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# **Tūranga Kaupapa Companions**

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***He tohu maumahara ki a Hinewirangi Kohu Morgan rāua ko Ripeka Ormsby***

*E Kui e,*

*Ka hua mai tō reo paringa tai*

*whakarata Hinemoana*

*ki tō puruwai iere e*

*E Hine e,*

*ka hua mai tō puruhau*

*mātāhehengi*

*whakatō whakapapa*

*rongomau e*

*Kōpū roa e,*

*ka hua mai tō reo*

*manawa kakapa*

*rarā pāorooro*

*Āiō e*



### Background

Ngā Maia Māori Midwives ō Aotearoa was formed in 1993 by Māori for Māori. Māori midwives, midwifery tutors, students and whānau sought to address the inconsistencies amongst maternity services for whānau birthing in Aotearoa. Registered as a charitable trust in 1994, Ngā Maia Trust became the collectivised 'voice' of Māori within the Maternity sector. By 2008 its role was recognised by the regulatory and professional bodies, Midwifery Council of New Zealand (MCNZ) and the New Zealand College of Midwives (NZCOM) and the work of Ngā Māia "Tūranga Kaupapa" were adopted into the Cultural Safety Statement by MCNZ and the Standards of Midwifery Practice by NZCOM.

In 2024 Ngā Maia continue to be committed to their core function the reclamation, preservation and protection of traditional Māori birth and parenting practices that promote the health and well-being of whānau. Ngā Maia seek to achieve this by nurturing both birthing whānau and Kahu Pōkai. The vision statement of Ngā Maia Trust - He Kahu Pōkai mō tēnā mō tēnā - Māori hands catching Māori babies - acknowledges the duality of being Māori in Aotearoa. While the vision may appear to centre Māori Midwives as the priority, it ambiguously implies two powerful strategies. Firstly, increasing the number of practising Māori Midwives is a crucial step toward improving health outcomes for whānau Māori. Secondly, the vision highlights the immense value of a rich partnership between whānau and Tangata Tiriti. This partnership may facilitate the planned first touch of a baby by a whānau member, enabling the traditional custom of Tāpuhi - by imprinting whakapapa with the first touch. A dynamic and powerful partnership can have the profound ability to positively influence a newborn's potentiality.

### Acknowledgements

We extend our heartfelt gratitude to the long-serving founding members of Ngā Maia, past and present – Midwives and Mātanga, whose dedication has spanned the decades such as Papa George and Rahipere Cherrington, Mina Timutimu, Mere Clarke, Estelle Mulligan, Crete Cherrington & Robert Carpenter e kore e ariarika ngā mihi kia koutou. To the Tūranga Kaupapa facilitators across the country, who have held space and provoked change, your efforts have been integral to the professional development of Midwives. We wish to express our sincere gratitude to the transformative activators Jean Te Huia, Henare Kani, Tungane Kani and Horomona Horo.

Ngā Maia is indebted to the expertise, research skills, and strategic initiative of Moe Milne rāua ko Linda Thompson. Linda, whose work involved progressing the Tūranga Kaupapa Education Program Document to MCNZ, and Moe, whose Takarangi Competency Framework Ngā Pūkenga Ahurea became the impetus for this work – the influence of whaea Moe, and Te Kaahu Wahine whānui tonu on Ngā Maia remains pivotal in the advancement of Tūranga Kaupapa. We humbly



recognise the incredible contributions and years of service from so many who have elevated our collective aspirations.

The invaluable contributions of Tira deserve special mention for their educational expertise and ongoing evaluation insights. Tira's have been essential to the structure and logic of the companions. We deeply appreciate their dedication and willingness to get to know our profession.

The Tūranga Kaupapa Competencies and Framework have been meticulously developed by dedicated facilitators and advisors of Tūranga Kaupapa during a series of wānanga, spanning 2021-2024. The purpose of these companions is to guide the learners to express Tūranga Kaupapa through measurable, competency-based midwifery practice actions. The learning resources are designed for both facilitators and learners to ensure that all theory, reflections, and actions are underpinned by the Tūranga Kaupapa outcomes statements which are aligned with Cultural Competence, Cultural Safety and Tiriti Honouring transformative actions.

Finally we acknowledge the whānau we serve whom remain cognisant in the realities of colonisation and persevere with Tino Rangatiratanga regardless. Ka noho tangata whenua ai a tātou taonga tuku iho i ā koutou ū ki tō mana motuhake. Otirā, e mihi ana ki a koutou katoa ngā tohunga o te manaaki. Toitū te Wakaputanga - Toitū Te Tiriti - Toitū te whenua.

### **Te Reo Māori**

Ngā Maia Trust upholds the importance of Te Reo Māori. This document deliberately repeats common reo Māori terms for the beginner. English translations are provided in brackets alongside Te Reo Māori text and a glossary is provided. This approach privileges Te Reo Māori while ensuring the companions are fit for the intended users, Tangata Tiriti.

### **Takatāpui me te whānau Uenuku LGBTQI++**

We have taken great care to use gender-neutral language where possible, ensuring our communication is respectful to all, especially to ira-whiti (transgender). Ngā Maia acknowledges that not all people who become pregnant identify as female or wahine. The authors of the companions, when discussing Tūranga Kaupapa, insist the core text (outcome statements) remain intact and acknowledge that the term whānau is inclusive of all those important to the irahapū (birthing person).



# Tūranga Kaupapa Framework

## Introduction

Ngā Maia is proud to introduce the new companions of Tūranga Kaupapa the **Competencies** and **Framework** to support the national implementation of compulsory Tūranga Kaupapa training for all Midwives in 2024 - 2027. These companions are intended to express the Tūranga Kaupapa outcomes into Midwifery practice actions, hence the competencies. The Tūranga Kaupapa were originally designed to address the impact of colonisation on birthing whānau Māori, its impact on intergenerational transmission of knowledge and the inconsistencies experienced by whānau Māori. Ngā Maia now invites the learner to re-engage with Tūranga Kaupapa using the companions that weave evidence based theories, reflective practice and Te Tiriti honouring actions to become transformative activators.

## Competencies and Framework

The competencies are a comprehensive suite of nine midwifery actions designed to uplift all ten Tūranga Kaupapa outcome statements into midwifery practice. The framework arranges the competencies beginning with competency 1-3 Cultural Competence, 4-6 Cultural Safety and 7-9 Transformative. Layered across the competencies are the levels of understanding.

1. **Mōhio** (Knowing): Demonstrates a knowledge of the theoretical learning,
2. **Mātau** (Proficient): Applies theory through reflective practice
3. **Mārama** (Activator): Takes action that guides practice, influences service improvement and leads system change.

Tūranga Kaupapa		
1. <i>Whakapapa: The wahine and her whānau are acknowledged.</i>		
Mōhio (knowing) Culturally Competent	Mātau (proficient) Culturally Safe	Mārama (Activator) Tiriti Honouring
1.1 Recognise the significance of whānau:	1.4 Culturally Safe Practice	1.7 Leads Initiatives
1.2 Holistic Care Planning	1.5 Advocacy for Cultural Safety	1.8 Takes Action
1.3 Culturally Competent language	1.6 Culturally Safe Communication	1.9 Advocates for transformation



## Cultural Competence

Cultural competence applies to all cultures and refers to the ability of healthcare providers to understand, appreciate, and interact with all people from **all cultures** or belief systems **different from their own**. It involves gaining knowledge of different cultural practices and world views, in the hope of developing positive attitudes and skills to work effectively across-cultures.

### Cultural Competence In Midwifery Practice:

Midwives cultural competencies are set by the Midwifery Council of New Zealand and attained as a part of an academic program of learning that has satisfied entry to the Registration of Midwives. By this professional standard all Registered Midwives are considered culturally competent upon entry to the register. Cultural Competence has associated risks for minority groups being “othered” or exoticised and inappropriately studied or observed by the eurocentric lens or system which can put Māori at risk of bias and stereotype (Curtis, 2024).

## Cultural Safety

Cultural safety maintains its focus on the experience of **all peoples**. It is defined by whānau and has no end point. Cultural safety is the outcome of culturally competent practice and requires midwives to examine the power imbalances, institutional discrimination, colonisation, and relationships with whānau that may impact health and healthcare.

The outcome of culturally safe interactions is where the care provided is respectful of cultural identity and ensures care that is devoid of offence, challenge, or denial of one’s identity, of who they are, and what they need. It emphasises the importance of recognising the power imbalance and shares power with the whānau we serve (Ramsden, 2002).

### Cultural Safety In Midwifery Practice:

The onus of attainment of Cultural Safety sits with the individual reflective practice of Midwives. Practising cultural safety is to ensure their own cultural identities, biases and power imbalance do not affect interactions with all cultures. This skill attained through “self reflection” which is monitored by the Midwifery Standards Review (MSR) process, administered by New Zealand College of Midwives (NZCOM) and enabled by consumer feedback. The profession has very limited accountability, assessment and monitoring of cultural safety and therefore limited motivations to not breach cultural safety needs of the consumer.

## Comparing Cultural Safety and Cultural Competence

In practical terms, a midwife may be culturally competent by knowing certain cultural practices when working across cultures. However, practising cultural safety requires feedback regarding a care encounter—in their terms, not just the



midwife's. Both Cultural Competence and Cultural Safety apply to all populations and groups of Aotearoa. Tūranga Kaupapa is specifically designed to serve tangata whenua, Māori - Indigenous peoples of Aotearoa.

### **Managing the Risks**

Cultural competence and safety are essential in Aotearoa's healthcare system, reflecting the workforce's commitment to diversity. However, there's a risk that initiatives may inadvertently exacerbate existing biases. To mitigate this, the ongoing development of Hauora Māori concepts like Tūranga Kaupapa in midwifery education is vital. Tūranga Kaupapa, with its competencies and framework, equips practitioners to recognise the challenges Māori service users face and respond with transformative actions that improve the system. This approach engages midwives in actively enhancing care for Māori communities.

### **Tūranga Kaupapa**

Tūranga Kaupapa are unapologetically by Māori for Māori, a gift from Ngā Maia to the whānau we serve. Tūranga Kaupapa embed Hauora Māori outcomes, as common user language via a Māori world view into Midwifery practice. The vision of Ngā Maia is that whānau may experience a profession that are committed to promote the health and wellbeing of whānau Māori through Te Tiriti honouring actions. The Tūranga Kaupapa were therefore designed for Ngā Maia to empower, whakamana and nurture Kahu Pōkai in providing holistic, sustainable, quality care steeped in tīkanga Māori. The Tūranga Kaupapa Education Program 2024-2027 companions have been developed with that evolution in mind. The core text of the Tūranga Kaupapa remain in tact.



# Tūranga Kaupapa Competencies

## 1. WHAKAPAPA

Definition: Whakapapa the genealogical lineage that connects individuals to their ancestors, their land, and the spirituality.

*Outcome: The wahine and her whānau are acknowledged.*

Competencies	Description
1.1 Recognise the significance of whānau	Recognise and engage with diverse whānau structures, by acknowledging the roles of different whānau members
1.2 Holistic Care Planning	Include the wahine and her whānau of choice in holistic midwifery care plans, ensuring input is supported throughout care, minimising harm of discrimination of whānau Māori in all care settings
1.3 Culturally Competent language	Use culturally safe language, actively listening, appropriately using te reo Māori, and understanding non-verbal communication cues
1.4 Culturally Safe Practice	Reflect on personal knowledge, attitudes, and biases, fostering intergenerational connectedness, incorporating traditional birthing practices, or on engaging with kaumātua or tohunga (expert knowledge holders)
1.5 Advocacy for Cultural Safety	Advocate for the wahine and her whānau needs and preferences, empowering informed decision-making





1.6 Culturally Safe Communication	Seek feedback on cultural safe communication from whānau. Facilitate access to engaging learning resources. Reflect on the barriers experienced by whānau Māori when culturally unsafe communication is witnessed or used
1.7 Leads Initiatives	Identifies issues as symptoms of social determinants of health and leads initiatives to incorporate the value of Whakapapa into Midwifery care practices
1.8 Takes Action	Use influence to address inequities and create a critical consciousness for the absence of professional mechanisms such as policy and protocols that enhance Whakapapa
1.9 Advocates for transformation	Advocate for service improvements supporting Whakapapa in partnership with Hauora Māori partners, local hapū, and tangata whenua

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## 2. Karakia

Understand the essence of ceremony such as Karakia: Karakia is an ancestral form of prayer or incantation that is used to invoke spiritual guidance and protection. It is often used in various aspects of life, including health and wellbeing.

Postcolonial intervention would see this interlinked with Whakamoemiti (christian prayer).

*Outcome: The wahine and her whānau to use Karakia*

Competencies	Description
2.1 Recognise the value of ceremony such as karakia	Recognise the value of ceremony such as Karakia in Māori traditions and customs, including its use in health, healing, and significant life events such as childbirth
2.2 Privacy and Dignity in Care Planning	Ensure that the wahine and her whānau privacy and dignity are maintained during ceremony such as Karakia, with an

understanding of the intimate and sacred nature of these practices

2.3 Culturally competent language

Improve the integration of Karakia in care plans with the wahine and her whānau e.g. display the values of Tūranga Kaupapa in clinical settings. Include ceremony such as mihimihi routinely within care

2.4 Culturally Safe Practice

Reflect on practice that emphasise respect for the use of ceremony such as Karakia by wahine and their whānau, or actions that enhance professional understanding that ceremony is an integral part of their spiritual connection and cultural wellbeing

2.5 Advocacy for Cultural Safety

Advocate for the wahine and her whānau needs and preferences, empowering informed decision-making regarding care during the use of ceremony such as Karakia

2.6 Culturally Safe Communication

Use their professional privilege, power and influence to uphold ceremony such as Karakia to be performed, honoured with reverence by the wahine or her whānau, or by a tohunga (expert) if requested

2.7 Leads Initiatives

Identifies the benefit of cultural identity and customary practices that improve health by leading initiatives that encourage services to value and encourage the appropriate use of ceremony such as Karakia

2.8 Takes Action

Use influence to address inequities and create a critical consciousness regarding the obstructions caused by professional mechanisms such as policy and protocols on whānau to use ceremony such as Karakia

2.9 Advocates for transformation

Advocate for service improvements supporting ceremony such as Karakia in partnership with Māori partners, local hapū, and tangata whenua

**3. Whanaungatanga** is a concept that refers to kinship and family connection, encompassing relationships and a sense of belonging. Forming bonds and connecting with people who become like family, relative or not.

*Outcome: The wahine and her whānau may involve others in her birthing programme*

Competencies	Description
3.1 Recognise the value of building relationship	Recognise the significance of whanaungatanga involving a process of introduction and welcome to the wahine and the whānau that strengthens the bond or connection with Kahu Pōkai
3.2 Strengthen relationships in care	Foster and maintain strong relationships with whānau and colleagues, promoting a sense of community and support. Involve others in care as requested
3.3 Collaboration and Coordination	Collaborate and coordinate with multiple people involved in the care, to foster a shared understanding of their individual role is to respects the wahine wishes
3.4 Culturally Safe Practice	Reflect on how beliefs, biases, and attitudes impact on relationships in the care of wahine who may involve whānau Māori
3.5 Respecting Boundaries	Manage professional boundaries, ensuring roles are well understood in care that has initiated involvement of others. The wahine may choose to decline to invite whānau in care at any point
3.6 Culturally Safe Communication	Use their professional privilege, power and influence to lead efforts to create a collaborative environment that prioritises whanaungatanga in all aspects of practice
3.7 Leads Initiatives	Support policies that incorporate whanaungatanga in practice, including recognising when policy impacts on the choice to involve others in care. Advocate for changes in policy that withhold the right to involve others in care
3.8 Takes Action	Use influence to take action to minimise the impact of racism on Māori receiving support from others within a healthcare setting
3.9 Advocates for transformation	Advocate for service improvements through whanaungatanga. Build relationships with Hauora Māori partners, local hapū, and tangata whenua for the betterment of whānau Māori in care

*Risks and issues: These competencies should be developed in partnership with Māori communities, health practitioners, and educators to ensure they are culturally safe and effectively meet the needs of Māori wahine and their whānau.*

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**4. Te Reo Māori** is the indigenous language of tangata whenua and an official language of Aotearoa and is an essential aspect of Māori identity and culture.

*Outcome: The wahine and her whānau may speak Te Reo Māori*

Competencies	Description
4.1 Recognise the value of Te Reo Māori	Promote basic proficiency in Te Reo Māori, focusing on common phrases and terms relevant to care. Become comfortable admitting when you need time and support to learn to pronounce a word, especially a name
4.2 Respectful Use of Te Reo Māori	Ensure respectful use of Te Reo Māori, including pronunciation, greetings, and key cultural concepts. Refrain from prompting wahine and whānau to shorten their names for the ease of use by others.
4.3 Culturally Competent Communication	Enable effective communication. Seek out resources in Te Reo Māori to learn relevant vocabulary. Encourage the use of Te Reo Māori in clinical documentation such as the practice of Tūranga Kaupapa in care
4.4 Culturally Safe Practice	Reflect on how supportive environments and practice can encourage the wahine and her whānau to use Te Reo Māori. Consider the impact of an absence of Te Reo Māori in care
4.5 Educational Resources	Seek out educational resources, courses, and services that enhance and promote the use of Te Reo Māori in health care
4.6 Improve cultural capability	Work with others, such as Hauora Māori Partners, Kaitiaki or interpreters to support effective engagement and communication. Beware not to over burden Māori staff members with the task particularly if it is NOT stipulated within their Position Description
4.7 Leads Initiatives	Support policies that incorporate Te Reo Māori use, including recognising when policy impacts on the choice in care. Advocate for changes in policy that withholds the right to use Te Reo Māori
4.8 Takes Action	Use influence to take action to integrate Te Reo Māori into all aspects of care, including signage, written materials, and verbal communication



- 4.9 Advocates for transformation Advocate for the inclusion of Te Reo Māori in organisational policies and communications. Promote the learning and use of Te Reo Māori within the healthcare setting

*Risks and issues: As a result of colonial western eurocentric education Te Reo Māori was banned in schools and the intergenerational transmission of language was lost. Some whānau Māori may not speak Te Reo Māori. The Tūranga Kaupapa encourage fostering an environment that welcomes and honours Te Reo Māori use and competence at all times.*

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**5. Mana** is the concept that refers to authority, respect, and integrity, and it is an essential aspect of individual and collective identity and well-being.

*Outcome: The dignity of the wahine, her whānau, the midwife, and others involved is maintained*

Competencies	Description
5.1 Recognise the value of Respectful Interactions	Understand the concept of mana and its importance in maintaining dignity. Ensure respectful interactions with and about the wahine and her whānau is free from bias
5.2 Professional Conduct	Emphasise professional conduct, ethical practice and maintain high standards in the care of wahine and her whānau, enhancing your Mana and midwifery care
5.3 Privacy and Confidentiality	Maintain privacy and confidentiality to uphold Mana
5.4 Culturally Safe Practice	Reflect on whānau feedback in Midwifery care where feedback from wahine, whānau, and colleagues is used to enhance the competencies related to Mana
5.5 Educational Resources	Seek out educational resources, courses, and services that enhance and promote the Mana of whānau Māori
5.6 Improve cultural capability	Work with others, such as Hauora Māori Partners, Kaitiaki or Cultural Advisors Māori to enhance care options. Reflect on professional development undertaken to enhance professional competence
5.7 Leads Initiatives	Support policies that enhance the Mana and dignity of whānau and Kahu Pōkai, including recognising when policy impacts on care. Advocate for changes in policy that ensures care is Mana enhancing



5.8 Takes Action	Works in partnership with Māori to create policy, collate appropriate learning resources and deliver professional education to colleagues. Aiming to improve whānau pathways to provide feedback regarding high quality care that is Mana enhancing
5.9 Advocates for transformation	Advocates for the wahine and her whānau rights to be upheld and that they receive dignified, professional and equitable, high-quality care

**6. Hauora** is a Māori philosophy of health and encompasses the physical, spiritual, emotional, and mental well-being of a person. It is often depicted as Te Whare Tapa Whā, which is a model of health that includes four cornerstones: Taha Tinana (physical well-being), Taha Wairua (spiritual well-being), Taha Hinengaro (mental and emotional well-being), and Taha Whānau (family and social well-being).

*Outcome: The physical, spiritual, emotional, and mental wellbeing of the wahine and her whānau is promoted and maintained.*

Competencies	Description
6.1 Holistic Perspective	Adopt a holistic approach to health and well-being. Be aware of the concept of Hauora Māori and the importance of a holistic approach to health that addresses all aspects of Māori well-being
6.2 Physical Well-being (Taha Tinana)	Provide comprehensive care that promotes holistic health and vitality of whānau, including nutrition, exercise, rest, and the wellbeing the pregnancy is promoted and maintained
6.3 Spiritual Well-being (Taha Wairua)	Provide comprehensive care and support for the spiritual needs of the wahine and her whānau, which may include facilitating access to cultural and spiritual resources, practices, and support systems
6.4 Emotional and Mental Well-being (Taha Hinengaro)	Reflect on the emotional and mental health needs of the wahine, recognising signs of distress, depression, or anxiety, and providing or referring for care that may affirm Hauora
6.5 Social Well-being (Taha Whānau)	Reflect on the importance of the whānau role in the well-being of wahine. Also midwifery care that encourages and supports the involvement of whānau and social networks in the care



6.6 Improve cultural capability	Work with others, such as Hauora Māori Partners, Kaitiaki or Cultural Advisors Māori, Kaumātua to enhance holistic care options. Reflect on professional development undertaken to enhance holistic care
6.7 Collaborative Networks	Take the lead in developing, sharing and utilising collaborative networks with other health professionals to provide comprehensive care that promotes Hauora
6.8 Critical Consciousness	Works in partnership with Māori to create policy, collate appropriate learning resources and deliver professional education to colleagues. Aiming to improve whānau access to resources and services that support the Hauora of the wahine and her whānau, including housing, financial support, and mental health services
6.9 Advocates for transformation	Engage in ongoing professional development in areas related to Hauora Māori. Advocate for service improvements in partnership with Hauora Māori partners, local hapū, and tangata whenua

**7. Tikanga Whenua** represents the strong relationship Māori have with the whenua (land), which is considered a source of life and nourishment, as well as the importance of knowledge and support from kaumātua (elders) and whānau.

*Outcome: Maintains the continuous relationship to land, life and nourishment; and the knowledge and support of kaumatua and whanau is available*

Competencies	Description
7.1 Significance of Whenua	Understand the impact of land dispossession on Māori health and traditions. Respect and support wahine in maintaining connections to ancestral land through traditional practice
7.2 Respect for Autonomy and Beliefs	Ensure respect for autonomy of the wahine and her whānau in making choices that reflect their beliefs and connection to the land
7.3 Recognise Tuakana	Recognise the value of tuakana as mentors as a source of practice wisdom, through experience the pregnancy, birthing, and postnatal periods
7.4 Sustainable Practice	Reflect on sustainable and environmentally respectful practices that honour the relationship between people and whenua



7.5 Traditional Knowledge	Value and integrate traditional Māori knowledge and practices related to childbirth, as shared by tangata whenua
7.6 Cultural Safety	Reflect on ways in which Midwives establish culturally safe birthing spaces that respect Tikanga Whenua and the significance of the whenua, actively seeking feedback from wahine
7.7 Leads Initiatives	Support policies that enhance the Tikanga Whenua of whānau and Kahu Pōkai, including recognising when policy impacts on care. Advocate for changes in policy that withholds the right access to care that privileges Tikanga Whenua
7.8 Takes Action	Use influence to address inequities for Māori by raising critical consciousness through professional mechanisms such as policy and protocols
7.9 Advocates for partnership	Advocate for service improvements supporting Tikanga Whenua in partnership with Hauora Māori partners, local hapū, and tangata whenua

**8. Te Whare Tangata** translates to "the house of the people" and in the context of midwifery, it refers to the womb where life is created and nurtured. This value encapsulates the reverence for the wahine (woman) as the bearer of future generations, emphasising the need to acknowledge, protect, nurture, and respect her during the pregnancy and birthing process.

*Outcome: The wahine is acknowledged, protected, nurtured and respected as Te Whare Tangata (the "House of the People")*

Competencies	Description
8.1 Recognising sacred	Understand the concept of Te Whare Tangata and its profound cultural significance, emphasising the sacred role of the wahine as the nurturer of future generations
8.2 Acknowledgement	The wahine is treated with the utmost respect and her role as Te Whare Tangata is acknowledged and celebrated throughout her maternity journey
8.3 Communication	Enhance communication to enable sensitive and respectful dialogue with the wahine, understanding the cultural significance of the parenting milestones





8.4 Culturally Safe Practice	Reflect on how attitude, bias and power imbalance impact on the ability to protect, nurture and respect the tapu (sacredness) of Te Whare Tangata
8.5 Tohunga	Seek out opportunities to collaborate with cultural practitioners or tohunga that provide care that honours Te Whare Tangata
8.6 Improve cultural capability	Work with others, such as Hauora Māori Partners, Kaitiaki or Cultural Advisors Māori to enhance care options. Reflect on attitudes and knowledge to examine biases regarding traditions related to Te Whare Tangata
8.7 Leads Initiatives	Take the lead in developing and utilising collaborative networks with other health professionals to provide comprehensive care that promotes te tapu of te whare tangata
8.8 Takes Action	Works in partnership with Māori to create policy, collate appropriate learning resources, delivers professional education to colleagues to improve whānau access resources and services that evolve the understanding and care of te whare tangata
8.9 Advocates for transformation	Advocate for service improvements supporting Rongoā Māori in the care of Te Whare Tangata in partnership with Hauora Māori partners, local hapū, and tangata whenua

**9. Mokopuna** refers to grandchildren or descendants, and in a wider sense, it includes all children in the context of a community or society. The value of Mokopuna in the Tūranga Kaupapa framework emphasises that children are unique and should be cared for in a way that they inherit a healthy future, a healthy environment, maternal wai ū (breastmilk), and whānau support and aroha.

*Outcome: The mokopuna is unique, cared for and inherits the future, a healthy environment, wai u and whanau*

Competencies	Description
9.1 Recognise the value of Respectful Interactions	Understand the significance of Mokopuna and the broad implications for Māori as an extension of the hapū, including the significance of children as carriers of legacy and future aspirations of whānau and iwi (tribes)
9.2 Wai ū (Breastfeeding)	Emphasises the promotion and support of wai ū, understanding its health benefits, anticipate challenges presented by colonisation for both the Mokopuna and the wahine



9.3 Healthy Environment Advocacy	Foster and advocate for a healthy environment for Mokopuna, including safe sleeping and living conditions and access to food security, clean air and water
9.4 Culturally Safe Practice	Reflect on whānau feedback in Midwifery care where feedback from wahine, whānau, and colleagues is used to enhance the competencies related to Mokopuna
9.5 Whānau Support	Engage, expand and nourish whānau support in the care of Mokopuna, recognising the collective responsibility in raising children
9.6 Improve cultural capability	Work with others, such as Hauora Māori Partners, Kaitiaki or Cultural Advisors Māori to enhance care options. Reflect on professional development undertaken to enhance professional competence regarding the care of Mokopuna
9.7 Leads Initiatives	Support policies, lead initiatives to promote whānau-centred care. Advocate for changes in policy that restrict whānau participation in care of Mokopuna
9.8 Takes Action	Use influence to address inequities for Māori by raising critical consciousness through professional mechanisms such as policy and protocols regarding the care of Mokopuna
9.9 Advocates for transformation	Advocate for service improvements supporting Mokopuna in partnership with Hauora Māori partners, local hapū, and tangata whenua

**10) Manaakitanga** is a foundational value that encompasses the act of caring, supporting, and showing respect, hospitality, and reciprocity. In the context of midwifery, it reflects the importance of the midwife's role.

*Outcome: The midwife is a key person with a clear role and shares with the wahine and her whānau the goal of a safe, healthy, birthing outcome.*

Competencies	Description
10.1 Role Clarity	Establish clear roles and responsibilities for midwives, enabling effective care for the wahine and her whānau
10.2 Understand Manaakitanga	Understand Manaakitanga and its implications for midwifery interpersonal skills, emphasising the importance of care boundaries, checking in and resetting if roles change.



10.3 Cultural Competence	Enhance cultural competence through Manaakitanga to provide respectful and responsive care as defined by the wahine and her whānau
10.4 Supportive Environment	Reflect on the attitude and knowledge that nourish and expand Manaakitanga when creating a welcoming environment for the whānau in a clinical setting or when enhancing engagement while providing cares at home
10.5 Communication Skills	Reflect on communication skills to effectively share information, provide guidance, and discuss care options with Manaakitanga
10.6 Advocacy	Advocate for broadening feedback pathways that honour the needs and preferences of the wahine and her whānau within the healthcare system with Manaakitanga
10.7 Leads Initiatives	Support policies that integrate Manaakitanga into care of whānau and Kahu Pōkai, including recognising when policy that is absent of Manaakitanga
10.8 Takes Action	Use influence to address inequities for Māori by raising critical consciousness in Manaakitanga through professional mechanisms for example through professional meetings and quality safety programs
10.9 Service Improvement	Advocate for service improvements supporting Manaakitanga in partnership with Hauora Māori partners, local hapū, and tangata whenua

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## Glossary

**Whakapapa:** Genealogical lineage that connects individuals to their ancestors, their land, and the spiritual world.

**Wahine:** Woman.

**Whānau:** Family.

**Whānau Structure:** The diverse structures and roles within a family.

**Care Planning:** The process of developing a plan for midwifery care, including input from the woman and her family.

**Culturally Safe Language:** Language that respects the cultural identity and values of individuals.

**Te Reo Māori:** The Māori Language.

**Whenua:** Placenta; also means land.

**Kaumātua:** Elders.

**Tamariki Ora Providers:** Well Child service providers.

**Whānau Ora Navigators:** Family health and social support providers.

**Hauora Providers:** Hauora Māori Partners

**Irahapū:** Pregnant Person.

**Iriwhiti:** Transgender

**Karakia:** Prayer or incantation.

**Tohunga:** Expert or priest.

**Whakamoemiti:** Prayers of faith, usually of Christian denomination.

**Whanaungatanga:** Kinship and family connection, encompassing relationships and a sense of belonging.

**Mana:** Authority, respect, and integrity.

**Hauora:** A Māori philosophy of health encompassing physical, spiritual, emotional, and mental well-being.



**Te Whare Tapa Whā:** A model of health with four cornerstones: physical well-being, spiritual well-being, mental and emotional well-being, and family and social well-being.

**Taha Tinana:** Physical well-being.

**Taha Wairua:** Spiritual well-being.

**Taha Hinengaro:** Mental and emotional well-being.

**Taha Whānau:** Family and social well-being.

**Tikanga Whenua:** The strong relationship Māori have with the land.

**Tuakana:** Older sibling or mentor.

**Te Whare Tangata:** "The house of the people," referring to the womb where life is created and nurtured.