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, Mihimihi 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 toto).
- 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 whakatau i te mauri"

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 tō te kupu: te mana-ā-kii.
- 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.
- Promotion of destigmatisation practices and active demonstration of respect for others.
- Promotion of advocacy and quality practice.

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.

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.

Matua Raki
National Addiction Workforce Development
www.matuaraki.org.nz

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.