The Takarangi Competency Framework

These are the essence statements especially interpreted for use with Ngā Pūkenga Ahurea (the 14 competencies) of the Takarangi Competency Framework

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.

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, Mihimihī can be used to establish an understanding of roles.
• Important to assist in the transition from hui to other experiences.

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.

PŌWHIRI
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.

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 tōto).
• Promotion of inter-sectorial working and a multi system approach to working with whānau to achieve oranga.

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 whakatāu i te mauiri”

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 whaiora and whānau.

MANAAKI
Honouring and respecting
• To be involved in activity that enhances the mana of others – tangata whaiora or colleagues.
• He mana tō te kupu: te mana-ā-kīi.
• To promote the active hosting and support of tangata whaiora and whānau.
• A kaupapa Māori service characteristic for both tangata whaiora, whānau and kaimahi.

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.

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.
• He tangata ahu whenua.
• Toitū te whenua, toitū te mana, toitū te tangata.

NGĀKAU MAHAKI
Unconditional, positive regard
• Peaceful acceptance, openness and empathy.
• Accepting that everybody has whakapapa and mana.
• To promote the active hosting and support of tangata whaiora and whānau.
• A kaupapa Māori service characteristic for both tangata whaiora, whānau and kaimahi.

TE REO
Effective Communication
• To promote and use Te Reo Māori as an essential component of healing.
• Kei roto i te reo rongoa hei mīrīrī i te hingarono, i te wairua i te mauiri hoki.
• Whakamanatia te reo, kia tika te māhū.
• To promote a support system between kaimahi to assist the development of Te Reo Māori.

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 ‘shifts’ in progress as an opportunity to review and plan.
• Support Whakangahau practices as an essential kaupapa Māori service characteristic.