

Ngā Pūkenga Ahurea

Takarangi Competency Framework

# WHAKATAUKĪ

Tāhia te ara kia kitea ai te huarahi  
Ahu atu te mata ki te Ao Marama  
kei kona ngā uri whakatupu  
kahore ano i whānau mai  
e tatari mai ana ki a koe

Clear away the obstacles so that the  
pathway forward may be seen.

Turn your face to the world of light,  
for there the unborn generations  
are waiting for you.

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## Takarangi

Takarangi is an intersecting spiral pattern used in carving. It uses spaces to separate solid spirals; it is the space that allows us to see the spirals.

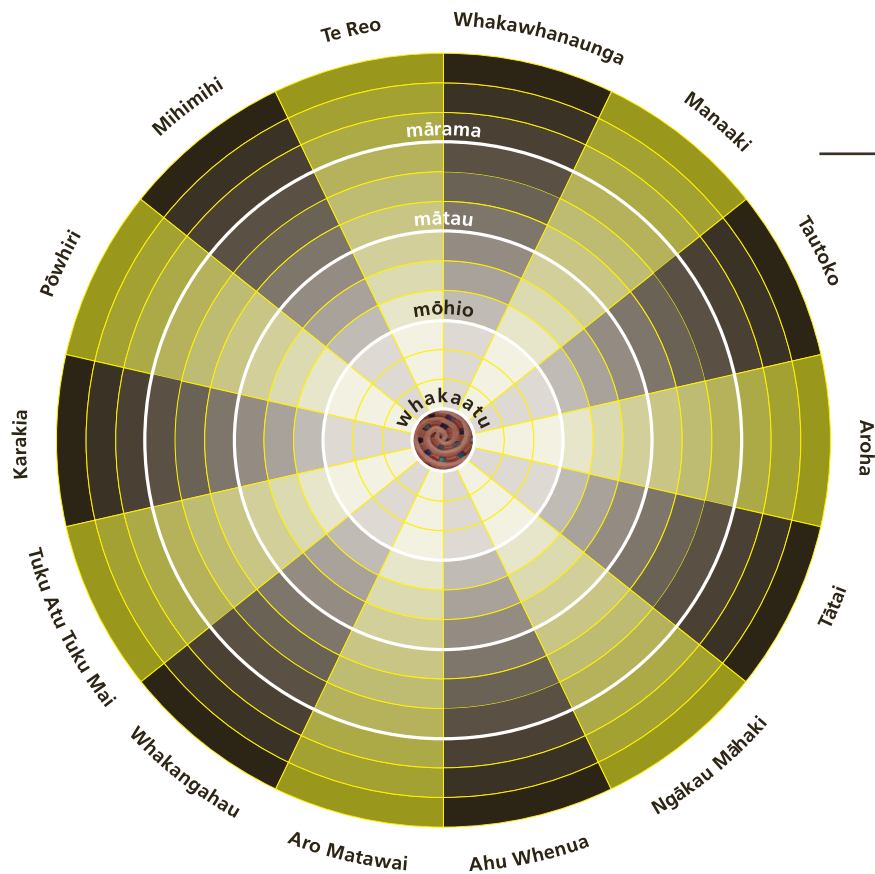
For some, the open spiral represents the entry of light and knowledge into the world and depicts the linkage of man with wairua. For others, the spirals represent past knowledge and experience linking through time and space with the present. On the prow of waka they provide added stability and balance allowing wind and wave to pass through.

In the context of this competency framework the Takarangi represents the fusion of cultural and clinical elements in practice. It is a reminder that when working with Māori, practice that is often considered clinical, needs to sit in a context that is Māori.

# Takarangi

A fusion of old and new





### The Takarangi Competency Framework

The framework contains 14 competencies. Each competency is organised into four (4) levels:

- Whakaatu,
- Mōhio,
- Mātau,
- Mārama.

Each level is further arranged into three (3) discrete stages:

- Papatahi (PT),
- Papatuarua (PR),
- Taumata (T).

This provides 12 graduated descriptors for each competency against which kaimahi can develop and assess their practice.

Descriptors for Ngā Pūkenga Ahurea (the 14 competencies) have been especially interpreted for the Takarangi framework and can be found in the Appendix section of this document.

# KARAKIA

	Whakaatu	Mōhio	Mātau	Mārama
Papatahi	Acknowledges the significance of Karakia in the care and support of tangata whaiora and whānau.	Acknowledges different religions and spiritualities. Understands the unique perspectives this may contribute to the care and support of wairua for tangata whaiora and whānau.	Acknowledges the different creation theories and is able to identify the conceptual contribution these theories make to the care and support of tangata whaiora and whānau.	Takes a lead role in supporting and assisting fellow kaimahi to develop their knowledge and understanding of Karakia in the care and support of tangata whaiora and whānau.
Papatuarua	Understands the role and function of Karakia in the protection and transition of spirit during care and support of tangata whaiora and whānau.	Acknowledges the different types and forms of Karakia that are used for different purposes. Including but not limited to; <ul style="list-style-type: none"> <li>• Whakatau, Whakawātea</li> <li>• Whakangāwari, Serenity Prayer</li> <li>• Whakamurua</li> <li>• Mihi whakamutunga.</li> </ul>	Is able to recite seven (7) Karakia competently and use these Karakia in the appropriate setting.  This is demonstrated through the clinical record and care plans of tangata whaiora and whānau.	Takes a role in performing Karakia on behalf of the service in formal settings.  Actively promotes the use of Karakia within the service.
Taumata	Acknowledges the different religions and appreciates their uniqueness in regards to Karakia. Is able to recite two (2) Karakia, <ul style="list-style-type: none"> <li>• One for the commencement of hui,</li> <li>• One for the closing of the hui.</li> </ul>	Is able to recite five (5) Karakia competently and use these Karakia in the appropriate setting.  Demonstrates the appropriate use of Karakia in the care and support of tangata whaiora and whānau.	Actively supports other kaimahi to learn and develop their knowledge and understanding of Karakia in practice.  Where appropriate supports tangata whaiora and whānau to learn and develop their knowledge and understanding of Karakia.	Has a range of Karakia (more than 10) that are able to be used in a range of settings, both in the practice setting and in the day to day activities of the service.  Maintains a mentor role for the service and kaimahi.

# PŌWHIRI

	Whakaatu	Mōhio	Mātau	Mārama
Papatahi	Is able to acknowledge and understand the significance of Pōwhiri as a ritual of encounter and how it provides the platform for engagement with tangata whaiora and whānau.	Is able to undertake a safe and respectful Pōwhiri process with tangata whaiora and whānau.	Actively supports fellow kaimahi to acknowledge and understand the significance of Pōwhiri as a ritual of encounter and how this contributes to the recovery process for tangata whaiora and whānau.	Takes a lead role in supporting and guiding fellow kaimahi to conduct and document Pōwhiri with tangata whaiora and whānau (not less than five (5) during the period of assessment).  Ensures that fellow kaimahi are able to integrate cultural practices with care and support processes.
Papatuarua	Demonstrates an understanding of the role of Pōwhiri as an engagement process.  Is able to create an environment where Pōwhiri can occur in a safe and respectful manner both emotionally and physically.  Recognises key values of; tapu and noa; whakapapa.	Actively participates in Pōwhiri processes within the service for manuhiri.  Is able to articulate two (2) different Iwi kawa for Pōwhiri processes, identifying the similarities and uniqueness of both.	Actively contributes to the service's Pōwhiri assisting others to participate in the Pōwhiri process.  Is able to articulate four (4) different Pōwhiri kawa amongst Iwi, identifying their similarities and uniqueness and how the implications of these differences are respected within the service.	Adopts a lead role and responsibilities in the service's Pōwhiri e.g. Kaikaranga, Kaikōrero, Kaiwaiata, Kaea, Ringawera etc.  Provides education sessions and wānanga on Pōwhiri and rituals of encounter for fellow kaimahi that include both cultural and treatment analysis and the associated considerations.
Taumata	Acknowledges and understands different types and forms of Pōwhiri as they apply to different contexts.  Is able to correctly identify different contexts and the forms of Pōwhiri that may be undertaken.  Is able to access appropriate guidance and support to undertake Pōwhiri appropriately.	Is able to articulate the process of Pōwhiri and how this process contributes to the recovery processes of tangata whaiora and whānau.  These contributions are noted and reflected in the care and recovery plans of tangata whaiora and whānau.	Provides mentoring and support to fellow kaimahi in the conducting of Pōwhiri for tangata whaiora and whānau ensuring the safety and respectfulness of the process.  Supports fellow kaimahi to document Pōwhiri as a ritual of encounter within the recovery plans.	Is able to guide and lead the Pōwhiri process, maintaining the kawa and tikanga of the mana whenua.  Demonstrates leadership and support for fellow kaimahi to conduct and critically analyse their practice of Pōwhiri in the contribution to care and support to tangata whaiora and whānau.



# MIHIMIHI

	Whakaatu	Mōhio	Mātau	Mārama
Papatahi	Kaimahi demonstrates understanding of the significance of Mihimihi as a process of engagement, interaction and finishing.	Kaimahi is able to undertake mihi whakatau and mihi whakamutunga including welcome, acknowledgement of past and present, initiation of whakawhanaunga and movement to te kaupapa o te rā; acknowledgement of time and information (Tuku Atu, Tuku Mai), transition to closing and closing with karakia.	Kaimahi demonstrates understanding and knowledge in the practices of Mihimihi, the tikanga that sits behind the Mihimihi process and the acknowledgement of different kawa. Kaimahi actively uses informal mihi interactions to support the tangata whaiora and whānau to engage with the service.	Kaimahi actively supports and promotes the development and skill acquisition of colleagues in the service to develop their abilities in Mihimihi. Kaimahi also provides opportunities for tangata whaiora and whānau to further develop their Mihimihi skills and practices wherever possible and documents this appropriately.
Papatuarua	Kaimahi displays knowledge of the content and process required for mihi whakatau in the treatment relationship. Kaimahi is also able to demonstrate knowledge of how informal interactions and communication constitute a mihi process.	Kaimahi demonstrates the ability to document the Mihimihi process in the file notes as a key contribution to quality care and intervention for tangata whaiora and whānau. Documentation identifies processes and observed responses as part of the treatment process.	Kaimahi demonstrates the ability to competently conduct mihi whakatau and/or mihi whakamutunga on behalf of the service with support of Kaumātua. This includes welcoming the roopu, acknowledgement of past and present, initiation and facilitation of whakawhanaunga and movement to te kaupapa o te rā; acknowledgement of time and information (Tuku Atu, Tuku Mai), the relationships formed, the history created, transition to closing and closing with karakia.	Kaimahi demonstrates the ability to confidently lead mihi whakatau and mihi whakamutunga on behalf of the service. This includes welcoming the roopu, acknowledgement of past and present, initiation and facilitation of whakawhanaunga and movement to te kaupapa o te rā; acknowledgement of time and information (Tuku Atu, Tuku Mai), the relationships formed, the history created, transition to closing with karakia.
Taumata	Kaimahi is able to undertake a basic mihi whakatau with peer support in the treatment context. This includes, welcome, acknowledgement of past and present, initiation of whakawhanaunga and movement to te kaupapa o te rā.	Kaimahi demonstrates the ability to participate in mihi whakatau on behalf of the service. May include welcoming a roopu, acknowledgement of past and present, initiation and facilitation of whakawhanaunga and movement to te kaupapa o te rā.	Kaimahi is able to identify four (4) different kawa that may alter the structure and form of Mihimihi e.g. different hapū practices, kaupapa o te rā, whakamana, whakawātea etc.	Demonstrates leadership and support for colleagues to conduct Mihimihi and analyse their practices of Mihimihi both formal and informal in the contribution of care and support to tangata whaiora and whānau.

# TE REO

	Whakaatu	Mōhio	Mātau	Mārama
Papatahi	Acknowledges the significance of Te Reo in the contribution to care and support processes for tangata whaiora and whānau.	Acknowledges the different dialects of Te Reo and is able to identify three (3) unique dialects and identify the geographical location and Iwi associated.	Demonstrates a basic level of fluency i.e. is able to ask and respond to basic questions in Te Reo. Actively seeks appropriate opportunities to use Te Reo.	Demonstrates conversational fluency in Te Reo and actively uses Te Reo in the service and in the care and support processes of tangata whaiora and whānau.
Papatuarua	Demonstrates correct pronunciation and usage of basic Te Reo with tangata whaiora and whānau; these include but are not limited to; Kia ora, whānau, whanaungatanga, manaakitanga, aroha, wairua, hinengaro, tinana, haere mai, haere ra, ka kite anō.  Usage of words is correct in terms of their meaning in the context in which the words are being used.	Demonstrates correct pronunciation and usage of vocabulary in Te Reo of not less than 30 words. Usage of words is correct in terms of their meaning in the context in which the words are being used.  Demonstrates knowledge of the contribution of Te Reo to the recovery processes of tangata whaiora and whānau and integrates this into the care and support processes.	Demonstrates an understanding of the impact that legislation and historical influences have had on the use of Te Reo and is able to illustrate how this has impacted on Māori society.  Demonstrates use of Te Reo with tangata whaiora and whānau in care and support processes as documented in care and support plans.	Actively promotes the use and learning of Te Reo in the service and takes a lead role in assisting others to learn and use Te Reo.  Takes a lead role in processes where Te Reo is required.
Taumata	Is able to demonstrate understanding in regards to four key cultural values for example: manaakitanga, wairuatanga, aroha, tuku atu tuku mai, tangi, awhi, tautoko etc.  Values are illustrated in care plans and/or treatment programmes.	Demonstrates knowledge and understanding of five (5) waiata and is able to provide the whakapapa and interpretation of these waiata and how they could be used in the recovery processes of tangata whaiora and whānau.	Actively promotes the use and learning of Te Reo in the service and takes a supporting role to assist others to learn and use Te Reo.	Provides active support and mentoring to fellow kaimahi in the development and learning of Te Reo.  Takes a lead role in the Service to promote Te Reo with tangata whaiora and whānau, such as Te Reo programmes within the organisation.

# WHAKAWHANAUNGA

	Whakaatu	Mōhio	Mātau	Mārama
Papatahi	Acknowledges the significance of the interconnectedness within whānau as a sense of belonging and identity. This is recognised as an essential contribution to the healing and recovery for tangata whaiora and whānau.	Demonstrates the ability to create an environment where Whanaungatanga is able to occur safely and effectively for tangata whaiora and whānau. This includes; <ul style="list-style-type: none"> <li>• Mihi</li> <li>• Pepeha</li> <li>• Honohono.</li> </ul>	Actively supports fellow kaimahi to acknowledge and understand the significance of interconnectedness within whānau as a sense of belonging and identity. Actively supports fellow kaimahi to acknowledge and understand how this contributes to the recovery process for tangata whaiora and whānau.	Takes a lead role in promoting and developing knowledge and understanding of Whanaungatanga amongst fellow kaimahi. This includes holding education sessions and wānanga.  Supports fellow kaimahi to document and record Whanaungatanga as a crucial contribution to the recovery and care process.
Papatuarua	Acknowledges and understands the significance of whakapapa in the making sense of self and others in the recovery journey for tangata whaiora and whānau. Is able to recite own pepeha.	Is able to effectively record whanaungatanga processes in the file notes in a manner that protects and respects the process and the taonga within. Such practices may include; genograms, lwi affiliation, hapū, marae.	Demonstrates the ability to link twenty (20) different whānau to different hapū and lwi based on their pepeha and whakapapa, thereby assisting to increase the interconnectedness and sense of belonging for tangata whaiora and whānau in the recovery process.	Acts as a resource to the service to provide linkages and expertise in assisting to connect tangata whaiora and whānau with hapū and lwi.  Provides expertise to fellow kaimahi with complex cases of disenfranchised tangata whaiora and whānau assisting with linkages and supports that serve to address the disenfranchisement.
Taumata	Is able to demonstrate the significance of interconnectedness and whakapapa in the development of care and support plans for tangata whaiora and whānau. Whakapapa is treated with dignity and respect and protected in the service's processes.	Demonstrates the ability to link seven (7) different whānau to different hapū and lwi based on their pepeha and whakapapa, thereby assisting to increase the interconnectedness and sense of belonging for tangata whaiora and whānau in the recovery process.	Actively practises Whanaungatanga in the recovery plans to connect and support tangata whaiora and whānau to build and sustain links with hapū and lwi.  Supports fellow kaimahi to develop their knowledge and understanding of pepeha and mihi across the country.	Demonstrates the ability to link fifty (50) different whānau to different hapū and lwi based on their pepeha and whakapapa, thereby assisting to increase the interconnectedness and sense of belonging for tangata whaiora and whānau in the recovery process and is able to share this information with fellow kaimahi.

# MANAAKI

	Whakaatu	Mōhio	Mātau	Mārama
Papatahi	Acknowledges the significance of support and hospitality as core cultural considerations in the care and support of tangata whaiora and whānau.	Demonstrates knowledge and understanding of Manaaki and is able to articulate the significance of Manaaki to the recovery processes for tangata whaiora and whānau.	Takes on a regular role of responsibility in regards to the Manaaki expressed by the service when hosting manuhiri and whānau. Demonstrates an advanced understanding of Manaaki including; Tuku Atu, Tuku Mai; tuakana / teina; mana tangata; kaitiakitanga; awhi.	Practices the values and attributes of Manaaki at an advanced level with tangata whaiora and whānau and within the service. This includes acknowledging and integrating different hapū nuances and practices.
Papatuarua	Demonstrates core values of Manaaki in the care and support processes for tangata whaiora and whānau. These may include but are not necessarily limited to; <ul style="list-style-type: none"> <li>• Hospitality; Stewardship</li> <li>• Partnership with tangata whaiora and whānau in care plan development; Hosting tangata whaiora and whānau with respect and dignity.</li> </ul>	Consistently practices the principles of Manaaki with tangata whaiora and whānau.	Actively supports learning and gives support to other kaimahi to further their understanding and practice of Manaaki for tangata whaiora and whānau.	Takes a leadership role in the supporting of others to demonstrate and develop the core values and attributes of Manaaki in practice with tangata whaiora and whānau.
Taumata	Demonstrates core values of Manaaki in day to day interactions within the service. These may include but are not necessarily limited to: <ul style="list-style-type: none"> <li>• Support and assistance to colleagues</li> <li>• Taking an active role in wharehau activities</li> <li>• Developing a role within the team when hosting whānau or manuhiri.</li> </ul>	Supports other kaimahi to increase their understanding and awareness of Manaaki and the significance of Manaaki in the recovery processes of tangata whaiora and whānau.	Actively supports learning and professional development for other kaimahi to further their understanding and practice of Manaaki as it applies in a practice setting in relation to recovery processes.	Takes a leadership role in the supporting of others to demonstrate and develop the core values and attributes of Manaaki within the service. This includes creating an environment where education opportunities with fellow kaimahi are utilised effectively.

# TAUTOKO

	Whakaatu	Mōhio	Mātau	Mārama
Papatahi	Kaimahi demonstrates an understanding of the roles of Tautoko, both passive and active, in the therapeutic relationship.	Kaimahi demonstrates awareness of the ethical boundaries in context with the delivery of Tautoko and is able to distinguish between providing Tautoko and creating dependency.	Kaimahi demonstrates understanding of the finer points of Tautoko in the care and support of tangata whaiora and whānau e.g. Tautoko is sometimes hard; Tautoko is difficult for some; Tautoko is not always reciprocal in a 'real world' notion; Tautoko can be healing; Tautoko itself may need to be healed.	Actively supports colleagues to develop their skills in the delivery and critical analysis of Tautoko in the treatment and care of tangata whaiora and whānau. This includes considering the type, form and direction of Tautoko leading to the point of exit for whānau.
Papatuarua	Kaimahi is able to articulate how Tautoko can be demonstrated in the therapeutic relationship within a tikanga framework.	Kaimahi demonstrates knowledge and ability to deliver Tautoko to tangata whaiora and whānau that actively contributes to the care and support required for positive health outcomes, leading to enhanced autonomy for tangata whaiora and whānau.	Kaimahi demonstrates knowledge and ability to assist whānau to heal using Tautoko as a key treatment intervention. This requires careful consideration of the relationships between whānau and identification of achievable acts of Tautoko to assist in the care and support of tangata whaiora and whānau.  Kaimahi is able to identify the context of Tautoko being based on the reality of the tangata whaiora and whānau.	Demonstrates Tautoko practices consistently in the service context and in the treatment milieu with tangata whaiora and whānau. Kaimahi works with whānau to develop their skills and practices of Tautoko as part of the recovery process as documented in the file notes.
Taumata	Kaimahi demonstrates the basics of Tautoko in their interactions with tangata whaiora and whānau during the delivery of care and support. Examples may include; appointment times that suit tangata whaiora and whānau, hui in appropriate contexts, accessing of resources and information.  Treatment partnership e.g. treatment plans signed by tangata whaiora and whānau.  Maintaining agreements and appointments with tangata whaiora and whānau.	Kaimahi demonstrates Tautoko to colleagues in the service context and is able to articulate how Tautoko supports the functioning of a healthy whānau system.  Kaimahi is able to promote the development of rangatiratanga within tangata whaiora and whānau with acts of Tautoko that serve to develop skills and abilities of whānau to participate in society and the economy.	Kaimahi actively documents Tautoko treatment strategies in the file documentation.  Tautoko processes are identified within the treatment plan, leading to a defined outcome of treatment.	Adopts a lead role in supporting and developing critical analysis and exploration of Tautoko as a treatment strategy in the service.  Kaimahi is able to clearly distinguish between Tautoko as an intervention and the creation of dependency and works with colleagues to develop their understanding to the same level.

# AROHA

	Whakaatu	Mōhio	Mātau	Mārama
Papatahi	Able to demonstrate awareness of the significance of Aroha both passive and active, in the treatment and care of tangata whaiora and whānau.	Demonstrates understanding and knowledge of Aroha in the care setting and is able to link practices with the recovery plan.	Has increased knowledge and ability to draw on strategies that are based in Aroha to assist recovery for tangata whaiora and whānau.	Takes a lead role in assisting colleagues to develop their skills and knowledge in the application of Aroha as a key intervention strategy in the care and support of tangata whaiora and whānau.
Papatuarua	Demonstrates understanding of the role Aroha has in the recovery process of tangata whaiora and whānau. This includes; <ul style="list-style-type: none"> <li>• Compassion when Aroha is running low in whānau</li> <li>• Healing hurt</li> <li>• To love one's self</li> <li>• Environmental impacts and considerations.</li> </ul>	Demonstrates knowledge and understanding of the implications of transference and counter transference in relation to the use and misuse of Aroha in the therapeutic relationship.	Actively demonstrates Aroha toward colleagues and the kaupapa through specific actions and considerations that lead to a health service.	Able to articulate the significance of Aroha from pūrākau and tikanga perspectives, linking the concepts and metaphysical phenomena to the application of care and support for tangata whaiora and whānau.  Also able to identify treatment strategies that are considerate historical phenomena and contemporary realities.
Taumata	Kaimahi is able to articulate how Aroha can be demonstrated in the therapeutic relationship within a Māori tikanga framework that ensures effective intervention leading to recovery rather than dependency and the clouding of boundaries.	The kaimahi is able to identify key strategies to address dependency, transference and counter transference in the therapeutic relationship where boundaries are unclear.  Kaimahi is also able to articulate how Aroha can continue to be used as a therapeutic strategy in difficult situations.	Kaimahi actively promotes and demonstrates the effective use of Aroha in relationships to promote healthy environment, communication and interactions between colleagues, tangata whaiora and whānau.  Kaimahi actively supports colleagues to further develop their intervention strategies to encompass and utilise Aroha as a key focus.	Maintains a lead role in assisting colleagues to understand the implications of using Aroha in practice.  Assisting them to practice safely and effectively within the tikanga and kawa of the service and the confines of best kaupapa Māori practice.

## TUKU ATU TUKU MAI

	Whakaatu	Mōhio	Mātau	Mārama
Papatahi	Acknowledges the significance of Tuku Atu, Tuku Mai in the care and support of tangata whaiora and whānau.	Reciprocal practices are evidenced in the documentation demonstrating an understanding of the Tuku Atu, Tuku Mai process in practice.	Able to understand and practise the basic requirements of Tuku Atu, Tuku Mai in a formal and informal setting. These include but are not limited to, <ul style="list-style-type: none"> <li>• The giving of koha</li> <li>• The receiving of koha</li> <li>• Generosity of speech</li> <li>• Generosity of spirit.</li> </ul>	Actively supports colleagues to develop and practise their skills in Tuku Atu, Tuku Mai, both in the service and in the therapeutic milieu in partnership with Kaumātua.
Papatuarua	Kaimahi is able to articulate the principles of Tuku Atu, Tuku Mai and how this contributes to a quality relationship with tangata whaiora and their whānau.	Kaimahi demonstrates practices of Tuku Atu, Tuku Mai within the service with colleagues and manuhiri. Examples may include but are not limited to; <ul style="list-style-type: none"> <li>• Freely sharing of time, assisting colleagues</li> <li>• Picking up extra duties</li> <li>• Actively contributing to the running of the service.</li> </ul>	Takes a role in assisting colleagues to understand and practise Tuku Atu, Tuku Mai within the service.	Able to practise the finer points of Tuku Atu, Tuku Mai that are entrenched in tikanga, recognising the significance of historical relationships between whānau, hapū and Iwi.  Works actively with Kaumātua to ensure that the practices of Tuku Atu, Tuku Mai are consistent and entrenched in the service milieu.
Taumata	Kaimahi is able to demonstrate the principles of Tuku Atu, Tuku Mai in their interactions with colleagues and tangata whaiora and their whānau.  Demonstrates knowledge of how to implement Tuku Atu, Tuku Mai within a Māori tikanga framework.	Able to articulate how the therapeutic relationship is a reflection of Tuku Atu, Tuku Mai with the two way process of generosity assisting to ensure positive outcomes between tangata whaiora and whānau and the service.	Able to demonstrate and articulate the significance of Tuku Atu, Tuku Mai as a treatment intervention and therapeutic tool in achieving positive treatment outcomes. This includes identifying that Tuku Atu, Tuku Mai is in some cases difficult and hard to practise and maintain.	Adopts a lead role in promoting and developing the practices of Tuku Atu, Tuku Mai in the service and in the delivery of services to tangata whaiora and whānau and in the general functioning of the service.

# WHAKANGAHAU

	Whakaatu	Mōhio	Mātau	Mārama
Papatahi	Demonstrates understanding of the importance of 'shifts' in progression towards recovery for tangata whaiora and whānau and for their practice.	Demonstrates understanding and knowledge of how to use these 'shifts' to reflect progress and healing to tangata whaiora and whānau in the reviewing and development of recovery plans.	Is able to identify new opportunities for tangata whaiora and whānau as they progress. This includes identifying new community linkages, activities, supports and employment opportunities.	Actively supports fellow kaimahi to develop their understanding and knowledge in relation to 'shifts' and transitions in the care, support and interventions with tangata whaiora and whānau.
Papatuarua	Demonstrates knowledge of key characteristics that demonstrate 'shifts' in progression for tangata whaiora and whānau against the recovery plan.	Demonstrates knowledge and understanding of how to address backward 'shifts' as a tool to evaluate and review the recovery plan in partnership with tangata whaiora and whānau.	Is able to identify vulnerabilities that may occur during transitions. Implications of transitions are anticipated and strategies to minimise the impact of these transitions are documented in the file notes.	Provides active support that encourages kaupapa Māori considerations in the care and support of tangata whaiora and whānau during 'shifts' and transitions in care with fellow kaimahi and other services.  Has a lead role in supporting the service to maintain Whakangahau practices as a kaupapa Māori entity.
Taumata	Demonstrates understanding and awareness of the implications of these 'shifts' in the formulation and ongoing interventions with tangata whaiora and whānau.	Is able to clearly illustrate progression of tangata whaiora and whānau against the recovery plan, identifying key 'shifts' and the resulting changes in care, support and interventions. Actively supports tangata whaiora to identify their own 'shifts'.	Demonstrates knowledge of mitigation strategies that minimise the impact of transitions particularly in reference to exiting the service, using a mainstream service, medication changes, movement to employment and whānau dynamics.	Takes a lead role to ensure that the kaupapa Māori aspects of care, support and intervention are integrated through the recovery plans with particular attention to transitions and 'shifts' in progression with tangata whaiora and whānau.



## ARO MATAWAI

	Whakaatu	Mōhio	Mātau	Mārama
Papatahi	Acknowledges the significance of Aro Matawai in the care and support of tangata whaiora and whānau.	Acknowledges different assessment processes and recognises how other assessments contribute to a comprehensive treatment and intervention framework.	Is able to draw on other assessment reports to identify key areas of investigation and focus for assessment within Te Ao Māori.	Kaimahi demonstrates confidence in the assessment and formulation of a treatment and intervention plan. Assessment documentation is comprehensive and clearly illustrates the areas of focus for the interventions.  There is clear rationale and anticipated outcomes for all interventions based on the assessment process.
Papatuarua	Understands the role and function of Aro Matawai in the planning and implementing care and support of tangata whaiora and whānau.	Kaimahi demonstrates knowledge of how to undertake a basic assessment process that is cognisant of Māori processes, considerations and beliefs.	Is able to conduct a full assessment with tangata whaiora and whānau and formulate a treatment and intervention plan based on the findings of the assessment process  Is able to demonstrate confidence in documenting the ateha process and the consequential findings.	Kaimahi actively participates in the treatment and planning meetings through effective presentation of the assessment undertaken and the rationale for the intervention strategies.
Taumata	Acknowledges the different range of assessment processes and appreciates their uniqueness in regards to the areas of assessment.  Is able to identify four key areas of assessment essential to understanding the position of the tangata whaiora and their whānau  Is able to interpret previous assessments into current planning.	Is able to conduct a base assessment competently utilising Māori processes and methods of inquiry to elicit information from tangata whaiora and whānau.  Demonstrates the appropriate use of techniques in the assessment process with tangata whaiora and whānau.	Actively supports other kaimahi to further develop and enhance their abilities to accurately assess tangata whaiora and whānau.  Formulations demonstrate an awareness and logic to healing and recovery from the identified issues of concern for tangata whaiora and their whānau.	Kaimahi actively explores with colleagues their assessments and consequential formulations to ensure unique cultural areas are examined and involved in treatment and intervention.  Kaimahi has a tuakana role in supporting colleagues to develop their assessment and formulation skills.

# AHU WHENUA

	Whakaatu	Mōhio	Mātau	Mārama
Papatahi	Is able to demonstrate awareness of the significance of whenua, moana, ngahere, awa and maunga in the care and support of tangata whaiora and whānau.	Demonstrates understanding and knowledge of how to incorporate whenua, moana, ngahere, awa and maunga as treatment strategies in the care and support of tangata whaiora and whānau to address specific issues.  Demonstrates an understanding that different elements of Ahu Whenua work for different whānau.	Is able to illustrate how whenua, moana, ngahere, awa and maunga have assisted in the recovery of tangata whaiora and whānau with analysis against the treatment objectives using a specific case study.	Takes an active role in supporting fellow kaimahi to develop their understanding and knowledge in the utilisation of whenua, moana, ngahere, awa and maunga in the care and treatment of tangata whaiora and whānau and the documentation of this in the file.
Papatuarua	Able to demonstrate understanding of how whenua, moana, ngahere, awa and maunga can be utilised in the care and support of tangata whaiora and whānau.	Following an assessment, is able to formulate specific interventions that utilise whenua, moana, ngahere, awa and maunga to address specific areas of recovery.  Actively recognises that different Ahu Whenua activities work for different whānau.	Supports fellow kaimahi to develop their understanding of the significance of whenua, moana, ngahere, awa and maunga in the recovery processes for tangata whaiora and whānau.	Actively supports fellow kaimahi in formulating care interventions that utilise whenua, moana, ngahere, awa and maunga that are clearly linked to recovery objectives and healing.
Taumata	Is able to articulate how whenua, moana, ngahere, awa and maunga can effect healing and recovery when used in the care and support of tangata whaiora and whānau.	Provides treatment based strategies for tangata whaiora and whānau that link to whenua, moana, ngahere, awa and maunga with specific care, support and treatment objectives that address specific areas of recovery.	Is able to actively incorporate the utilisation of whenua, moana, ngahere, awa and maunga as a standard process of care and intervention.  Clear treatment and recovery objectives are identified and analysed against recovery gains.	Takes a lead role in actively developing the use and analysis of Ahu Whenua practices in the service.  Provides leadership and guidance to fellow kaimahi in the practice of Ahu Whenua, increasing understanding and familiarity of Ahu Whenua as a practice.

# NGĀKAU MĀHAKI

	Whakaatu	Mōhio	Mātau	Mārama
Papatahi	Demonstrates an awareness of developing and working with a Ngākau Māhaki in a kaupapa Māori setting and the significance this offers to tangata whaiora and whānau.	Demonstrates practices that reflect the key elements of Ngākau Māhaki with tangata whaiora and whānau.	Demonstrates knowledge and understanding of the combinations of discrimination and stigmatisation that Māori tangata whaiora and whānau face when attempting to receive services.  Is able to advocate effectively for tangata whaiora and whānau against discrimination and stigmatisation.	Takes a lead role in actively supporting the promotion and development of the principles of Ngākau Māhaki in the day to day operation of the service and in specific delivery to tangata whaiora and whānau.
Papatuarua	Demonstrates knowledge of the key elements of a Ngākau Māhaki as it applies to working in a kaupapa Māori setting with tangata whaiora and whānau.	Is able to articulate how these specific practices contribute to the individual needs of tangata whaiora and whānau in their recovery and treatment processes.	Actively supports fellow kaimahi to develop practices that are consistent and congruent with a Ngākau Māhaki approach.	Identifies key challenges and barriers to working with Ngākau Māhaki in different settings.  Takes a lead role in removing tangata whaiora, whānau and fellow kaimahi in meeting these challenges.
Taumata	Is able to articulate the key elements of Ngākau Māhaki and is able to discuss how these elements are essential contributions to the recovery and wellbeing of tangata whaiora and whānau.	Is able to identify their individual challenges to developing and maintaining a Ngākau Māhaki for tangata whaiora and whānau consistently.  Is able to articulate what individual work is required by them to sustain a Ngākau Māhaki approach in the workplace.	Consistently demonstrates the principles and practices of Ngākau Māhaki, both within the service and with tangata whaiora and whānau.  Takes an active role in ensuring that the principles and practices of Ngākau Māhaki are consistently practiced in the service.	Actively provides education and training in the principles of Ngākau Māhaki to address issues of discrimination, stigmatisation and stereotypes both within the service and for working with tangata whaiora and whānau.

# TĀTAI

	Whakaatu	Mōhio	Mātau	Mārama
Papatahi	Demonstrates an understanding of the significance of Tātai documentation in the quality care of tangata whaiora and whānau.	Demonstrates knowledge of the significance of whakapapa and other tapu information in documentation and demonstrates an awareness of how to protect this information for tangata whaiora and whānau.	Is able to demonstrate Māori practices, care considerations, and interventions in the file notes.  Is able to critique practice, care considerations and interventions against documentation and formulate further progression to recovery.	Is able to document in Te Reo and English, and articulate the Māori models of intervention that have been applied.  Documents progression and challenges from a Māori world view that support the aspirations of tangata whaiora and whānau in their recovery journey.  Maintains high quality standards in their documentation.
Papatuarua	Demonstrates knowledge of documentation practices to ensure clarity of information and active protection of that information for tangata whaiora and whānau.	Demonstrates ability to document use of Māori models of practice in the file notes that ensures Māori practices and concepts are legitimately recorded as care and treatment interventions for tangata whaiora and whānau.	Demonstrates sound understanding of the principles of partnership, protection and participation in the documentation processes.  Illustrating key linkages, relationships and interventions that reflect these principles in the file notes.	Documentation accurately reflects the interventions, plans and issues to be addressed from a kaupapa Māori world view.  Documentation actively supports the interventions and recovery objectives required to achieve oranga.
Taumata	Demonstrates the ability to accurately document assessments, interventions and processes in the file notes of tangata whaiora and whānau.	Is able to demonstrate the logical sequencing of documentation leading to recovery objectives for tangata whaiora and whānau, this includes clear assessment, formulation and intervention documentation that reflects Māori practices and interventions.	Actively supports fellow kaimahi to develop their documentation skills to accurately capture the unique kaupapa Māori aspects of service delivery and care.  Promotes good Māori documentation practices in the service.	Takes a lead role in supporting and training fellow kaimahi to document in Te Reo and English.  Challenges kaimahi to accurately record the assessments, Māori models of intervention, and progress in the file notes.



# THE ASSESSMENT PATHWAY

**AE**  
Continue to the next stage arotake; final assessment.

**WHAIARO WHAKAARO**  
Self reflection, self assessment  
Choose one/some of Ngā Pūkenga Ahurea and conduct a self-assessment.

**KOHI TAUTOKO**  
Gathering evidence and support documentation  
Choose appropriate evidence to support the self-assessment.

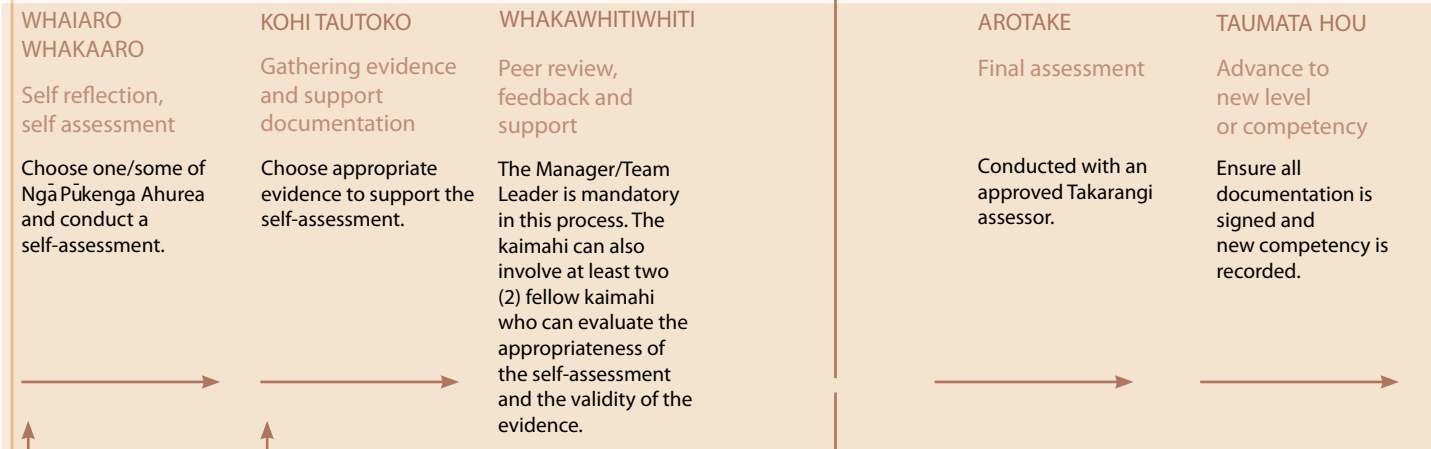
**WHAKAWHITIWHITI**  
Peer review, feedback and support  
The Manager/Team Leader is mandatory in this process. The kaimahi can also involve at least two (2) fellow kaimahi who can evaluate the appropriateness of the self-assessment and the validity of the evidence.

**AROTAKE**  
Final assessment  
Conducted with an approved Takarangi assessor.

**TAUMATA HOU**  
Advance to new level or competency  
Ensure all documentation is signed and new competency is recorded.

**KAO**  
Return to Kohi Tautoko or Whaiaro Whakaaro as advised.

**THE ROLE OF THE KAITIAKI**  
To provide support during all phases of the assessment process.



# Appendix

## KARAKIA

The means by which spiritual pathways are cleared

- Effective engagement in a therapeutic milieu so that the process of transition - making 'space' for tangata whaiora, whānau and kaimahi can occur.
- Understanding there are different types, forms and approaches to Karakia: it's not about religion.
- To promote the role of Karakia as fundamental in the care for 'self and others'.
- Note: It is as much about the how it is spoken and the 'spirit' in which it is given.

"Kia whakatau i te mauri"

## TE REO

Effective Communication

- To promote and use Te Reo Māori as an essential component of healing.
- Kei roto i te reo he rongoa hei mirimiri i te hinengaro, i te wairua i te mauri hoki.
- Whakamanatia te reo, kia tika te mahi.
- To promote a support system between kaimahi to assist the development of Te Reo Māori.

## MIHIMIHI

Structured Communication

- A process of introduction and communication which establishes the unique Māori recognition and intimacy required to communicate effectively and appropriately.
- A requirement is established to uphold tikanga during communication.
- In this context, Mihimihi can be used to establish an understanding of roles.
- Mihi whakamutunga is especially important to assist in the transition from hui to other experiences.

## WHAKAWHANAUNGA

Multiple system dynamics

- Recognition of the interconnectedness and relationships, particularly between whānau, hapū and iwi. Identity of self is through others.
- Whakawhanaunga concerns itself with the process of establishing and maintaining links and relationships with others (including but not limited to whānau toto).
- Promotion of inter-sectorial working and a multi system approach to working with whānau to achieve oranga.

## POWHIRI

Transactional engagement

- Pōwhiri is an effective and continuous process for individual or group engagement which can be undertaken in any situation.
- There are different kawa and approaches to formal Pōwhiri and these should be informed by local iwi.
- Pōwhiri assists in the negotiation of a safe space for discussion to take place.
- Effective participation in Pōwhiri processes in the work environment.

## TAUTOKO

Effective support

- The promotion and encouragement of effective support mechanisms for tangata whaiora and whānau.
- Promotion that support is structured and targeted to recovery goals.
- Recognition that support practices are sometimes hard.
- Tautoko (individual or kaupapa) provided responsibly, can be an active or passive process.

## AROHA

### An empowering action

- An emotional engagement with a person, context or situation which most often manifests as compassion, healing and self-love.
- Aroha includes making tough decisions that are in the best interests of tangata whaiora and whānau, such as admission or cancellation of leave.
- The active use of encouragement, motivation and review in practice with tangata whaiora and whānau.
- Recognition that Aroha is both passive and active.

## TUKU ATU TUKU MAI

### Reciprocity

- The spirit and practice of generosity and reciprocity between tangata whaiora, whānau and kaimahi.
- Recognises the contributions of all in the creation of a harmonious and productive environment.

## WHAKANGAHAU

### Celebrating effective transition and service

- Celebration of achievements in recovery journeys.
- Promote understanding of backward 'shifts' in progress as an opportunity to review and plan.
- Support Whakangahau practices as an essential kaupapa Māori service characteristic.

## ARO MATAWAI

### Assessment and on-going monitoring

- The on-going assessment and planning processes undertaken by Māori practitioners.
- Assessment and planning processes are informed by a Māori world view.
- The ability to conduct simultaneous multiple assessments in a range of situations.
- The investigation, observation and analysis of dynamics with tangata whaiora and whānau.
- Should promote partnership, transparency and participation with tangata whaiora and whānau.

## AHU WHENUA

### Consideration for the use of the environment

- Recognition of the importance of te taiao and the service environment in the healing process.
- The use of Māori models of practice.
- Understanding the significance of the environment to whānau, hapū and iwi.
- He tangata ahu whenua.
- Toitū te whenua, toitū te mana, toitū te tangata.

## NGAKAU MAHAKI

### Unconditional, positive regard

- Peaceful acceptance, openness and empathy.
- Accepting that everybody has whakapapa and mana.
- Promotion of destigmatisation practices and active demonstration of respect for others.
- Promotion of advocacy and quality practice.

## TĀTAI

### Effective documentation

- Support the effective documentation of Māori processes and interactions.
- Encourage the use of Māori models and Te Reo Māori in tangata whaiora service documentation.
- Documenting formulations and considerations in care and intervention planning.
- Promotion of transparency in documentation with tangata whaiora and whānau.

## MANAAKI

### Honouring and respecting

- To be involved in activity that enhances the mana of others – tangata whaiora or colleagues.
- He mana tōte kupu: te mana-a-kii.
- To promote the active hosting and support of tangata whaiora and whānau.
- A kaupapa Māori service characteristic for both tangata whaiora and whānau and kaimahi.

# Matua Raki

National Addiction Workforce Development