for health. The principles emphasise the value of mana and the importance of relationships. While they provide a framework for working with Māori they also reflect the dynamic of dapaanz members working with whānau[3] affected by addiction-related harm. An implication of this commitment is the expectation that Māori are given options in their care. Options may well reflect a strong cultural or tikanga approach. Failure to support such options could be viewed as negligent or unfair.

Dapaanz members uphold the following principles of Te Tiriti o Waitangi in their work:[4]

the guarantee of rangatiratanga
- provides for mana motuhake ('self determination') in design, delivery and outcome

the principle of partnership
- good faith, mutual respect, be able to express tū rangatiratanga (expressing ones self determination and mana motuhake)

the principle of active protection
- mana motuhake, manage affairs according to own tikanga, also that tikanga is present in all services that interact with Māori

the principle of equity
- specifically target disparities, promote social inclusion and expected benefits of citizenship

the principle of options
- right to choose social and cultural paths and exercise autonomy.

1.1 Tikanga Māori

Tikanga – "Doing things right, doing things the right way and doing things for the right reason."[5]

An in-depth exploration of Māori world view and particularly tikanga is outside the scope of this Code of Ethics. However, it is important to briefly examine tikanga to make sense of what is or is not articulated in this Code.

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[3] Used to denote individuals and/or the collective someone may affiliate or belong to.
[4] Adapted from the Waitangi Tribunal. (2019). *Hauora Report on Stage One of the Health Services and Outcomes Kaupapa* WAI 2575. Wellington: Legislation Direct.
[5] Bennet (2000) cited in Benton R. Frame A. & Meredith P. (2013). *Te Mātāpunenga: A Compendium of References to the Concepts and Institutions of Māori Customary Law*. Waikato: Te Mātāhauariki Research Institute, University of Waikato, p431.

Tikanga was centred on all things being descended from Atua and therefore the interconnectedness of the spiritual and physical dimensions. This understanding influences processes and practices and what is considered tika and hē (right and wrong). Values such as whanaungatanga, manaakitanga, kaitiakitanga, tapu, and noa and 'competencies' and processes such as whakawhanaunga, manaaki, pōwhiri, tiaki, utu and karakia never operate in isolation from one another and ultimately are concerned with safety and the development and maintenance of relationships.

In reflecting a tikanga Māori approach the Code sets an aspirational goal for dapaanz members as the Code describes expectations regardless of role or setting. It articulates the ideals to which the membership should aspire as well as expected behaviours. It will be the responsibility of dapaanz Board and staff to ensure its processes reflect tikanga Māori values and practices, for example, in complaints resolution processes. In a tikanga framework consideration of utu and resolution (nature and process) are as important as understanding whether mana or tapu have been compromised.

1.2 Māori concepts in the Code of Ethics

As noted, the revised Code seeks to explicitly incorporate tikanga Māori. As such it is important to understand some key Māori concepts that are reflected in the Code. Concepts of mana, tapu and noa are fundamental and intertwined concepts in te ao Māori and are important concepts in the dapaanz Code of Ethics.[7] These values and the associated practices aim to create and maintain safe spaces (physically, emotionally and spiritually) for relationships to be exercised.

Mana[8] is a key value in wellbeing that underpins much of tikanga and kawa derived from a te ao Māori approach. It influences practice and process and cannot be considered in isolation from other concepts and values such as tapu and noa and whanaungatanga. There are various forms of mana, none of which are independent from each other. The four most common expressions of mana are Mana Atua, Mana tīpuna, Mana whenua and Mana tangata.[9] A key tenet of mana enhancing and protecting practice is the empowerment of the person.

"He manaaki ki te tangata"

(the empowerment of the person)[10]

Tapu is intertwined with mana; traditionally almost all activity had a link with the maintenance of and enhancement of mana and tapu. Tapu has a general meaning of being special or restricted, requiring respect and care. Noa is the complementary state, the absence of tapu, normal or ordinary or safe. Noa allows for an attitude of trust and being relaxed or unrestricted. The system of tapu and noa works to separate aspects of the physical, social, and spiritual world which might be dangerous to bring into contact. Tapu is central to potentiality and the integrity of a person and the group, for example underpinning the pōwhiri process and karakia which support the transition from tapu to noa. Everyone is responsible for preserving their own tapu and respecting the tapu of others.

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[7] These concepts have multiple meanings and do not easily translate into English; the nuances of meaning are often derived from context.
[8] Mana is distinguished from Māna which is inherited, for example passed on through the family line to chiefs or tohunga.
[9] Huriwai T. & Baker M. (2016). *Manaaki: Mana enhancing and Mana protecting practice.* Wellington: Te Rau Matatini; page 12.
[10] Takurua Tawera, dapaanz Pou Whakarae

Law, codes, standards and competency frameworks

The Code sits alongside and is complementary to other related codes, standards, and competency frameworks relevant to the addiction sector. Key examples of over-arching frameworks include the Code of Health and Disability Services Consumers' Rights, United Nations Convention on the Rights of Persons with Disabilities, United Nations Declaration on the Rights of Indigenous Peoples and The Health and Disability Standards.

Professional competencies are a key pillar of safe and effective practice and sit alongside the Code. Dapaanz Registered Practitioners and dapaanz Endorsed Support Workers are required to demonstrate the competencies outlined in the Addiction Intervention Competency Framework.

The Addiction Intervention Competency Framework shares values and attitudes with *Let's get real: Real Skills for working with people with mental health and addiction needs*. Other relevant frameworks which the Code complements include *Takarangi Competency Framework*, competencies for the mental health and addiction service user, consumer and peer workforce and competencies for other professional groups such as nurses, psychologists, social workers, doctors, occupational therapists and others.

Kaitiaki role of dapaanz

While all dapaanz members are committed to upholding the Code, the dapaanz Board fulfills the responsibility of kaitiaki for the Code of Ethics. In practice this means:

- Maintaining and demonstrating the integrity of the Code.
- Distributing the Code to all members.
- Ensuring the Code is accessible to the public.
- Supporting learning and development relevant to applying the Code.
- Holding members to account for their practice in relation to the Code.
- Reviewing and updating the Code at regular intervals.

Structure of the Code

The dapaanz Code of Ethics has three broad domains. The domains interlink and overlap. No part of the Code stands alone. The domains are:

Manaaki 'Care'   **Pono** 'Integrity'   **Pūkenga ahurea** 'Skilfulness'

Manaaki (care): Reflects the expectation that dapaanz members work in mana enhancing and protecting ways that contribute to wellbeing by caring for or serving individuals, whānau, hapū, iwi, and community. A key guiding question is: *how did the behaviour or practice of the dapaanz member impact on the mana of others?*

Pono (integrity): Reflects the expectation that the principles and values of the Code are understood and evident in practice. It focuses on personal and professional responsibilities and obligations to whānau accessing services, colleagues, organisations, dapaanz, the addiction sector and the wider public. A key guiding question is: *did the dapaanz member do right for the right reason?*

Pūkenga ahurea (skilfulness): Reflects the expectation of continuous quality improvement in our work and the belief that those who use our services deserve the best. It focuses on role-related competence and the laws and regulations that all dapaanz members work under. A key guiding question is: *is the dapaanz member applying their knowledge skilfully, working to the top of their scope and seeking continuous improvement?*

Each domain comprises:

- A broad statement that reflects the spirit or broad intent encompassed in the domain.
- Topic areas comprising key ethical principles, obligations and responsibilities.

The ethical principles are drawn from a range of sources including tikanga Māori, the principles of Te Tiriti o Waitangi and principles derived from Western ethical approaches for professionals working in health.[11]

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[11]Modified from Hudson M. Milne M. Reynolds P. Russell K. & Smith B. (2010). *Te Ara Tika Guidelines for Māori Research Ethics.* Wellington: Health Research Council; p 3.

Manaaki

A dapaanz member works to protect and enhance the mana of individuals, whānau, hapū, iwi, and the community to support recovery and wellbeing.[12]

1. Mana
A dapaanz member:

1.1 Works to protect and enhance the mana of every person.

1.2 Acknowledges and respects the values, and beliefs of the cultural, religious, social, and/or ethnic group with which each person identifies.

1.3 Demonstrates culturally safe behaviour and practices.

1.4 Respects that for many cultures wellbeing is embedded in and connected to identification with family or the collective rather than individual identity.

1.5 Acknowledges and upholds the principles of active protection and options when working with Māori to access care and services that are centred or aligned in te ao Māori and that contribute to whānau ora.

1.6 Acknowledges and supports 'Pasifika ways' to enable wellbeing for Pasifika peoples (e.g., Pasifika languages, identity, connectedness, traditions, spirituality).

1.7 Promotes social inclusion and community connections, working to ensure that people are supported and included in communities of their choice.

2. Mana motuhake and autonomy
A dapaanz member:

2.1 Upholds and promotes the mana motuhake and autonomy of people they serve and interact with, acknowledging and supporting the rights of people to be able to choose their own pathways to recovery and wellbeing.

2.2 Upholds the rights of people to provide informed consent to any care or service received. Where a person does not have the capacity to provide consent, consent must be sought from a person or agency entitled to provide it.

2.3 Works in partnership with people, respecting their interpretation of their own experience, acknowledging the input of all partners and sharing responsibility for outcomes.

2.4 Facilitates shared decision-making and assists this by providing information and advice that is in appropriate language and form and relevant to the context.

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[12] Manaaki is the actioning of mana and is concerned with how we protect and enhance the mana of those we serve to enable and support recovery and well-being.

3. Do good/do no harm

A dapaanz member working in a mana enhancing and protecting way:

3.1 Acts to promote and protect recovery and wellbeing and the interests of individuals, whānau, communities and the public.

3.2 Prioritises and acts to protect the interests and wellbeing of children and young people encountered in their work.

3.3 Fulfils their duty of care, i.e., by action, intent or omission does no harm to those they work with and/or their whānau by meeting the responsibilities, obligations, and commitments of their role. In situations where harm is unavoidable, then the goal should be to minimise harm and trauma.

3.4 Identifies and provides appropriate care to ensure the safety of people who are vulnerable.

3.5 Acts to make individuals and whānau safe when their care is endangered or compromised by a co-worker or any other person or agency.
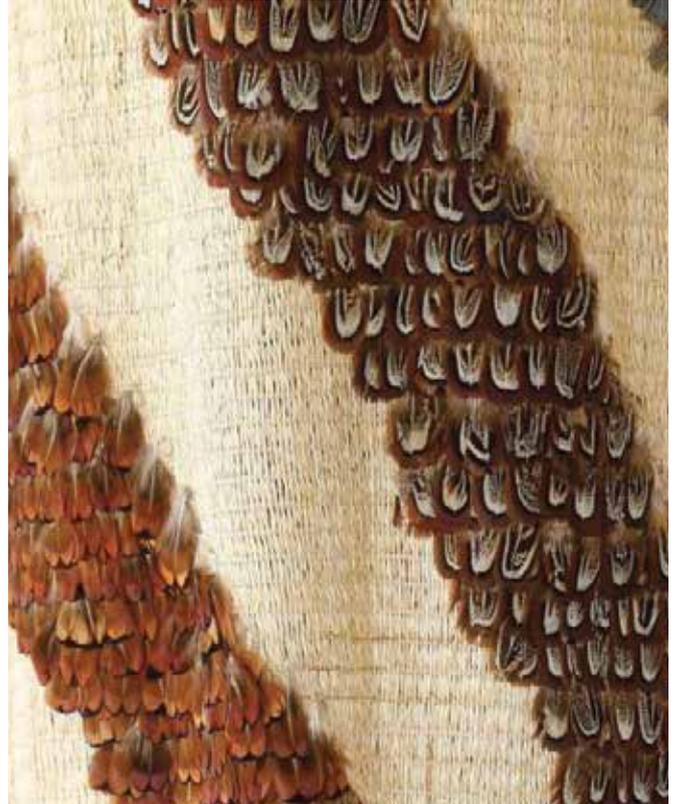
Provide
Promote
Protect

Pono

A dapaanz member enacts the principles of partnership and active protection by acting honestly and with integrity. They promote equity and fairness and maintain public trust and confidence.

4. Honesty, integrity and trust
A dapaanz member:

4.1 Engenders trust by communicating openly, truthfully and sincerely in all aspects of their work, aiming to ensure that communication, in any form, is not misleading.

4.2 Accurately and openly communicates their qualifications, experience and the limits of their capabilities. Where fees for service apply, ensures these are clearly identified and explained to those who will be required to pay such fees.

4.3 Accurately communicates the potential outcomes, risks and benefits of their work and the work of colleagues and other professionals as relevant to the care/service offered, avoiding any possibility of deception.

4.4 Completes all aspects of their work in a professional manner and avoids any act contravening this Code or the law which could damage the reputation of themselves, colleagues, their organisation, dapaanz and the wider addiction sector.

4.5 Maintains trustworthy relationships and fulfills their professional role obligations in a trustworthy manner with integrity to dapaanz values and principles. Examples include:

- Does not engage in, condone or leave unchallenged any form of harassment or exploitation.
- Does not seek any inappropriate special benefits, financial or personal gain which could arise from their role.
- Does not engage in relationships, including sexual relationships, during the professional relationship or any time when the power dynamic within the relationship (current or historic) may influence personal decision making for a person who is accessing or has previously accessed services.

Dapaanz applies a timeframe of two years after termination of the professional relationship as one factor in determining the appropriateness of a relationship (see special note below[13]). However, dapaanz members must be mindful that a former power relationship may not cease to influence a person's decision-making and that sexual relationships with people who have formerly accessed service from a dapaanz member may never be ethical.

4.6 Identifies and manages dual relationships[14] to ensure the safety and promote the best interests of the people they serve, engaging support as needed. Acts to ensure that the boundaries of the professional relationship are clearly identifiable to those involved.

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[13] Special note: The following understanding is applied by the Dapaanz Practice Standards Panel when investigating complaints about inappropriate sexual relationships. Investigation of a complaint about an inappropriate relationship will focus on whether the dapaanz member compromised tapu or mana. The investigation will seek to establish whether a professional relationship existed, i.e., did the dapaanz member have any form of direct or shared responsibility or any involvement in the care of the person. Examples include team case-reviews, group co-facilitation, on-call services, and similar. Where an allegation of an inappropriate relationship is made it is the responsibility of the dapaanz member to demonstrate that there has been clear separation between their work and the care of the person.
[14] Dual relationships exist where a professional has more than one kind of relationship with a person they serve e.g., working with someone as their addiction practitioner and attending the same AA group as them.

5 Fairness
A dapaanz member:

5.1 Provides their services in an equitable way, free from discrimination. Acts to prevent or correct practices that are unjustly discriminatory.

5.2 Identifies and puts aside biases when working with people, whānau and communities.

5.3 Ensures that any decision to withhold services is made with due consideration for the rights of people to benefit from the service. Helps people to access alternative services suited to their need.

5.4 Takes actions that address inequity and support the recovery and wellbeing of the public, in particular for vulnerable population groups.

6 Confidentiality and privacy
A dapaanz member:

6.1 Upholds people's rights to confidentiality and privacy in accordance with relevant legislation and codes of practice. For example, ensures privacy in communications, the safe storage of information and vigilance about the disclosure of personal information that has been entrusted to them in their work.

6.2 Understands and conveys the limits of confidentiality and privacy. Conveys that when safety is threatened there is an obligation to share information with appropriate people, services and/or authorities. Carefully weighs the requirements of confidentiality and privacy against therapeutic benefit and the need to maintain safety and protect people from harm. Where it is necessary to share information to prevent harm, supports people to share their own information wherever possible.

6.3 Manages confidentiality and privacy requirements when working in group contexts.

7 Conflict of interest
A dapaanz member:

7.1 Declares and manages any actual, perceived or potential conflicts of interest in a clear, open and timely manner.

7.2 Identifies and avoids compromising their professional responsibilities as outlined in this Code of Ethics when these conflict with organisational requirements.

7.3 Engages in self-reflection regarding how their own values, attitudes, experiences, and cultural and social context influence their actions, interpretations, choices, and recommendations.

7.4 Promptly takes all necessary steps if personal issues impact negatively, or may be perceived to impact negatively on their ability to meet the responsibilities and obligations of their role. Acts to protect the interests of the people, whānau and communities they serve, and preserve public trust in the services.

Pūkenga ahurea

A dapaanz member is committed to skilful and lawful practice, working in collaboration with others, engaging in ongoing learning and development and contributing to the development of the addiction sector.

8. Responsibility for competence
A dapaanz member:

8.1 Undertakes work that they are competent to do and for which they are receiving supervision. Uses best available evidence to inform their work and keeps up to date with developments in relevant fields.

8.2 Accepts responsibility for their work, i.e., their actions, decisions and ensuing consequences.

8.3 Practises safely, including demonstrating culturally safe practice.[15]

8.4 Maintains competence through ongoing kaitiakitanga, supervision and learning. For example, engages in ongoing professional development to ensure cultural responsiveness to individuals, whānau and communities.

8.5 Shares their expertise to support the learning and development of others in the sector.

9. Collaboration
A dapaanz member:

9.1 Respects and acknowledges the expertise of others. Respects and acknowledges the range of disciplines, approaches, models, and styles of working that are available to support recovery and wellbeing.

9.2 Establishes relationships with people and groups with relevant expertise to enable consultation, communication, and collaboration for the benefit of the individuals, whānau and communities they serve.

9.3 Demonstrates diligence in recommending or referring to other professionals and services.

10. Self and collegial care and accountability
A dapaanz member:

10.1 Takes action to maintain their own wellbeing. Recognises when they need advice or support to work safely. Accesses support and if needed acts to limit their own work.

10.2 Demonstrates understanding that clause 1.1 *Acts to protect the mana of all people* applies in interactions with colleagues.

10.3 Acts to support colleagues who are unwell and/or unable to safely fulfil their professional obligations; assisting them to access appropriate support, or bringing the situation to the attention of a supervisor and/or dapaanz.

10.4 Acts to ensure that unethical work by colleagues is brought to the notice of dapaanz or other relevant professional associations.

11. Laws, regulations, standards, codes and policies
A dapaanz member:

11.1 Respects the relationship between tāngata whenua and the government and upholds and applies the principles of Te Tiriti o Waitangi in their work.

11.2 Applies legislation, regulations, standards, codes, and policies relevant to their work in a way that protects and enhances the mana of the people they serve, colleagues, the addiction sector and the public.

11.3 Acts to uphold the policies and contributes towards continuous improvement of quality of service in their work context.

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[15] For further information see Ramsden I (2002). *Cultural Safety and Nursing Education in Aotearoa and Te Waipounamu.* Victoria University of Wellington, and Medical Council of New Zealand (2019). Statement on Cultural Safety. Available at: https://www.mcnz.org.nz/assets/standards/b71d139dca/Statement-on-cultural-safety.pdf

Ethical decision making process

There are many approaches to ethical decision-making. The process set out here can be described as a practice-based approach. It is pragmatic, rather than being strongly theoretically based.

This ethical decision-making process is a guide to support dapaanz members to identify ethical issues and to work through complex ethical dilemmas. While the process sets out a series of tasks, it may not be linear and it will often be necessary to review and revisit various steps.

> **Ultimately it is not the ethical decision making process that will make the ethical decision, it is the person or the people applying the process.**

1. Identify the issue and who is affected by the issue

- Gather specific information, distinguish facts from assumptions, hypotheses, suspicions etc. Look at things from a range of perspectives while avoiding speculation.
- Clearly identify the individuals, groups and entities potentially affected by the ethical issues and any decisions that are made. Remember to include yourself here.
- Check the nature of the issue: is it ethical, legal, professional, organisational, operational, other?
- Could it be about differing cultural understandings or values? Is it a combination of some or all of these? What part do one's own values play?
- What about the person or group you are providing service to – how will /can they be consulted as you work through this process?
- Consider how the mana, tapu or mauri has been impacted for the individual or whānau?

2. Identify and engage support

- Who can provide guidance and support? Your supervisor or manager? Do you need cultural advice? Who in your team can help? Is legal advice required?
- What other guidance can you draw on?

3. Apply the dapaanz Code of Ethics

- Does the dapaanz Code of Ethics address the issue? Which principles are relevant? Can you make a clear informed ethical decision? If yes, go to 8 below.
- If the issue is not able to be addressed or resolved by a straightforward application of the principles in the Code, continue with the tasks below.

4. Review and explore further

- Review the issues, practices and principles that are ethically relevant; consider the interests, rights, and relevant characteristics of the individuals and groups involved and of the system or circumstances in which the ethical issue has arisen.
- Consider personal needs, personal perspectives, influences, stresses, self-interest and other contextual issues that might influence the development of, or choice between, courses of action.

5. Identify alternative courses of action

- Identify and develop alternative courses of action that could address or resolve the issues, preferably in consultation with others including colleagues, a supervisor, cultural advisor etc as appropriate to the context and circumstances.
- What about the person or group you are providing service to – how will /can they be consulted as you work through this task?

6. Analyse and weigh each course of action

- Consider the likely short-term, ongoing, and long-term risks and benefits of each course of action on the individuals and groups involved or likely to be affected, taking into account relevant individual and cultural, social, historical, economic, institutional, legal, and political contextual factors.
- Eliminate the options that do not give the results you are seeking or that cause other problematic consequences.

7. Choose the most appropriate course of action

- After conscientious application of values, principles (including the Code of Ethics and guiding documents referenced on page 5) and relevant standards, and having consulted with others as appropriate, choose the most appropriate course of action.
- How will the decision be communicated to the person involved? To any third party?
- How will the decision impact on the mana of dapaanz?

8. Reflect on the chosen course of action – does it pass a final check?

- Review the option or combination of options chosen.
- Reflect on your decision; check it out with others.
- Is it fair; would you recommend this course of action to others; would you be comfortable with your decision being scrutinised by others for example: your kaumatua; your manager; the media? [16]

9. Act to implement the decision

- Implement the chosen course of action with a commitment to take responsibility for the consequences of the action taken.

10. Evaluate the outcome

- Assess the outcomes; adjust if needed, correct any negative or unintended consequences, or re-engage in the decision-making process if the ethical issue is not resolved.

11. Consider further preventive action

- Take any necessary action (as feasible) to prevent future occurrences of the dilemma. For example, communicating and problem solving with colleagues and team members or others; making changes or advocating for change in policies, procedures and practices, and so on.

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[16]Adapted from Stadler (1986) cited in Forester-Miller, H., & Davis, T. E. (2016). *Practitioner's guide to ethical decision making (Rev. ed.)* US: American Counselling Association.

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