



Tūranga Kaupapa Companions 2025



He tohu maumahara ki a

Hinewīrangī 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 Māia 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 Māia 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 Māia continue to be committed to its core function: the reclamation, preservation and protection of traditional Māori birth and parenting practices that promote the health and well-being of whānau. Ngā Māia seek to achieve this by nurturing both birthing whānau and Kahu Pōkai. The vision statement of Ngā Māia 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 accessing the western maternity system. 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 – the imprinting of whakapapa within Te Ao Mārama. A dynamic and powerful partnership can have the profound ability to positively influence a newborn’s potentiality.

“He Kahu Pōkai mō tēnā mō tēnā “



Acknowledgements

We extend our heartfelt gratitude to the long-serving founding members of Ngā Māia, past and present – Kahu Pōkai Kaumātua, whānau and mātanga, past and present, whose dedication has spanned the decades, including yet not limited to Papa George and Rahipere Cherrington, Mina Timutimu, Mere Clarke, Estelle Mulligan, Crete Cherrington and Tungane Kani e kore e arikarika ngā mihi kia koutou ko ō nui me ō rahi. We applaud the numerous Tūranga Kaupapa facilitators across the country, who have held space and provoked change, your efforts have been integral to the professional development needs of Midwives on this kaupapa. We wish to express our sincere gratitude to the transformative activators Jean Te Huia, Henare Kani, Annemarie Taiapa, Sarah Wills and Horomona Horo to name a few and we humbly recognise the incredible contributions and years of service from so many who have elevated our collective aspirations.



Ngā Māia is indebted to the expertise, research skills, and strategic initiative of whaea Moe Milne rāua ko Linda Thompson. Linda, whose generous contribution involved progressing the Tūranga Kaupapa Education Program Document to Midwifery Council, and whaea Moe, whose Takarangi Competency Framework Ngā Pūkenga Ahurea became the impetus for the framework – the influence of whaea Moe, and Te Kaahu Wahine whānui tonu on Ngā Māia remains pivotal in the advancement of Tūranga Kaupapa and Ngā Māia alike.

Tira deserves special mention for their educational expertise and ongoing evaluation insights. Tira's have been essential to enhancing the online delivery of the programme. We deeply appreciate their willingness to get to know our professional education needs.

The Tūranga Kaupapa Companions have been meticulously developed by dedicated facilitators, advisors and most importantly our pakeke of Ngā Māia Trust whose collaborations during a series of Tūranga Kaupapa wānanga, spanning 2022-2024, would set the direction of the programme. The purpose of these companions is to guide the learners to express Tūranga Kaupapa through measurable, competency-based midwifery practice actions. These learning



resources are designed for both facilitators and learners to ensure that all theory, reflections, and actions are underpinned by the original Tūranga Kaupapa we now refer to as outcome statements. The framework anchors the competencies to be underpinned by cultural competence, cultural safety and Tiriti Honouring actions resulting in transformative activation.

Finally, we honor the whānau we serve, who remain cognisant of the realities of colonisation while continuing to thrive in their Tino Rangatiratanga and Mana Motuhake. Our commitment to self-determination ensures that our identity remains firmly rooted in our whenua. Ka noho tangata whenua ai ngā taonga tuku iho nō Whare Kahu. Otirā, e mihi ana ki a koutou katoa ngā tohunga o te manaaki ngā Kahu Pōkai e kaha hāpai nei i ngā tini whanaunga maha kia toitū te Whakaputanga, toitū te Tiriti, toitū te whenua.

Te Reo Māori

Ngā Māia 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 in text and a glossary can be found at the back of this document. This approach privileges Te Reo Māori while ensuring the companions are fit for the intended users, Tangata Tiriti non Māori in Aotearoa.

Takatāpui me te whānau Uenuku LGBTQI++

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 te whānau ira-whiti (transgender). Ngā Māia acknowledges that not all people who become pregnant identify as female or wahine. While the authors of the companions considered it counterproductive to alter the core text of the original Tūranga Kaupapa, now referred to as the outcome statements, the integrity of Tūranga Kaupapa remains intact. Ngā Māia uses the term whānau inclusively and respects each pregnant person's right to their mana motuhake, acknowledging the right to self-determine their identity.



Tūranga Kaupapa Framework

Introduction

Ngā Māia is proud to introduce the companions of the Tūranga Kaupapa outcome statements, the **Competencies** and **Framework** to support the national implementation of Tūranga Kaupapa training for all Midwives in 2024 – 2027. These companions are intended to express the Tūranga Kaupapa outcome statements as Midwifery practice actions, hence the competencies. The Tūranga Kaupapa were originally designed to address the impact of colonisation on birthing whānau Māori, through professional midwifery education. The impact of colonisation on intergenerational transmission of knowledge and the inconsistencies experienced by whānau Māori like cultural safety is an iterative process without end. Ngā Māia now invites the learner to re-engage with the Tūranga Kaupapa using the companions, that weave evidence based theories, reflective practice and Te Tiriti honouring actions to produce transformative midwifery practice actions and enhance the outcome statements – the original text – Tūranga Kaupapa.

Competencies and Framework

As previously stated, the competencies are a comprehensive suite of nine midwifery actions designed to accompany all ten Tūranga Kaupapa. The framework arranges the competencies beginning with competency 1-3 Cultural Competence, 4-6 Cultural Safety and 7-9 Tiriti Honoring Transformative Activation.

*“Tūranga Kaupapa is specifically designed to serve tangata
whenua, Māori - Indigenous peoples of Aotearoa”*



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 Outcome Statement		
1. Whakapapa: <i>The wahine and her whānau are acknowledged.</i>		
Mōhio (knowing) Culturally Competency	Mātau (proficient) Culturally Safety	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 is satisfied inorder to gain entry to the Midwifery Council register 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 dominant



system which can put Māori at risk of biases such as stereotype (Curtis, 2024).

“Cultural Safety has no end point”

Cultural Safety

Cultural safety maintains its focus on the experience of **all peoples** yet it is defined by whānau and has no end point. Some say cultural safety is the outcome of culturally competent practice and has the added requirement of examining the power imbalances, the impact of race based discrimination or racism and how being agents of the crown affects our relationships with whānau within the context of colonisation. Being a Culturally Safe practitioner involves reflecting on the impact of these conditions on the health and healthcare status of all cultures.

The outcome of culturally safe interactions is defined as care provided 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 Cultural Safety in Midwifery sits with the health professional being reflective in practice. Practising cultural safety is to ensure their own cultural identities, biases and power imbalance do not affect interactions with all cultures. This skill is attained through “self reflection” and 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 mechanisms of accountability, assessment and monitoring of cultural safety and therefore limited motivations to not breach cultural safety standards of the whānau.



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 are unapologetically by Māori for Māori”

Tūranga Kaupapa

Tūranga Kaupapa are unapologetically by Māori for Māori, a gift from Ngā Māia 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 Māia 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 Māia to empower, whakamana and nurture Kahu Pōkai in providing holistic, sustainable, quality care steeped in tikanga 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 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



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, relatives 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.

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

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| 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 encourages fostering an environment that welcomes and honours Te Reo Māori use and competence at all times.

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
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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 RongoāMāori 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
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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.