

He Kōhanga Whakaruruhau

Youth Health Nursing Practice Development Guide

A development guide nurturing youth health nurses –
including school nurses – as kaitiaki for rangatahi

He Kōhanga Whakaruruhau
Youth Health Nursing Practice Development Guide

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Foreword

The wellbeing of rangatahi (young people) is a shared responsibility in Aotearoa New Zealand, upheld by all who serve as kaitiaki (guardians) in their lives. He Kōhanga Whakaruruhau – Youth Health Nursing Practice Development Guide supports and strengthens the vital role that youth health nurses and all kaimahi (people working with rangatahi in youth health settings) play in working alongside young people.

The guide's title, He Kōhanga Whakaruruhau, gifted by Te Rōpū Mātanga o Rangatahi, represents a safe and nurturing environment – a 'sacred nest and shelter' where rangatahi are protected, valued and supported to grow. At its heart is Te Ūkaipō, a kaupapa Māori led vision and values framework. We centre the needs, strengths and mana of rangatahi within the context of their whānau and communities – to guide youth health practice in Aotearoa.

Developed with the collective wisdom of advisory groups and rangatahi, this guide provides a holistic framework for youth health nursing. It recognises the dynamic, evolving nature of clinical practice and the importance of cultural safety, equity, youth participation and youth development. The journey of learning and growth is ongoing, reflected in the stages of Te Kore, Te Pō and Te Ao Mārama.

He Kōhanga Whakaruruhau invites all youth health professionals to honour the voices of rangatahi, embrace continual learning and foster environments where every young person can pursue their potential, their hauora with mana and dignity.



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The roots of He Kōhanga Whakaruruhau

He Kōhanga Whakaruruhau – Youth Health Nursing Practice Development Guide is designed to guide and inspire nurses who work with rangatahi (young people) – including school nurses – as they support rangatahi throughout their unique journeys.

The name He Kōhanga Whakaruruhau, gifted by Te Rōpū Mātanga o Rangatahi, carries deep meaning: kōhanga – the sacred nest – and whakaruruhau – shelter. Together, they symbolise our commitment to creating a safe, nurturing environment where rangatahi are protected, valued and empowered to grow, supported by kaimahi – people working with rangatahi across the youth health sector. At the heart of this guide is Te Ūkaipō, a Māori-centred framework of vision and values that guides School Based Health Services in Aotearoa New Zealand. Developed by and for rangatahi, Te Ūkaipō represents a nurturing origin that provides the essential support, guidance and sustenance for everyone involved in youth health - enabling both those who care (kaimahi) and those who are cared for (rangatahi) to grow, be strengthened and flourish. This foundation for safe, nurturing environments is underpinned by nine kaupapa Māori values: tino uaratanga (potential), aroha (love and compassion), wairua (spirituality), whanaungatanga (connection), whakapapa (identity), rangatiratanga (autonomy), te reo (language), manaakitanga (nurturing) and ōritetanga (equality).

The guide has been shaped by the collective wisdom of Te Tatau Kitenga (Youth Health Sector Advisory Group), Māngai Whakatipu (Youth Advisory Group) and Te Rōpū Mātanga o Rangatahi (Māori Youth Health Sector Advisory Group). Many others have also contributed their voices and expertise.

Gifted by Te Rōpū Mātanga o Rangatahi, the story of **Te Rākau (the tree)** illustrates the origins and growth of this guide.

At the roots of Te Rākau lies Te Ūkaipō, sustaining **Te Pūwahi o te Rākau (the tree trunk)**. Te Pūwahi o te Rākau represents the collective wisdom and commitment of all who have shaped youth health nursing, grounding our shared standards and values.

The **peka (branches)** reach outward, symbolising the diverse pathways of nursing development and care. Each peka in this guide represents an essential area of mātauranga (understanding) and whakatinanatanga (applied practice). All of them are shaped and supported by the foundational values of Te Ūkaipō.

Nestled within the branches is the **kōhanga (sacred nest)** where kaimahi and rangatahi come together to connect, learn and grow. Here, the **manu (birds)** - our rangatahi - are nurtured and strengthened, gaining the confidence, mana and resilience to soar into their futures. At the same time, they are always able to return for support if needed.

Each main section of this guide is titled as a peka, reflecting the story of Te Rākau and representing the diverse and essential areas of youth health nursing and care. This living analogy weaves together the interconnectedness of our community:

- » Te Ūkaipō as the source
- » Te Pūwahi o te Rākau as the structure for growth
- » peka as the domains of practice
- » the kōhanga as the nurturing space
- » the manu (our rangatahi) as the future.

Each part is essential for rangatahi and the youth health nursing profession to flourish.

He Kōhanga Whakaruruhau is an invitation to stand as kaitiaki, fostering an environment where every rangatahi can thrive with mana and resilience. It reflects our shared commitment to nurturing and empowering young people.



Members of the 2025 Māngai Whakatipu Youth Advisory Group, who contributed their voices and insights to this guide.

He kōrero whakataki – Background

In 2024, Te Whatu Ora – Health New Zealand (Te Whatu Ora) initiated a review of the 2014 National Youth Health Nursing Knowledge and Skills Framework. During this time, Te Ūkaipō was being rolled out as the vision and values framework for School Based Health Services (SBHS). Te Whatu Ora commissioned a new document to replace the 2014 Framework, designed to reflect the vision and values of Te Ūkaipō, amplify the voices of rangatahi, ensure school based health services remain current and relevant, and be useful for any professional working in youth health.

Increasingly, comprehensive speciality nursing standards frameworks are replacing earlier knowledge and skills frameworks as they better reflect the dynamic nature of nursing practice. In consultation with nursing leaders and youth health advisory groups, it was agreed to move from a linear model to one that recognises that learning and development in nursing are non-linear; nurses bring varied skills and experiences to youth health practice and develop expertise in different areas at different times. This shift led to the development of *He Kōhanga Whakaruruhau – Youth Health Nursing Practice Development Guide* (the guide).

This updated approach moves away from the terms ‘knowledge’ and ‘skills’. Instead, it describes what nurses need to know as **mātauranga** (understanding) and what they need to demonstrate as **whakatinanatanga** (applied practice). These terms reflect a more holistic and culturally grounded approach.

When presenting broad or interdisciplinary content, this guide uses **kaimahi** as an inclusive term for anyone working with rangatahi in youth health settings. While the primary focus is on youth health nurses, the principles and guidance can apply to all youth health professionals. Where content is specific to nursing, we use the more specific term that applies – ‘nurse’, ‘school nurse’ or ‘youth health nurse’.

Note also that **rangatahi** and the terms ‘young people’, ‘youth’ and ‘adolescents’ are used interchangeably.

Te aronga – Purpose

He Kōhanga Whakaruruhau outlines the unique mātauranga (understanding) and whakatinanatanga (applied practice) essential for youth health nursing in Aotearoa New Zealand. Youth health nurses are expected to deliver safe, competent care in accordance with the Nursing Council of New Zealand’s standards for their scope of practice. This guide builds on those standards by addressing the unique complexities of youth health nursing, aiming to enhance rather than duplicate established competencies. The guide highlights areas of practice specific to youth health, prioritizing equity, cultural safety, and meaningful youth participation.

This guide supports youth health nurses and other kaimahi working with rangatahi at all levels to identify learning needs, address knowledge gaps and develop effective practice with rangatahi. It aims to inspire ongoing learning and growth, enhancing the understanding, skills, attitudes and

values that are essential to providing culturally safe, youth-centred care.

The guide equips the youth health workforce with the understanding and practice knowledge they need to respond to the diverse cultures, identities, strengths and aspirations of rangatahi. It has a particular focus on priority groups historically under-served: rangatahi Māori, Pacific young people, LGBTQIA+ youth, care-experienced young people, disabled rangatahi and those with intersecting identities.

All nurses supporting youth health, whether as clinicians, educators, clinical nurse specialists, managers or nursing leaders, can use this guide as a professional development tool. It helps identify areas for growth, inform learning plans and guide service development. Rangatahi can also use it to reflect on their experiences and partner with kaimahi to improve services.

Note: Whether you are new to youth health or an experienced practitioner, this guide offers foundational knowledge and practical steps, along with opportunities to reflect, develop advanced practice and build leadership skills in youth health. We encourage all nurses and kaimahi working in youth health to use this guide to support their ongoing professional journey alongside rangatahi. (If you are new to youth health, see [Appendix 1](#) for suggested starting points and foundational topics in this guide).

Centred on rangatahi voice

This guide deliberately puts the voices and aspirations of young people at the centre. This is reflected in its structure: each peka (branch) section begins with a statement in the voice of rangatahi, describing how they want to experience youth health services. These statements, shaped by feedback from the SBHS Enhancements Programme, keep the guide grounded in what matters most to rangatahi.

Similarly, each topic within a peka begins with perspectives from rangatahi about what they find helpful and what they see as detrimental in youth health services.

He kōrero whakamahuki – How to use this guide

This guide offers practical direction for applying youth health nursing principles in Aotearoa New Zealand. It serves as a resource to deepen understanding of youth health practice, supporting kaimahi as they embed cultural safety, equity, and youth participation in daily care. Nurses can use this guide alongside NCNZ standards and competencies to enrich professional development and service quality.

How you can use this guide to support your practice

» Identify your learning needs and practice gaps

Use the table of contents and the mapping in [Appendix 2](#), which links topics to NCNZ competencies, to identify areas that interest you or highlight where you want to deepen your mātauranga (understanding) and whakatinanatanga (applied practice).

» Reflect on your practice through Te Ūkaipō values

The guide integrates Te Ūkaipō values throughout, providing a culturally grounded framework for reflection and practice. Use these values to reflect on the ways your care honours rangatahi potential (tino uaratanga), connection (whanaungatanga), autonomy (rangatiratanga) and other core principles. For practical examples of how to apply these values in your daily work, see [Appendix 3](#).

» **Map your practice to NCNZ competencies**

[Appendix 2](#) links youth health topics to NCNZ competencies. Use these tools to inspire examples from your own practice for your portfolio, appraisal or self-assessment.

Note: This mapping does not detail the specific competencies that NCNZ sets for nurse prescribers and nurse practitioners. However, all nurses, regardless of their scope, can use He Kōhanga Whakaruruhau to reflect on their practice and show how its topics, values and frameworks support culturally safe, youth-centred care relevant to their scope and role.

» **Use rangatahi voices to inform your care**

Throughout the guide, quotes from rangatahi provide real-world perspectives on what they value in health services. Use these insights to shape your practice so that it is youth-friendly, culturally safe and responsive to their aspirations, strengths and needs.

» **Engage in an ongoing cycle of learning and growth**

Like the growth and development of rangatahi, your professional learning is a continuous, non-linear journey. The stages of Te Kore, Te Pō and Te Ao Mārama represent new beginnings, growth, and the ongoing cycle of learning in Māori culture, offering a meaningful way to understand this journey.

- » **Te Kore:** Here you recognise what you don't yet know and stay open to new knowledge and growth. Embrace this mindset to explore new possibilities and pathways that can transform your practice. This is a time to pause, reflect and be receptive to learning, as a way of laying the foundation for growth and change.
- » **Te Pō:** At this stage, curiosity sparks new learning journeys. This is the moment between not knowing and understanding, where ideas and understanding start to form. It is a time to explore and reflect as the direction of your journey takes shape.
- » **Te Ao Mārama:** Now you integrate your new knowledge into your practice. It involves much more than attending a workshop. It's about authentically applying what you've learnt and weaving it into your work. This is a continuous journey (often with others) as you grow, evolve and deepen your understanding over time.

These stages are cyclical, and you may move between them as you reflect, learn and develop your youth health nursing practice. You may even find yourself in multiple stages at once, depending on what you're exploring and learning.

Practical steps you can take to apply this guide

- » **Start with self-assessment:** Reflect on your current practice using the guide's topics and values. Identify areas where you feel confident and those where you want to deepen your understanding or skills.
- » **Set learning goals:** Choose specific topics or competencies to focus on. Use the guide to find relevant resources, case studies and examples that support your learning.

- » **Apply learning in practice:** Integrate new knowledge and approaches into your daily work with rangatahi, and regularly reflect on your experiences. Let the values of Te Ūkaipō guide you as you provide respectful, culturally safe care and continue to strengthen your practice.
- » **Document evidence:** Record your reflections on your learning and examples of applied practice for your portfolio.
- » **Engage with peers and mentors:** Discuss your learning with colleagues or mentors to support team and service development and foster mutual growth.

How to navigate this guide

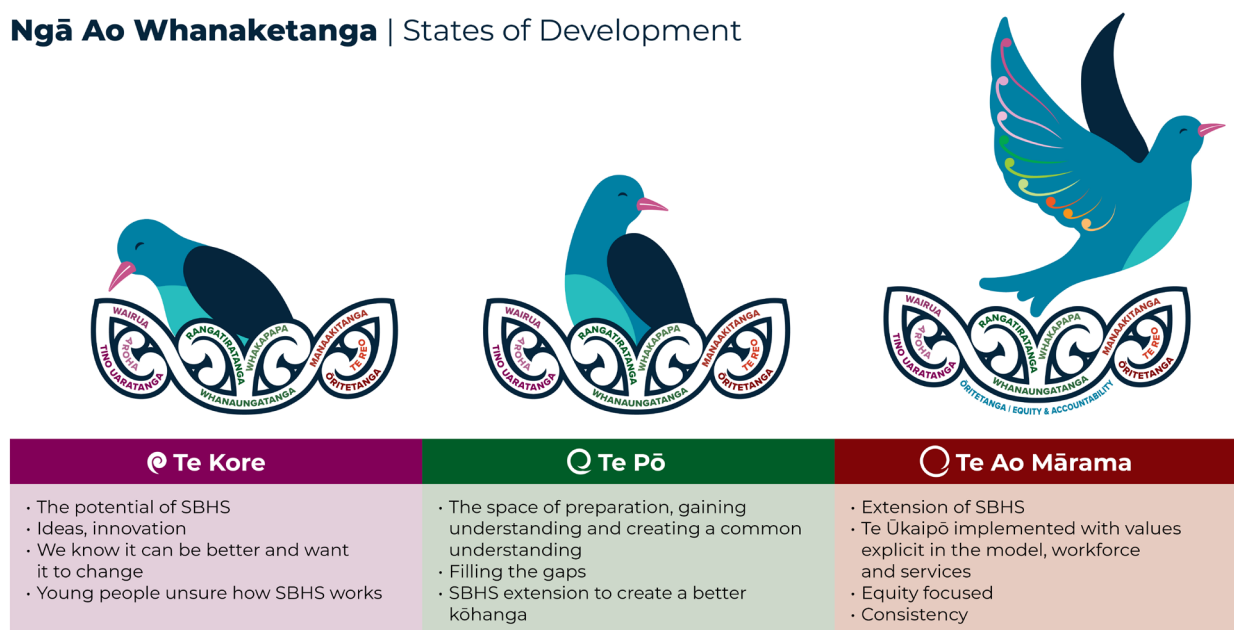
You don't need to read the guide from start to finish, as the topics do not follow a set learning sequence. Instead, use the table of contents and the mapping in [Appendix 2](#) to find the peka (branch) that aligns best with your needs, interests, or areas for growth. Your starting point can be whichever topic feels most relevant to you at this stage of your learning journey.

Each peka starts with a statement from rangatahi about what they would like to experience from youth health care. Rangatahi voices also feature in individual topics within the peka. Use these perspectives to spark your own learning and reflection, and to enrich discussions with your colleagues and mentors.

For further insight into terms used in this guide, including terms in te reo Māori, see the glossary in [Appendix 4](#).

This guide invites you to walk alongside rangatahi with respect, curiosity and a commitment to continuous learning. Together, we can create youth health environments for them that are safe, nurturing and empowering.

Ngā Ao Whanaketanga | States of Development



This image visually represents the cyclical stages of development - Te Kore, Te Pō, and Te Ao Mārama - to illustrate the ongoing journey of learning, growth, and practice transformation for youth health professionals.

Peka aroā whaitua – Awareness

What rangatahi want to experience: I am aware of youth health services and know who you are and where I can find you. There are multiple ways to connect. I can see you if and when I want to.

Purpose: This peka focuses on building awareness and connection between rangatahi and youth health services. It covers two essential areas: ensuring rangatahi can actively participate in shaping the services and ensuring they know what support is available and how to access them. Together, these create youth health environments that are visible, accessible, and genuinely responsive to rangatahi voices and needs.

Youth participation

Te reo o te rangatahi – Rangatahi perspectives

“Asking for feedback from rangatahi and really listening to it is super important, as it’s a key aspect to youth participation.” – Rangatahi from Māngai Whakatipu

Mātauranga me te whakatinanatanga – Understanding and applied practice	Te Ūkaipō whakatinanatanga – Te Ūkaipō in action
Mātauranga – Understanding » Understand that youth participation is a right under Te Tiriti o Waitangi and the United Nations Convention on the Rights of the Child. Recognise that involving rangatahi improves health outcomes and service design. » Know how to use models like Hart’s Ladder of Participation to assess and improve the quality of youth engagement. » Recognise it is important to prioritise the participation of marginalised groups in service development and evaluation. Whakatinanatanga – Applied practice » Co-design youth-friendly clinical environments to encourage engagement. » Involve rangatahi in governance and care planning, so that their voices shape policies and practices. » Use creative feedback methods to gather input and adapt services based on this. » Advocate for and support rangatahi-led initiatives within health care systems.	» Tino Uaratanga (I have potential): By actively engaging rangatahi in service development, governance and decision-making, you recognise and nurture their potential to shape and improve health care services. You foster a sense of agency and ownership. » Whanaungatanga (I am connected): By creating youth-friendly environments that encourage participation, you foster meaningful connections among rangatahi and between rangatahi and health care providers. This approach builds relationships based on mutual respect and understanding. » Ōritetanga (I am equal): By recognising youth participation as essential to improving health outcomes and upholding the right of all rangatahi to be involved, you help create a more equitable and just health care system. Your work supports fair opportunities and respects the value of every young person.

Service awareness

Te reo o te rangatahi – Rangatahi perspectives

“From what I can tell, it seems like most rangatahi aren’t aware that nurses are also there to help with mental health, not just counsellors. This is probably something that should be made more widely known, especially at schools that don’t have access to counsellors and where students are in the greatest need of mental health support.” – Rangatahi from Māngai Whakatipu

Mātauranga me te whakatinanatanga – Understanding and applied practice	Te Ūkaipō whakatinanatanga – Te Ūkaipō in action
Mātauranga – Understanding » Understand how rangatahi typically access health service information and the importance of advertising services in youth-friendly ways and spaces. » Be familiar with youth-friendly services in the community and their role in supporting rangatahi. » Recognise that many rangatahi may not know about youth-friendly services or how to access them and may feel whakamā (embarrassed or shy) about asking for help or information. Understand the importance of providing empowering, culturally safe information to ensure they feel accepted for asking questions. » Recognise the range of barriers rangatahi face in accessing health services, such as stigma, transport costs, lack of trust in systems, and fear of breaches in confidentiality. Whakatinanatanga – Applied practice » Provide rangatahi with discreet, accessible information about relevant, youth-friendly services (eg, with QR codes, accessible pamphlets and posters). » Actively connect rangatahi to culturally safe services. Offer warm handovers where appropriate. » Promote services through channels that rangatahi prefer (eg, social media platforms). Collaborate with education providers, youth groups, and community organisations to provide information at events, workshops, or gatherings where young people are likely to engage. » Train rangatahi as peer educators to promote services and share health information in their communities.	» Wairua (I am essential): By prioritising youth-friendly communication and building awareness, you reach more rangatahi, especially those from historically under-served communities, with relevant and accessible information. In this way, they can take control of their own health and feel essential in a system that recognises their worth. » Whanaungatanga (I am connected): By collaborating with schools, community organisations and youth-friendly services, you strengthen the network of support available to rangatahi, helping them feel connected to resources that better understand and can nurture their health and wellness. » Rangatiratanga (I have self-determination): By providing accessible information and supporting rangatahi to access services, you are empowering them to make informed decisions about their health. You respect their right to autonomy and self-determination.

Peka taiao – Environment

What rangatahi want to experience: The space is rangatahi friendly, culturally safe and welcoming to all. I know I can bring a support person, such as a friend or whānau member, with me.

Purpose: This peka focuses on creating environments - both physical and cultural - that are welcoming, safe and inclusive for all rangatahi. You ensure the care environment feels accessible and supportive, whatever their background or needs, so rangatahi feel comfortable and can bring whānau and/or friends when they choose to.

Physical environment

Te reo o te rangatahi – Rangatahi perspectives

"A youth friendly place needs to be just that. Youth friendly. We want to feel the wairua when we walk into a room, that we are welcome, and this is a space for us." - ReVision (n.d.)

"To make your space as comforting and inclusive as possible, there are a few things you can have on hand for your students like sanitary items and hot water bottles for those who are on their periods and have been caught short or have bad cramps. Don't hide them away so the student has to ask, just have them out in the open, so they feel comfortable to take what they need with no stigma attached." - Rangatahi from Māngai Whakatipu

Mātauranga me te whakatinanatanga – Understanding and applied practice	Te Ūkaipō whakatinanatanga – Te Ūkaipō in action
Mātauranga – Understanding » Recognise that youth-friendly environments are co-designed with rangatahi to reflect their feedback and cultural identities. » Understand that rangatahi value spaces with both private and social/group areas. Their needs for each may shift depending on age, cultural background and activity. » Be aware that tangible representation of diverse identities (eg, Māori, Pacific, LGBTQIA+, disabled) in the environment can enhance engagement and trust. This can take the form of art, symbols and/or language. » Know that in youth health settings it is particularly important for rangatahi to be able to bring a support person or peer. This need should be considered in space planning.	» Tino Uaratanga (I have potential): By involving rangatahi in designing their care environments, you foster their sense of agency and belief in shaping their own experiences. This participation nurtures their confidence and supports their potential to thrive. » Te Reo (I have mana): By incorporating te reo Māori into the environment through signage, artwork or other elements, you affirm the cultural identity and mana of rangatahi Māori. Recognising te reo Māori as a taonga strengthens their sense of pride and belonging. » Manaakitanga (I am valued): By creating a safe, accessible environment that reflects the preferences of rangatahi, you demonstrate genuine manaakitanga. In such spaces, rangatahi feel valued, respected, and empowered.

Mātauranga me te whakatinanatanga – Understanding and applied practice	Te Ūkaipō whakatinanatanga – Te Ūkaipō in action
Whakatinanatanga – Applied practice » Facilitate rangatahi involvement in designing and adapting the physical environment so that it reflects their diverse cultural identities and preferences. » Incorporate cultural symbols, youth art and flexible spaces that allow for both privacy and social/group activities. » Regularly review and update the environment in partnership with rangatahi so that it continues to be welcoming, relevant and inclusive.	» Ōritetanga (I am equal): By prioritising cultural inclusivity in the design of spaces and inviting meaningful input from rangatahi in priority groups, you help create more equitable outcomes. Such environments ensure all rangatahi, regardless of background or circumstance, feel valued, affirmed, and supported.

Cultural safety

Te reo o te rangatahi – Rangatahi perspectives

“Kaimahi who work specifically with youth should have the skill of being able to put themselves into the shoes/perspective of rangatahi and their experiences that are unique to their generation.” - Rangatahi from Māngai Whakatipu

“Know how to work with diverse groups of kids. Not every young person is the same and everyone has a different outlook on things.” - Rangatahi from Māngai Whakatipu

Mātauranga me te whakatinanatanga – Understanding and applied practice	Te Ūkaipō whakatinanatanga – Te Ūkaipō in action
Mātauranga – Understanding » Recognise that cultural safety for rangatahi is not only different from adults but is also defined by young people themselves. Each rangatahi brings unique experiences shaped by age, stage, and intersecting identities (such as ethnicity, gender, sexuality, disability, and migration). Responsiveness to diversity is essential. » Understand that youth health care must actively respond to rapidly changing youth cultures, language, digital realities, and social contexts - and remain open to regular feedback from young people about what feels safe and relevant. » Appreciate that power imbalances in healthcare are amplified for rangatahi due to their age, developmental stage, and dependence on adults, making it essential to create spaces where their perspectives and choices genuinely matter.	» Aroha (I matter): By creating safe, inclusive spaces free from judgement, you show every rangatahi that they are valued and deserving of dignity and respect in their health care journey. » Rangatiratanga (I have self-determination): By empowering rangatahi to voice concerns and make informed choices, you support their autonomy while respecting whānau and cultural values. » Manaakitanga (I am valued): By reflecting on personal bias and providing culturally safe care for priority groups, you demonstrate that all rangatahi are genuinely valued.

Mātauranga me te whakatinanatanga –
Understanding and applied practice

- » Understand that implicit bias and structural inequities can impact rangatahi in ways that are different from, and often more profound than, those faced by adults. This is especially true for priority groups and calls for vigilance and proactive action to support equitable outcomes.

Whakatinanatanga – Applied practice

- » Partner with rangatahi to co-design culturally safe care in youth health settings, using creative, age-appropriate, and ongoing feedback methods that allow young people to continually redefine what safety means for them.
- » Actively support rangatahi to exercise autonomy in their health decisions, balancing respect for whānau and cultural context with youth rights to confidentiality, self-determination, and informed consent.
- » Regularly reflect on your own attitudes, language and assumptions including about youth culture, identity, diversity and behaviour. Invite feedback from rangatahi to drive the development of best practice.
- » Use youth-centred communication and engagement strategies to build trust, reduce power imbalances, and affirm diverse identities. This may include digital platforms, peer support models, and co-created, culturally affirming environments.
- » Advocate for system-level changes to improve equity and access for under-served rangatahi. Draw directly on youth voice, lived experience, and current evidence to challenge barriers and shape responsive health services.

Te Ūkaipō whakatinanatanga –
Te Ūkaipō in action

- » **Ōritetanga (I am equal):** By advocating for changes that improve equity and access for historically underserved rangatahi, you help ensure all young people have equal opportunities for health and wellbeing.

Rangatahi Māori

Te Tiriti o Waitangi is the foundational constitutional document of Aotearoa, New Zealand. It was signed by over 500 rangatira to establish a strategic and mutually beneficial relationship with the Crown. Te Tiriti o Waitangi guaranteed and re-affirmed Māori sovereignty, extended Māori the same rights and privileges as British subjects and safeguarded cultural and religious freedom. This was very different from The Treaty of Waitangi (English version), which ceded Māori sovereignty. Te Tiriti o Waitangi is recognised in the courts as the authoritative version, not the English version. Breaches of Te Tiriti o Waitangi have systematically undermined Māori rights and needs. Te Tiriti o Waitangi has important implications for how we provide healthcare. For rangatahi Māori, this means seeking ways that affirm and prioritise their preferences and needs.

Te reo o te rangatahi – Rangatahi perspectives

“Te Tiriti o Waitangi is the document that the vast majority of Māori rangatira signed and that which all kaimahi and all people living in Aotearoa should understand and be role modelling, not The Treaty of Waitangi. In fact, it should also be expected that kaimahi understand the difference between the two documents as that knowledge is crucial to the capability of kaimahi successfully role modelling the application of the correct document.” - Rangatahi from Māngai Whakatipu

“When I was pretty māuiui [unwell] and had chronic abdominal pain, I was sent to lots of different health professionals in the western healthcare system and none of them knew what was wrong and some thought that I was making it up. It wasn’t until I went to my first romiromi and mirimiri [see [Appendix 4](#)] session that my pain started to decrease.” - Rangatahi from Māngai Whakatipu

Using Te Reo Māori within these spaces will help engage not only rangatahi Māori, but also others who aren’t familiar with the language. Te Reo should be embedded into the framework by ensuring kaimahi work continuously and consistently towards being able to communicate with patients in Te Reo Māori, and by utilising as many words and phrases as possible throughout their work. Kaimahi should also be supported to learn correct pronunciation, especially of patients’ names, no matter the language.” - Rangatahi from Māngai Whakatipu

Mātauranga me te whakatinanatanga – Understanding and applied practice	Te Ūkaipō whakatinanatanga – Te Ūkaipō in action
Mātauranga – Understanding » Understand how colonisation and institutional racism have uniquely shaped the lived experiences, identity and access to care for many rangatahi Māori, especially during adolescence. » Understand that Te Tiriti o Waitangi is a foundational obligation requiring critical reflection on how care is shaped with and for rangatahi Māori and their whānau. Recognise that Te Tiriti upholds their rights to care that affirms and privileges their voices and preferences, enables tino rangatiratanga, and honours the vision of their tūpuna for future generations to thrive as tangata whenua.	» Wairua (I am essential): By demonstrating kawa whakaruruhau in interactions and showing competence in te reo Māori, you honour the wairua of rangatahi Māori. This acknowledges that their spirituality, identity, and cultural connection are essential to improving health outcomes.

Mātauranga me te whakatinanatanga – Understanding and applied practice

- » Recognise that applying Te Tiriti o Waitangi with rangatahi Māori means upholding their rights through meaningful participation in decisions about their care, supporting tino rangatiratanga, and using approaches that affirm identity and strengthen whānau, hapū, and iwi connections as central to wellbeing.
- » Appreciate the importance of te reo Māori, tikanga Māori (customary practices), rongoā Māori (traditional Māori medicine), and whakapapa (genealogy) for rangatahi Māori and their whānau. Affirming Māori identity through actions such as correct pronunciation of names, using te reo Māori, and recognising whakapapa is central to building trust and supporting meaningful communication.
- » Know how to adapt youth health assessments and care to Māori models of holistic health (eg, Te Whare Tapa Whā).

Whakatinanatanga – Applied practice

- » Enable rangatahi Māori to actively participate in their own care and in the design of youth health services, ensuring their voices help shape environments that reflect their needs and aspirations.
- » Integrate te reo Māori and tikanga Māori authentically into everyday interactions (eg, using correct pronunciation, offering pepeha, karakia or waiata where appropriate). Normalise these practices in youth health settings.
- » Build culturally safe, trusting relationships with rangatahi Māori by demonstrating kawa whakaruruhau (Māori cultural safety) in ways that respond to their evolving identities and actively include whānau in the process.
- » Work in partnership with Māori health providers and rongoā practitioners to incorporate cultural practices into care whenever requested by rangatahi Māori and their whānau.
- » Proactively address and advocate against institutional racism and systemic barriers that uniquely disadvantage rangatahi Māori in youth health settings.

Te Ūkaipō whakatinanatanga – Te Ūkaipō in action

- » **Whakapapa (I belong):** By learning and understanding pepeha (cultural introductions) and offering karakia (prayers), you show respect for the whakapapa of rangatahi Māori. This helps strengthen their sense of belonging and deepens their connection to culture.
- » **Te Reo (I have mana):** By correctly pronouncing names and valuing te reo Māori, you affirm the mana and cultural identity of rangatahi Māori, strengthening their sense of self and belonging.
- » **Ōritetanga (I am equal):** By recognising and addressing the impacts of colonisation and institutional racism and upholding the rights of rangatahi Māori through meaningful participation and culturally grounded care, you enact ōritetanga. You help ensure youth health services are fair, equitable, and just for all rangatahi Māori.

Pacific young people

Te reo o te rangatahi – Rangatahi perspectives

“Kaimahi should be well educated on issues affecting each diverse culture including Pasifika and be able to understand and support perspectives that rangatahi may have.” - Rangatahi from Māngai Whakatipu

“Kaimahi should be competent in understanding intergenerational inequities that communities and individuals from priority groups face within the health system. Additionally, they should be educated on how each of these inequities must best be fought against on an individual basis with each patient.” - Rangatahi from Māngai Whakatipu

Mātauranga me te whakatinanatanga – Understanding and applied practice	Te Ūkaipō whakatinanatanga – Te Ūkaipō in action
Mātauranga – Understanding » Understand that Pacific cultures are diverse and how language, traditions and collective values shape the identity and health beliefs of Pacific youth, as well as how they engage with services. » Recognise the central role of family, church and community in the wellbeing and decision-making of Pacific youth. As these connections are important sources of strength, partnering with them can facilitate access to health services. » Appreciate the impact of acculturation stress (balancing Pacific and Western expectations) on identity, mental health and family relationships during adolescence. » Become familiar with Pacific youth health models that emphasise holistic wellbeing and collective approaches. Understand how these models differ from mainstream models. Whakatinanatanga – Applied practice » Partner with Pacific young people and their families in ways that respect family structure and collective input, while also honouring each young person’s preferences for how they want to participate in their care. » Communicate in culturally responsive ways by working with Pacific young people to identify language, metaphors and practices that resonate with them, including Pacific languages and concepts where possible.	» Tino Uaratanga (I have potential): By valuing Pacific cultures and promoting cultural identity, you help Pacific youth recognise their unique potential and empower them to pursue their own paths with confidence and pride. » Wairua (I am essential): By respecting cultural values, collective family structures and the importance of relationships, especially in the way you communicate and engage with Pacific youth, you acknowledge the unique spiritual and cultural identity of each young person. This fosters a safe space where their authentic self can be seen and valued. » Rangatiratanga (I have self-determination): By supporting Pacific youth as they navigate traditional and modern values and empowering them on their healthcare journey, you affirm their right to make informed choices that honour both their heritage and their individual aspirations. This approach ensures their self-determination is respected as they balance collective and personal strengths.

<i>Mātauranga me te whakatinanatanga – Understanding and applied practice</i>	<i>Te Ūkaipō whakatinanatanga – Te Ūkaipō in action</i>
» Support Pacific youth as they navigate cultural expectations, affirm their cultural identity, and foster pride in their heritage. This support is especially important when they face challenges related to acculturation or discrimination. » Work alongside Pacific youth and their families to co-design and review services, so their voices and perspectives are reflected in youth health environments.	» Manaakitanga (I am valued): By creating a culturally affirming space where Pacific youth and their families feel welcomed and respected, you enhance their mana and show that they are truly valued.

Migrant and refugee rangatahi

Te reo o te rangatahi – Rangatahi perspectives

“Kaimahi should be competent in understanding intergenerational inequities that communities and individuals from priority groups face within the health system. Additionally, they should be educated on how each of these inequities must best be fought against on an individual basis with each patient.” – Rangatahi from Māngai Whakatipu

<i>Mātauranga me te whakatinanatanga – Understanding and applied practice</i>	<i>Te Ūkaipō whakatinanatanga – Te Ūkaipō in action</i>
Mātauranga – Understanding » Understand that migrant or refugee rangatahi can experience pre- and post-migration stressors (eg, trauma, discrimination, resettlement, language barriers) that may affect their development, identity, and mental health. » Recognise that migration in adolescence can disrupt identity, belonging, and autonomy. » Appreciate that migrant and refugee youth may have different health beliefs and help-seeking behaviours, with increased concerns about stigma and confidentiality, especially for sensitive topics. » Be aware that separation or complex reunification with family can affect attachment and emotional wellbeing. » Know that service or system transitions can be disruptive; proactive support helps rangatahi navigate them.	» Wairua (I am essential): By understanding how migration, trauma and cultural disruption impact spiritual wellbeing, you create safe spaces for rangatahi to express their spiritual identities and support their holistic healing journey. » Aroha (I matter): By approaching each rangatahi with compassion and cultural sensitivity, you enable them to feel seen, heard and valued throughout their care experience. This is especially important when addressing mental health stigma and working with interpreters. » Whakapapa (I belong): By acknowledging the significance of family, genealogy and any disrupted connections due to migration, you support rangatahi to rebuild and affirm their identity and sense of belonging in a new environment.

Mātauranga me te whakatinanatanga –
Understanding and applied practice

- » Be aware that barriers to youth-friendly, culturally safe care can include lack of interpreters, gender-appropriate providers, digital exclusion, and limited peer networks.
- » Recognise that, compared with adults, migrant and refugee youth often face more barriers to housing, education, and social support, which are key social determinants of health.
- » Understand that digital access and health literacy are essential. Barriers like limited internet, lower English language proficiency, and uneven digital skills raise exclusion and misinformation risks. Experiences within these groups are diverse.

Whakatinanatanga – Applied practice

- » Build trust through culturally sensitive, youth-friendly engagement using trained interpreters and community support. Do not ask young people to interpret for family members in healthcare settings, to protect confidentiality, accuracy, and wellbeing.
- » Proactively screen for trauma, mental health, and missed preventive care with developmentally and culturally appropriate methods.
- » Facilitate access to specialist supports (trauma, mental health, disability, rainbow, community services), and ensure services are accessible and safe.
- » Identify and address barriers to digital access and health literacy, guiding youth to trustworthy online resources.
- » Foster peer and social connections to reduce isolation and build resilience.
- » Provide extra support during transitions involving school, health systems, or family reunification to ensure continuity and stability.
- » Involve young people and their families in care planning, respecting autonomy and family roles.

Te Ūkaipō whakatinanatanga –
Te Ūkaipō in action

- » **Manaakitanga (I am valued):** By creating welcoming, culturally safe environments and adapting care to the diverse needs of each rangatahi, you show deep respect and support them to feel genuinely valued. Providing access to gender-appropriate professionals is crucial for their comfort, trust and engagement.
- » **Ōritetanga (I am equal):** By actively identifying and addressing inequities in access and outcomes for refugee and migrant rangatahi, you ensure all young people receive fair, high-quality and culturally appropriate health care, regardless of their background.

Rangatahi whaikaha – Disabled young people

Te reo o te rangatahi – Rangatahi perspectives

“If a student comes to the nurse with concerns that they might have an undiagnosed physical or neurological disability, nurses should be open to engaging with the student and should never dismiss concerns without hearing the individual out first.” – Rangatahi from Māngai Whakatipu

“It is important not to infantilise disabled rangatahi by treating them as though they are younger than they are or less intelligent than others of their age, including making assumptions about their romantic and sexual activity.” – Rangatahi from Māngai Whakatipu

“Focus on me as a person, not a diagnosis and give me autonomy and self-determination.”
– Feedback from young people with disabilities (Deloitte, 2023b)

Mātauranga me te whakatinanatanga – Understanding and applied practice	Te Ūkaipō whakatinanatanga – Te Ūkaipō in action
Mātauranga – Understanding » Understand how physical, intellectual, sensory and neurodevelopmental disabilities specifically influence adolescent development, independence and social participation. » Recognise the unique barriers rangatahi whaikaha may face, particularly during transitions such as moving into education, employment, or independent living. These barriers can include ableism, accessibility challenges, and the compounded effects of intersectionality (for example, the experience of disability alongside ethnicity, gender, or sexuality). » Be aware of the prevalence and impact of undiagnosed neurodevelopmental conditions, such as ADHD and autism. Systemic barriers like waitlists, cost, and stigma particularly affect Māori and Pacific youth. » Know that inclusion, accessibility, partnering with whānau, and safeguarding are essential. Be familiar with the rights of rangatahi whaikaha and the importance of advocacy and reasonable accommodations. Whakatinanatanga – Applied practice » Adapt assessment, care planning, and communication to the developmental, social, and transition needs of each rangatahi whaikaha. Use appropriate tools, such as assistive technology or visual aids, when needed.	» Whanaungatanga (I am connected): By fostering strong partnerships with whānau, community organisations, service providers, and multidisciplinary teams, you create inclusive networks that support rangatahi whaikaha to participate socially and build meaningful connections. » Rangatiratanga (I have self-determination): By promoting autonomy and involving rangatahi whaikaha in care decisions, you empower them to lead their transition to adulthood and advocate for their own goals in education, employment, and independence. » Manaakitanga (I am valued): By creating accessible and welcoming environments, you demonstrate manaakitanga and help rangatahi whaikaha feel genuinely cared for. By offering adaptive tools and thoughtful support, you enable all young people to access services with dignity and respect.

Mātauranga me te whakatinanatanga –
Understanding and applied practice

- » Identify and help remove barriers to participation in education, employment, and community life by advocating for inclusion and reasonable accommodations.
- » Recognise and support rangatahi with undiagnosed or hidden disabilities, especially where cultural stigma or systemic barriers exist.
- » Work collaboratively with whānau and multidisciplinary teams to deliver care that reflects the preferences and strengths of rangatahi whaikaha.
- » Be vigilant for, and respond appropriately to, signs of abuse or neglect, recognising the particular vulnerability of rangatahi whaikaha.

Te Ūkaipō whakatinanatanga –
Te Ūkaipō in action

- » **Ōritetanga (I am equal):** By advocating for equitable access to diagnosis, accommodations, and opportunities, you help challenge systemic inequities that disproportionately affect neurodiverse Māori and Pacific rangatahi. This ensures all rangatahi receive care with greater dignity and fairness.
- » **Te Reo (I have mana):** By using te reo Māori and culturally responsive communication, you uphold and enhance the mana of rangatahi whaikaha. By supporting access to sign language interpreters and other communication supports, you ensure their voices are heard, respected, and acted upon in all aspects of care.

Care-experienced rangatahi

Te reo o te rangatahi – Rangatahi perspectives

“Know I might be living in a hotel, moving around a lot. See any ‘problem’ behaviours on my record as a symptom of what I’ve been through.” - Feedback from care-experienced rangatahi (Deloitte, 2023b)

“At the moment my care is not connected and there are a wide range of professionals looking out for me who don’t seem to talk to each other.” - Feedback from care-experienced rangatahi (Deloitte, 2023b)

<i>Mātauranga me te whakatinanatanga – Understanding and applied practice</i>	<i>Te Ūkaipō whakatinanatanga – Te Ūkaipō in action</i>
Mātauranga – Understanding » Understand that care-experienced rangatahi face higher rates of mental distress, disability, poverty, housing insecurity and unmet health needs than their peers, due to their unique care histories. » Recognise that care-experienced rangatahi are disproportionately Māori, takatāpui/rainbow, trans or non-binary, and/or disabled, and often experience increased stigma and discrimination due to intersecting identities. » Know that frequent changes in placements, disrupted schooling and lack of stable adult relationships for these rangatahi can undermine their trust, sense of belonging and engagement with health and social services. » Be aware that care-experienced rangatahi often feel unheard, disempowered and disconnected from their identity, culture and whānau. They may have experienced multiple system failures. » Understand the role of VOYCE – Whakarongo Mai as an independent advocacy service for care-experienced rangatahi. Recognise the importance of amplifying youth voice, connection, and leadership for those in care, ensuring young people are supported and empowered to participate in decisions that affect their lives. » Recognise that transitions (eg, moving placements, leaving care) are periods of heightened vulnerability requiring extra support and planning.	» Tino Uaratanga (I have potential): By recognising and affirming the unique strengths and aspirations of care-experienced rangatahi, and by actively seeking out and celebrating their talents, interests and goals, you nurture their potential. This fosters their self-belief and expands future possibilities. » Wairua (I am essential): By creating safe spaces for care-experienced rangatahi to express their identity, beliefs and sense of purpose, and by respecting their need for meaning and connection, you support their spiritual and emotional wellbeing. Having that foundation fosters resilience during times of transition or instability. » Aroha (I matter): By actively listening with unconditional care, compassion, and by validating experiences of loss, trauma or exclusion, you show care-experienced rangatahi that their feelings and perspectives matter. That in turn builds their trust and sense of worth.

Whakatinanatanga – Applied practice

- » Centre and prioritise the voices, choices, and consent of care-experienced rangatahi in all decisions. Actively seek their feedback on care plans to ensure their perspectives are respected.
- » Build trust by consistently showing reliability and honesty. Recognise that previous disruptions or broken trust with adults and systems may have lasting impacts on care-experienced rangatahi.
- » Support rangatahi to navigate health, education, housing, and social systems by advocating for their rights and removing practical barriers such as lost documentation.
- » Collaborate with Oranga Tamariki, VOYCE – Whakarongo Mai, schools and community services to provide coordinated wraparound support tailored to the needs of the individual rangatahi.
- » Address urgent material needs for care-experienced rangatahi by connecting them with support for housing, food, clothing, and other essential resources.
- » Provide extra support during transitions, so that rangatahi have continuity and stability.
- » Refer to VOYCE – Whakarongo Mai for advocacy, peer support and leadership opportunities.

» **Whanaungatanga (I am connected):**

By building trusting, consistent relationships with care-experienced rangatahi, supporting their connections to whānau, culture and community, and collaborating with key services, you foster a strong network of support and a sense of belonging.

» **Rangatiratanga (I have self-determination):**

By centring the voice and consent of care-experienced rangatahi in all decisions, and advocating for their rights, you empower them to exercise autonomy and make informed choices about their health, education, and life pathways.

» **Whakapapa (I belong):**

By affirming and supporting care-experienced rangatahi to explore and reclaim their cultural identity and connections to whānau, you strengthen their sense of belonging and promote healing and resilience.

Peka herenga tangata – Engagement and connection

What rangatahi want to experience: I feel welcome. People take time to get to know me and my context, and I feel safe.

Purpose: This peka focuses on building genuine, trusting relationships with rangatahi by making them feel welcome, understood and safe. It emphasises whanaungatanga, effective communication, and culturally responsive, rights-based practice. By covering topics such as confidentiality, privacy, consent, information sharing, adolescent development, youth culture, and diverse identities, this peka supports meaningful engagement - ensuring rangatahi feel respected, heard and empowered to share what matters most to them.

Whanaungatanga and communication

Te reo o te rangatahi – Rangatahi perspectives

“Kaimahi need to understand how to be kind and supportive without being patronising of a young person’s abilities to be independent at the same time.” - Rangatahi from Māngai Whakatipu

“Being able to ‘read the room’ – noticing body language and signs of stress or discomfort – helps kaimahi understand the emotions their patients are experiencing and how best to support them. Communication, patience, and listening skills are key. Kaimahi should use a caring tone, ask questions in a non-judgemental way, and make rangatahi feel like the number one priority in each interaction. This approach helps students feel more comfortable and makes the overall experience easier for them.” - Rangatahi from Māngai Whakatipu

Mātauranga me te whakatinanatanga – Understanding and applied practice	Te Ūkaipō whakatinanatanga – Te Ūkaipō in action
Mātauranga – Understanding » Understand that building whanaungatanga with rangatahi is a dynamic and ongoing process; trust develops through consistent, repeated interactions, and continuity helps young people feel secure and able to open up. » Recognise that whānau are integral to rangatahi identity and decision-making, and that their meaningful participation must reflect the young person’s preferences, supporting both autonomy and collective wellbeing. » Appreciate that effective and mana-enhancing communication requires tailoring to the developmental stage, culture, and intersecting identities of each rangatahi, with digital communication playing a key role in affirming their preferences and identity.	» Aroha (I matter): By truly hearing and valuing their voices, you demonstrate that rangatahi matter, and foster dignity and a sense of belonging in their health care. » Whanaungatanga (I am connected): By building and sustaining strong connections with rangatahi and their whānau, you honour their social and cultural contexts. This strengthens their sense of community and can improve health outcomes. » Rangatiratanga (I have self-determination): By respecting their autonomy, you empower rangatahi to make informed decisions about their health journey, fostering a sense of personal responsibility.

Mātauranga me te whakatinanatanga –
Understanding and applied practice

Te Ūkaipō whakatinanatanga –
Te Ūkaipō in action

Whakatinanatanga – Applied practice

- » Build and sustain trust with rangatahi and whānau through ongoing whakawhanaungatanga: actively establish connections, nurture relationships, listen deeply, and show cultural humility in every interaction.
- » Adapt communication - verbal, non-verbal, and digital - to the preferences of rangatahi, considering their unique needs, interests, cultural identity, and ways of engaging.
- » Foster non-judgemental, identity-affirming environments in collaboration with rangatahi and whānau, balancing autonomy with collective input in care decisions.
- » Protect rapport and trust by actively detecting and avoiding both overt and subtle microaggressive behaviours, dismissive language, and minimisation of young people's concerns.
- » Give young people space to grow, pause, reflect, and find their own solutions, supporting their autonomy and decision-making in health matters.
- » Demonstrate consistent warmth, respect, and culturally safe, mana-enhancing practice to create a sense of belonging and partnership for rangatahi and whānau.

- » **Manaakitanga (I am valued):** By showing care and respect, you create a relationship-centred environment where rangatahi feel valued, which in turn supports their holistic wellbeing.

Confidentiality, privacy and consent

Te reo o te rangatahi – Rangatahi perspectives

“Kaimahi should know how to engage empathetically with students and also maintain the students’ privacy.” – Rangatahi from Māngai Whakatipu

“Informed consent should always be repeated. People getting health services deserve to know what they are consenting to, what that entails, and why it is added to their care.” – Rangatahi from Māngai Whakatipu

Mātauranga me te whakatinanatanga – Understanding and applied practice	Te Ūkaipō whakatinanatanga – Te Ūkaipō in action
Mātauranga – Understanding » Know that confidentiality is foundational for building trust with rangatahi, and that communicating about confidentiality should use developmentally and culturally appropriate explanations tailored to each young person’s age and understanding. » Understand that confidentiality for rangatahi is governed by law and professional standards and includes clear limits. These limits apply whenever there is risk of harm to themselves, risk of harm to others, or risk of being harmed by someone else, and also determine who may access information and how it is protected or shared. » Recognise that private, one-on-one conversations help build rangatahi autonomy, trust, and confidence to engage in health care independently. Understand the importance of balancing these opportunities with whānau involvement, as family support can also improve outcomes for young people. » Be aware of specific digital privacy risks for rangatahi, including social media and electronic health records, and the need for secure handling of sensitive information in youth health settings. Whakatinanatanga – Applied practice » Explain confidentiality and its limits in youth-friendly, age-appropriate ways. Regularly revisit these discussions as rangatahi develop. » Create a safe, non-judgemental space where rangatahi feel comfortable about sharing sensitive information. Actively offer private conversations.	» Tino Uaratanga (I have potential): By regularly revisiting confidentiality as rangatahi mature, you support their developing understanding of their rights and foster their potential to make informed decisions. » Rangatiratanga (I have self-determination): By clearly communicating about confidentiality and its exceptions, you empower rangatahi to exercise rangatiratanga over their health information and decisions. » Manaakitanga (I am valued): By implementing best practices to secure sensitive information, you demonstrate you are valuing rangatahi and protecting their wellbeing. » Ōritetanga (I am equal): By following privacy regulations, you provide equitable confidentiality for all rangatahi, no matter what their background or identity.

Mātauranga me te whakatinanatanga – Understanding and applied practice	Te Ūkaipō whakatinanatanga – Te Ūkaipō in action
» Apply best practices for securing sensitive information. Give particular attention to digital privacy and the unique needs of rangatahi. » Support rangatahi to understand their rights to privacy and confidentiality. That includes knowing what information you may share and with whom, in line with legal and cultural safety principles.	

Capacity to consent

Te reo o te rangatahi – Rangatahi perspectives

“If a student’s parents are unavailable for contact during the day and have contacted the school explaining that they consent for the student to receive medical intervention (such as pain relief), nurses should make a note of that and allow the student to access medical intervention without inconveniencing the parent and denying the student medical autonomy.”- Rangatahi from Māngai Whakatipu

Mātauranga me te whakatinanatanga – Understanding and applied practice	Te Ūkaipō whakatinanatanga – Te Ūkaipō in action
Mātauranga – Understanding » Understand that rangatahi aged 16 and over can independently consent to medical or surgical treatment if they are competent (Care of Children Act 2004, section 36). Those under 16 may also give consent if assessed as having sufficient understanding and capacity to make an informed decision (Gillick competence, Fraser Guidelines, Contraception, Sterilisation, and Abortion Act 1977, Code of Health and Disability Services Consumers’ Rights). » Recognise that assessing capacity to consent is an ongoing process. Consider developmental stage, culture, health literacy, trauma, neurodiversity, and mental health as part of this assessment. » Acknowledge that involving whānau is important but must be balanced with the need for rangatahi to have autonomy and confidentiality respected, especially for sensitive issues.	» Aroha (I matter): By adapting consent discussions to match the age and maturity level of each rangatahi, you demonstrate care and respect for their understanding as an individual. » Whanaungatanga (I am connected): By involving whānau in decision-making while respecting the autonomy of rangatahi, you help rangatahi strengthen their sense of connection to their identity, culture, and people. » Rangatiratanga (I have self-determination): By understanding and applying legal consent principles correctly, you honour the autonomy of rangatahi and support them to make informed choices about their own health and wellbeing.

Mātauranga me te whakatinanatanga – Understanding and applied practice	Te Ūkaipō whakatinanatanga – Te Ūkaipō in action
» Be aware that cultural values, whānau dynamics and intersecting identities can influence consent processes, and respect these influences. Whakatinanatanga – Applied practice » Assess and document capacity to consent using youth-specific tools (eg, Gillick competence; Fraser Guidelines). Adapt your approach to the developmental stage, culture and cognitive abilities of each rangatahi. » Explain medical information and consent processes in age-appropriate language. Use teach-back to confirm that rangatahi understand. » Balance cultural values and whānau involvement with the need to safeguard privacy and autonomy, especially for sensitive issues. » Reassess capacity regularly as rangatahi mature or circumstances change, recognising consent is a dynamic process.	» Manaakitanga (I am valued): By supporting rangatahi to fully understand and safely navigate the consent process, you show you are valuing their agency. » Ōritetanga (I am equal): By applying consent principles fairly and understanding specific legal frameworks like the Care of Children Act 2004 and Fraser Guidelines, you uphold ōritetanga, meaning all rangatahi have equal rights and protections.

Information sharing

Te reo o te rangatahi – Rangatahi perspectives

“My information is a taonga. Don’t share it with my teacher / Principal / whānau without my consent or knowledge.”- Feedback from rangatahi (Deloitte, 2023b)

Mātauranga me te whakatinanatanga – Understanding and applied practice	Te Ūkaipō whakatinanatanga – Te Ūkaipō in action
Mātauranga – Understanding » Understand that sharing information about rangatahi with other agencies is guided by legal frameworks (Oranga Tamariki Act, Family Violence Act, Privacy Act). When done thoughtfully, timely and lawful sharing can significantly enhance safety and wellbeing outcomes. » Recognise that decisions about sharing information must uphold cultural safety and respect the mana of rangatahi and whānau. Where possible, make decisions transparently with rangatahi.	» Whanaungatanga (I am connected): By applying information-sharing laws thoughtfully, you recognise the connections of rangatahi and take into account how sharing information may impact their relationships with whānau and support networks.

Mātauranga me te whakatinanatanga –
Understanding and applied practice

- » Know that information can be shared without consent when necessary to protect safety or wellbeing. Consultation with the young person should still occur wherever practicable, with careful consideration of risks, benefits, and cultural context.

Whakatinanatanga – Applied practice

- » Assess and document capacity to consent using youth-specific tools (eg, Gillick competence; Fraser Guidelines). Adapt your approach to the developmental stage, culture and cognitive abilities of each rangatahi.
- » Explain medical information and consent processes in age-appropriate language. Use teach-back to confirm that rangatahi understand.
- » Balance cultural values and whānau involvement with the need to safeguard privacy and autonomy, especially for sensitive issues.
- » Reassess capacity regularly as rangatahi mature or circumstances change, recognising consent is a dynamic process.

Te Ūkaipō whakatinanatanga –
Te Ūkaipō in action

- » **Rangatiratanga (I have self-determination):** By being honest and open and explaining the limits and exceptions along with the rights of the rangatahi to confidentiality, you involve them in decisions about their information and show respect for their autonomy.
- » **Manaakitanga (I am valued):** By supporting rangatahi to fully understand and safely navigate the consent process, you show you are valuing their agency.
- » **Ōritetanga (I am equal):** By applying consent principles fairly and understanding specific legal frameworks like the Care of Children Act 2004 and Fraser Guidelines, you uphold ōritetanga, meaning all rangatahi have equal rights and protections.

Child protection

Te reo o te rangatahi – Rangatahi perspectives

“Don’t assume a student’s home or their family is the safest place for them. If a student expresses that they feel unsafe at home or that they don’t trust their parents, don’t insist that their parents ‘want what’s best for them’ and ‘have their best interests at heart.’ While that may be true, and while it seems like a reassuring sentiment, it is often very invalidating for the student. Even a parent who does love their child can treat them in ways that are unhealthy and harmful. For students who are mistreated and feel like their parents do not care about them or want what’s best for them, trying to convince them otherwise is at best an empty comfort, and at worst can make them feel like the parent’s actions are being excused, or that the kaimahi will not be able to understand their situation or do anything to help them.” - Rangatahi from Māngai Whakatipu

Mātauranga me te whakatinanatanga – Understanding and applied practice	Te Ūkaipō whakatinanatanga – Te Ūkaipō in action
Mātauranga – Understanding » Understand how experiences of physical, emotional and sexual abuse, neglect, family violence, online harm and cumulative harm can manifest uniquely in rangatahi. Be aware of adolescent-specific risks such as coercive control, online grooming and peer influence. » Recognise subtle signs of harm in rangatahi. Examples include unexplained injuries, self-harm, anxiety or distress related to digital devices or online activity, behavioural problems, irritability and unexplained anger. » Recognise that the physical appearance of rangatahi may not reflect their emotional or cognitive maturity. Understand that decisions about consent, support and safeguarding should be based on a careful assessment of their chronological age and developmental stage – not on appearance or perceived maturity. » Recognise how whānau stressors, socioeconomic disadvantage, housing insecurity, parental mental health or addiction can influence risk and protective factors for rangatahi. » Know your obligations under the Children’s Act 2014, Family Violence Act 2018 and Privacy Act 2020. Appreciate the need to balance confidentiality with safety.	» Aroha (I matter): By recognising and responding sensitively to signs of abuse while providing a safe space for rangatahi to express themselves, you demonstrate that each young person matters unconditionally as you prioritise their safety and wellbeing in a compassionate manner. » Rangatiratanga (I have self-determination): By empowering rangatahi to make informed choices throughout the child protection process, you respect their autonomy. That means you involve them in decisions about their safety and wellbeing whenever possible. » Manaakitanga (I am valued): By applying your organisation’s child protection policy in a way that builds trust and supports rangatahi in sharing their experiences, you demonstrate that you value them deeply and see their wellbeing as of utmost importance.

Mātauranga me te whakatinanatanga –
Understanding and applied practice

- » Be aware of referral pathways and the role of multidisciplinary and specialist services, including Oranga Tamariki (child protection), New Zealand Police (immediate safety and investigation), Shine (family violence support), Netsafe (digital safety), Safe to Talk (sexual harm support), and the Violence Intervention Programme (VIP) from Te Whatu Ora, where available, for family violence and abuse intervention in health settings.

Whakatinanatanga – Applied practice

- » Co-create safety plans with rangatahi (eg, covering digital safety tools, emergency contacts).
- » Consult with experienced colleagues, senior clinicians or child protection agencies. Never make decisions about safety and wellbeing in isolation.
- » Actively partner and consult with Māori and culturally specific support organisations, centering rangatahi and whānau voice in child protection decisions.
- » Connect rangatahi who have caused or experienced harm with services that uphold restoration and empower youth-led healing.
- » Partner with schools, youth justice services, non-governmental organisations and national helplines to provide comprehensive support.
- » Document disclosures acknowledging young people's capacity for consent, confidentiality, and cultural context, clearly recording their voice and preferences in all disclosure notes.
- » Prioritise self-care by accessing regular, culturally informed supervision and support to navigate the emotional complexity and legal responsibilities inherent in this role.

Te Ūkaipō whakatinanatanga –
Te Ūkaipō in action

- » **Ōritetanga (I am equal):** By completing youth-focused child protection training and applying this knowledge to help all rangatahi access support, you advance a system of equality in which every young person receives fair and culturally responsive protection regardless of their background or circumstances.

Adolescent development

Te reo o te rangatahi – Rangatahi perspectives

“Kaimahi need to understand and support young people in ways that suit each person’s unique stage of mental, emotional and psychological development. All students want to feel cared for and comforted by their kaimahi, but some may need more support than others. Because of this, kaimahi should adapt their communication and support style depending on the age, ability and personality of the student they are treating.” – Rangatahi from Māngai Whakatipu

Mātauranga me te whakatinanatanga – Understanding and applied practice	Te Ūkaipō whakatinanatanga – Te Ūkaipō in action
Mātauranga – Understanding » Understand the progression through early, middle, and late adolescence, recognising the key physical, cognitive, emotional, and social changes unique to each stage. » Recognise key milestones such as puberty, brain development, emotional regulation and moral reasoning, and how these shape identity, behaviour and risk-taking. » Appreciate the powerful influence of cultural, social, and environmental factors on development and identity, particularly for rangatahi Māori and Pacific youth. Holistic models like Te Whare Tapa Whā highlight how strengthening all aspects of wellbeing supports healthy adolescent growth – not just an absence of problems. » Be aware of protective and risk factors, including the critical roles of mental health, resilience, whānau/family, peers, and community in supporting wellbeing and informed decision-making. » Distinguish between typical adolescent risk-taking and behaviours that signal trauma, neurodevelopmental needs, or mental health challenges; recognise that behaviour must be interpreted within developmental and cultural contexts. » Recognise that adolescent development is dynamic; continual assessment and responsiveness to individual, cultural, and whānau factors are essential for effective support.	» Tino Uaratanga (I have potential): By recognising each stage of adolescent development and designing care that responds to these changes, you help rangatahi realise their potential for growth – nurturing and building on their unique strengths, aspirations, and abilities in a way that affirms their mana and fosters positive futures. » Wairua (I am essential): By recognising the impact of mental health, resilience, and spiritual wellbeing, and using thoughtful communication and screening, you acknowledge rangatahi as whole beings. This supports their self-discovery and affirms their spiritual, emotional, and mental needs. » Whanaungatanga (I am connected): When you value the roles of whānau, peers, and community, and connect rangatahi with mentors and support services, you strengthen their relationships, foster a sense of belonging, and ensure they have access to the support they need.

Mātauranga me te whakatinanatanga – Understanding and applied practice	Te Ūkaipō whakatinanatanga – Te Ūkaipō in action
Whakatinanatanga – Applied practice » Tailor care and communication to align with the developmental stage, unique strengths, and specific needs of each rangatahi. » Use validated screening tools (such as HEEADSSS), applying them in a culturally safe and trauma-informed way to identify concerns and support mental health. » Collaborate with schools, whānau and social services to address barriers and promote healthy adolescent development. » Provide reassurance and education about body changes and puberty, ensuring information is culturally safe, strengths-based, and age-appropriate. » Support rangatahi in building skills to understand, regulate, and manage emotional and cognitive changes, recognising the impact of whānau, peers, and environment.	» Whakapapa (I belong): By recognising and affirming the whakapapa of rangatahi, including their genealogy, ancestry, and whānau connections, you help foster their sense of belonging and cultural strength. This strong foundation supports rangatahi as they navigate identity, puberty, brain development, social changes, and important life decisions. » Te Reo (I have mana): By communicating with rangatahi in ways that match their developmental stage, and by using te reo Māori as a living taonga, you enhance their cultural identity and strengthen their mana. This creates an environment where their voice is heard, valued, and empowered.

Positive youth development

Te reo o te rangatahi – Rangatahi perspectives

“I believe that kaimahi should focus on nurturing rangatahi’s strengths, promoting healthy development and encouraging rangatahi to foster positive relationships with their communities and peers. They should also emphasize building upon assets/positive aspects with their rangatahi patients, rather than solely focusing on addressing negative aspects/deficits. This will help lead to positive development in their mental and physical health.” - Rangatahi from Māngai Whakatipu

Mātauranga me te whakatinanatanga – Understanding and applied practice	Te Ūkaipō whakatinanatanga – Te Ūkaipō in action
Mātauranga – Understanding » Understand Mana Taiohi principles, valuing the inherent mana of rangatahi and their holistic development. Be aware that te ao Māori worldviews and models, such as Te Whare Tapa Whā, inform positive youth development.	» Tino Uaratanga (I have potential): By understanding and nurturing rangatahi potential through strengths-based approaches and holistic assessments, you foster their belief in their capacity to thrive and to achieve their aspirations.

Mātauranga me te whakatinanatanga – Understanding and applied practice	Te Ūkaipō whakatinanatanga – Te Ūkaipō in action
» Recognise the importance of community engagement and the positive contributions rangatahi can make. In doing so, you foster a sense of belonging and purpose. » Stay informed about current youth development research and best practices so that you can provide evidence-based, innovative care. Whakatinanatanga – Applied practice » Apply strengths-based approaches that focus on rangatahi potential and positive attributes, supporting their confidence and resilience. » Reinforce the strength and mana of rangatahi, supporting them to set and achieve their own goals. » Facilitate rangatahi engagement with their communities, encouraging and supporting them to participate in decision-making and positive activities. » Regularly reflect on and adapt your practice based on feedback from rangatahi and colleagues, so that it remains youth centred. » Commit to ongoing learning about youth development, including cultural and social changes.	» Aroha (I matter): By applying relationship-building skills and employing holistic assessment, you show rangatahi they matter. Effective practices include actively listening, valuing their unique experiences and promoting their self-care. » Whanaungatanga (I am connected): By building strong relationships, engaging with community, and understanding whakapapa, you strengthen the connections rangatahi have with whānau, community, and culture. This deepens their sense of belonging and supports their wellbeing as part of a collective. » Manaakitanga (I am valued): By building caring relationships and conducting holistic assessments, you demonstrate manaakitanga in environments where rangatahi feel valued, respected and empowered.

Youth culture

Te reo o te rangatahi – Rangatahi perspectives

“I think that it’s really important for slightly older kaimahi who are in a different generation than us to be able to imagine themselves in the shoes of a Gen Z. There are so many generational differences between us and older groups of people which could manifest in our behaviour and attitudes towards health in lots of different ways. What is crucial is that we are not judged or shamed by kaimahi for anxieties, behaviours or beliefs that we have that are simply rooted in the way we have grown up and the people we are surrounded by. An example of this is that so many adults judge us for our use of social media and our phones, but that doesn’t make sense as it’s the way we were raised, and a deeply entrenched part of the society we live in.”

–Rangatahi from Māngai Whakatipu

Mātauranga me te whakatinanatanga – Understanding and applied practice

Te Ūkaipō whakatinanatanga – Te Ūkaipō in action

Mātauranga – Understanding

- » Understand that youth culture is dynamic - shaped by social values, media, and global trends, and evolving constantly.
- » Recognise how intersecting factors such as ethnicity, sexual orientation, gender identity, religion, socioeconomic status, developmental stage, and education shape rangatahi identity and experience.
- » Appreciate that digital and social media have significant influence on youth values, identities, and experiences, shaping both connection and culture.
- » Acknowledge generational and cultural differences; actively seek to understand the unique worldviews and perspectives rangatahi bring to each interaction.
- » Recognise that social media and digital platforms are woven into youth life, sometimes challenging attitudes and beliefs, but also providing opportunities for expression and support.

Whakatinanatanga – Applied practice

- » Build rapport with rangatahi by being approachable, culturally humble, and genuinely interested in their lives and experiences.
- » Engage both in-person and, where appropriate, through preferred digital and social platforms to connect with and understand the world of rangatahi.
- » Support rangatahi to navigate cultural, generational, and media influences with non-judgemental curiosity, adapting practice to stay relevant and supportive.

- » **Aroha (I matter):** By showing authentic compassion and cultural humility - both face-to-face and online - you foster trust and help rangatahi feel truly seen and valued amidst complex, intersecting identities and pressures from youth culture.
- » **Whanaungatanga (I am connected):** By building genuine relationships and connecting rangatahi to peers, whānau, and community (including digital communities), you nurture belonging and support networks that help youth thrive in their communities and social world.
- » **Rangatiratanga (I have self-determination):** By respecting the autonomy of rangatahi and encouraging informed decision-making, you support them towards self-determination and leadership in navigating youth culture.
- » **Manaakitanga (I am valued):** By creating safe, welcoming spaces - physically and online - where youth perspectives are respected, you ensure every rangatahi feels valued, nurtured, and supported in all aspects of their cultural and digital life.

Sexual orientation

Te reo o te rangatahi – Rangatahi perspectives

"[We are] growing up (often but not always) with a different view on gender identity, LGBTQ+ identities and gender roles, in comparison to older generations." - Feedback from rangatahi (Deloitte, 2023b)

"Never assume a student is heterosexual, either explicitly or through use of heteronormative language. Don't speak about bisexuality or homosexuality as though it is a deviation from the norm. Even though it is more likely that a student is heterosexual, it is essential for students who

identify as queer or are unsure or insecure about their sexual orientation that there is no explicit or implied stigma around sexual orientation.” - Rangatahi from Māngai Whakatipu

<i>Mātauranga me te whakatinanatanga –</i> Understanding and applied practice	<i>Te Ūkaipō whakatinanatanga –</i> Te Ūkaipō in action
Mātauranga – Understanding » Recognise that exploring sexual orientation is a normal part of youth experience, and that rangatahi may be questioning or coming to terms with their sexual identity. » Understand sexual orientation exists on a spectrum. Appreciate the value of Aotearoa-specific concepts like takatāpui, which affirm rangatahi identity and belonging in culturally meaningful ways. » Recognise that rates of mental health challenges and health disparities are higher among LGBTQIA+ rangatahi. » Be aware of legal rights and protections relating to sexual orientation (such as those in the Human Rights Act 1993) and communicate them clearly to young people. » Understand the coming out process and its impact on wellbeing, especially during adolescence. » Be aware of the influence of family and whānau dynamics and the importance of confidentiality for rangatahi. Whakatinanatanga – Applied practice » Communicate about sexual orientation in sensitive, inclusive and affirming ways. » Create environments that are inclusive of people anywhere on the sexual orientation spectrum. Use inclusive language and documentation. » Ask about partners without assuming any particular gender. Connect rangatahi to relevant support services. » Promote inclusive practice by challenging homophobia and biphobia wherever young people are - within health care, education, and community settings. » Support rangatahi in developing a positive sexual identity and reassure them about confidentiality.	» Tino Uaratanga (I have potential): By recognising sexual orientation as on a spectrum rather than existing in binary categories and by supporting youth to develop positive sexual identity, you nurture the unique potential of each rangatahi regardless of how they identify. » Wairua (I am essential): By acknowledging sexual orientation is an essential part of identity and recognising cultural concepts like takatāpui, you honour the spiritual wellbeing of rangatahi as they explore questions of meaning related to their sexuality. » Aroha (I matter): By communicating about sexual orientation in sensitive, affirming ways and actively challenging homophobia and biphobia, you demonstrate that rangatahi matter unconditionally regardless of their sexual orientation. » Te Reo (I have mana): By understanding and correctly using terms related to sexual orientation and using inclusive language in all documentation and interactions, you communicate in respectful, affirming ways that enhance the mana of rangatahi.

Gender diversity

Te reo o te rangatahi – Rangatahi perspectives

*“It is crucial for kaimahi to use the preferred name, pronouns, and gendered terminology of rangatahi, including the patient and any other people mentioned by the rangatahi including friends and siblings. Never use the phrase ‘man who identifies as a woman’ or ‘woman who identifies as a man’ or any derivative to describe trans people. The term ‘identifies’ can diminish transness to just a feeling rather than a reality for trans people. While many people identify with the label ‘transgender’, trans people don’t ‘identify’ as a certain gender, they **are** that gender.”*

- Rangatahi from Māngai Whakatipu

“Words have so much power, and understanding the correct terminology relating to different communities is super important. Just one word that you’re not even aware is offensive could put off a student and quickly make their experience with you into a negative one. Learn the correct terminology (for the rainbow community and disabilities in particular), refrain from making heteronormative assumptions about your patient, their family members, or romantic partners etc. and don’t generalise or stereotype your patient based on the communities they represent.”

- Rangatahi from Māngai Whakatipu

Mātauranga me te whakatinanatanga – Understanding and applied practice	Te Ūkaipō whakatinanatanga – Te Ūkaipō in action
Mātauranga – Understanding » Recognise that gender identity is often fluid and evolving for rangatahi who are exploring or questioning their gender. » Understand gender as existing on a spectrum while valuing culturally relevant concepts (eg, whakawahine, tangata ira tāne, fa’afāfine) to support identity development in meaningful ways. » Understand mental health considerations and data for gender-diverse rangatahi, acknowledging that higher distress rates are linked to external factors such as stigma and marginalisation. » Recognise how gender identity develops and how it differs from sexual orientation. » Understand that all gender-diverse young people have the right to safe, inclusive and affirming care. For gender-diverse rangatahi Māori, Te Tiriti o Waitangi sets additional obligations to actively protect, affirm and partner with them by providing culturally safe, mana-enhancing support.	» Tino Uaratanga (I have potential): By understanding gender as a spectrum, rather than limiting it to binary categories, and by supporting rangatahi to explore their gender identity safely, you nurture each young person’s potential to express their authentic self. » Whakapapa (I belong): By understanding Te Tiriti o Waitangi implications for supporting gender-diverse rangatahi Māori and by communicating about gender in culturally appropriate ways, you affirm that gender-diverse rangatahi belong within their culture and community. » Te Reo (I have mana): By learning and correctly using terms related to gender identity and expression and by documenting gender identity information accurately and respectfully, you use language in gender-affirming ways that enhance the mana of rangatahi.

Mātauranga me te whakatinanatanga – Understanding and applied practice	Te Ūkaipō whakatinanatanga – Te Ūkaipō in action
Whakatinanatanga – Applied practice » Use correct pronouns and names consistently. Create gender-inclusive environments and processes. » Communicate about gender in culturally appropriate ways. Document gender identity respectfully. » Support rangatahi to explore gender identity safely. Facilitate conversations with whānau. » Advocate for gender-inclusive policies and privacy protocols.	» Manaakitanga (I am valued): By creating gender-inclusive health care environments and registration processes and advocating for gender-inclusive policies, you support gender-diverse rangatahi to feel valued and respected in all aspects of their health care experience.

Intersecting identities

Te reo o te rangatahi – Rangatahi perspectives

“Kaimahi should learn from Māori and Pasifika queer and neurodiverse people to ensure their support for queer and neurodiverse people is appropriate and provides support for intersecting identities.” – Rangatahi from Māngai Whakatipu

Mātauranga me te whakatinanatanga – Understanding and applied practice	Te Ūkaipō whakatinanatanga – Te Ūkaipō in action
Mātauranga – Understanding » Understand how overlapping identities (eg, Māori and queer, or Pacific and disabled) can expose rangatahi to multiple forms of prejudice and discrimination, often in systems not designed for their needs. The result can be exclusion, isolation and poorer mental health. » Recognise that systemic barriers (eg, racism, homophobia, ableism) are much greater for rangatahi with intersecting identities and can significantly impact their access to care. » Know research findings on health disparities and unmet needs for intersectional rangatahi. » Be familiar with cultural frameworks (Te Tiriti, Māori and Pacific models) that support identity, belonging and wellbeing for rangatahi.	» Tino Uaratanga (I have potential): By recognising the strengths and challenges for rangatahi with intersecting identities, you provide tailored support that empowers them to overcome systemic barriers. » Wairua (I am essential): By incorporating cultural practices informed by Te Tiriti o Waitangi and Māori health models, you honour the spiritual essence of rangatahi, affirming their wholeness beyond societal labels.

Mātauranga me te whakatinanatanga – Understanding and applied practice	Te Ūkaipō whakatinanatanga – Te Ūkaipō in action
Whakatinanatanga – Applied practice » Proactively link rangatahi with intersecting identities to youth-specific, culturally safe health and social services that are responsive to their unique and evolving needs. » Advocate for policy changes and resource allocation that specifically improve access and support for historically under-served rangatahi. » Collaborate with multidisciplinary teams and youth-focused support networks to provide care that is coordinated, holistic and tailored to the complex, intersectional realities of rangatahi. » Use current research and youth-specific data (eg, Youth19) to inform and adapt services for rangatahi with overlapping inequities. » Deliver health promotion and education with intersectional sensitivity, using language and approaches that affirm the identities and lived experiences of rangatahi.	» Aroha (I matter): By using inclusive language and trauma-informed approaches, you affirm that every rangatahi is valued for who they are, and has inherent worth and belonging, no matter their background or what they have faced. » Manaakitanga (I am valued): By regularly reflecting on your own biases and power dynamics, you foster care that is welcoming and respectful of all rangatahi, ensuring those with intersecting identities feel seen and valued.

Digital wellbeing: Strengths and safeguards

Te reo o te rangatahi – Rangatahi perspectives

“Educate, Don’t Just Restrict – Instead of just blocking content, teach tamariki and rangatahi how to navigate the internet safely, spot misinformation and protect their privacy.” - Female, 12-14 yrs (Save the Children NZ and Netsafe, 2025)

“Honestly, technology actually helps a lot of young people feel better. Even though older people think it makes things worse...it helps a lot of us forget our problems for a while.” - Māori female, age 14 (Youth19 Research Group, 2023)

“Change social media – people are always comparing themselves and their life to those on Instagram etc which are most likely false and then thinking they’re not good enough for society.” - Māori female, age 14 (Youth19 Research Group, 2023)

Mātauranga me te whakatinanatanga – Understanding and applied practice	Te Ūkaipō whakatinanatanga – Te Ūkaipō in action
Mātauranga – Understanding » Know that online communities offer rangatahi connection, validation, identity exploration, and help-seeking; digital lives are integral to wellbeing.	» Tino Uaratanga (I have potential): By working alongside rangatahi to design plans that highlight their online strengths and outline practical steps to prevent harm, you build their confidence to take charge of their digital experiences.

Mātauranga me te whakatinanatanga – Understanding and applied practice

- » Recognise digital spaces as places for friendship, creativity, and skill-building, but understand that punitive restrictions can lead to disengagement.
- » Identify risks such as harassment, in-game bullying, exclusion, digital shaming, grooming, gambling mechanics, and exposure to unsafe content, which may undermine mood, self-esteem, and safety.
- » Be aware that exposure to self-harm or suicide content in online forums and video apps can normalise distress and increase risk.
- » Recognise that health advice from influencers and social media often lacks independent scientific verification, and may spread misinformation, leading to unsafe behaviours or unrealistic expectations about health and wellbeing.
- » Critically evaluate health advice from influencers and social media, which may lack scientific verification and spread misinformation.
- » Understand that recommendation algorithms shape content feeds, sometimes amplifying harmful or comparison-driven material; support rangatahi to develop digital literacy and critical thinking.
- » Recognise privacy risks posed by sharing location tags, photos, and browsing histories, and teach the value of strong privacy controls.
- » Recognise that idealised body images social media images and lifestyles drive comparison, body dissatisfaction, and perfectionism.

Whakatinanatanga – Applied practice

- » Incorporate questions about online positives, challenges, and risks into assessments with rangatahi for example, “Which online connections lift you up? Any content make you feel unsafe?”.
- » If harm has occurred online, create a safe place for rangatahi to share experiences, explore strengths, and co-create mana-enhancing pathways for healing.

Te Ūkaipō whakatinanatanga – Te Ūkaipō in action

- » **Aroha (I matter):** By encouraging rangatahi to talk through any self-harm content they have come across and partner with them to create gentle safety measures, you acknowledge their experiences and offer genuine care.
- » **Whanaungatanga (I am connected):** By supporting rangatahi to collectively shape safer online spaces through reporting harmful content and amplifying positive voices, you strengthen peer connections and shared wellbeing.
- » **Ōritetanga (I am equal):** By supporting rangatahi to map their digital footprint including photos, location data and browsing history and build tailored privacy plans, you promote equal access to digital rights and protection.

Mātauranga me te whakatinanatanga –
Understanding and applied practice

Te Ūkaipō whakatinanatanga –
Te Ūkaipō in action

- » Respond ethically and legally to digital risks, protecting safety, referring serious cases to specialist services, and providing initial support within scope.
- » Co-design online safety plans with rangatahi: include positive activities, blocking or reporting strategies, privacy settings, digital tools, and emergency contacts, while respecting their mana and identity.
- » Address self-harm content directly and collaboratively, supporting the development of healthy, practical coping strategies.
- » Support feed curation and teach skills for evaluating online sources, reporting content, and unfollowing triggers.
- » Embed daily micro-learning tasks to build digital literacy, including checking credibility and comparing sites.
- » Create trusted resource kits with links to digital platforms, mental health services, and safety tools that have the rangatahi 'seal of approval'.
- » Facilitate rangatahi-led privacy audits and support secure management of personal data.
- » Map digital footprints together and plan for protective actions, empowering rangatahi to manage risks.
- » Establish clear referral pathways and document safety concerns; support participation in digital policy discussions that affect rangatahi experiences online.
- » Collaborate with school kaimahi and others supporting rangatahi to align online safety and wellbeing approaches across health, education, and community settings.

Digital sexual landscape

Te reo o te rangatahi – Rangatahi perspectives

"It's often viewed as if you don't bring it [porn] up, then we won't seek it out. It's more like, if you don't bring it up, then we won't seek it out safely." – Male, 16 years (Office of Film and Literature Classification, 2020)

"I have a lot of faith in my friends and in my generation ... so I think if there was some education or some culture shift that people started talking about porn, I think there would be a real change ..." – Male, 16 years (Office of Film and Literature Classification, 2020)

Mātauranga me te whakatinanatanga – Understanding and applied practice	Te Ūkaipō whakatinanatanga – Te Ūkaipō in action
Mātauranga – Understanding » Understand how rangatahi engage with digital platforms (eg, social media, dating apps, AI, pornography) for sexual learning and interactions, while recognising that these digital environments and practices evolve rapidly. » Recognise technology-facilitated violence (TFV) and risks. Examples include image-based abuse, sextortion, grooming, deep fakes and exposure to harmful online sexual norms (eg, rough sex, choking). » Be aware that rangatahi who are sexually and/or gender diverse, belong to faith-based communities, have disabilities or display harmful sexual behaviours are more likely to face increased risks. » Know the laws on access to and distribution of pornographic deep fakes and nudes, especially as those laws relate to minors. » Understand how to support rangatahi in building online resilience and developing their critical thinking about digital sexual content. » Know which nationally available services (such as Netsafe, Safe to Talk, Shine, NZ Police, and Oranga Tamariki) provide support for digital sexual incidents, including sextortion, image-based abuse, and harmful norms, and guide rangatahi toward these resources as needed. Whakatinanatanga – Applied practice » Create safe, non-judgemental spaces for discussing online sexual experiences.	» Tino Uaratanga (I have potential): By understanding the impact of the digital sexual landscape on rangatahi, you nurture their potential to make informed decisions and develop healthy online practices for positive sexual wellbeing. » Aroha (I matter): By creating safe, shame-free spaces for discussions about online sexual content, you affirm that each young person's wellbeing and dignity matter. » Whanaungatanga (I am connected): By openly addressing online sexual content in health assessments and education, you bridge the gap between the digital lives of rangatahi and their overall wellbeing, strengthening the support networks they need to thrive. » Manaakitanga (I am valued): By recognising which groups of rangatahi face greater risks online and providing tailored support, you show that every young person is valued, and you deliver inclusive care that meets diverse needs in the digital sexual landscape.

Mātauranga me te whakatinanatanga – Understanding and applied practice	Te Ūkaipō whakatinanatanga – Te Ūkaipō in action
» Educate about consent, safety and ethical online sexual engagement. Cover the need to respect boundaries, seek permission before sharing content and understand privacy and legal responsibilities. » Collaborate with school kaimahi and other youth-focused professionals to align consent, safety, and online ethics guidance with existing education and community approaches. » Include digital sexual experiences in assessments (eg, HEEADSSS). » Identify online sexual harms and respond with brief interventions or referrals as needed. » Support rangatahi to navigate digital spaces safely, strengthen protective factors and build confidence in managing online sexual challenges.	» Rangatiratanga (I have self-determination): By providing evidence-based education with school kaimahi, youth services, and community partners about the differences between pornography and real life, you lay the foundation for informed choices. Also, by supporting rangatahi to protect their privacy, stop harmful content being shared, and get help if needed, you empower true self-determination in their sexual health and relationships.

Trauma-informed care (TIC)

Te reo o te rangatahi – Rangatahi perspectives

“It’s harder to trust and open up to people if you’ve been taught by experience not to. We need patience and respect over anything else, with honest communication.” - Rangatahi from Māngai Whakatipu

Mātauranga me te whakatinanatanga – Understanding and applied practice	Te Ūkaipō whakatinanatanga – Te Ūkaipō in action
Mātauranga – Understanding » Understand that trauma is common among rangatahi. It includes intergenerational trauma, colonisation, racism, poverty, abuse and adverse childhood experiences (ACEs) such as neglect, family violence and community violence. Trauma can significantly impact brain development, behaviour and engagement with services. » Recognise that each added adversity increases the risk of poor mental and physical health, substance use and social challenges during adolescence. However, also know that recovery is possible – especially when rangatahi have access to stable, nurturing adults and protective environments.	» Wairua (I am essential): By approaching trauma through a kaupapa Māori lens - acknowledging spiritual and historical influences and supporting practices like waiata, pepeha, and karakia - you strengthen rangatahi healing and identity. This fosters culturally responsive, inclusive care for all rangatahi, regardless of your own background.

Mātauranga me te whakatinanatanga –
Understanding and applied practice

- » Recognise the disproportionate effect of trauma on rangatahi Māori, Pacific youth and priority groups. Colonisation, racism and systemic inequities shape and intensify their experiences.
- » Understand how to apply trauma-informed principles and culturally grounded models (eg, Te Whare Tapa Whā) in youth health settings. Prioritise safety, autonomy and including whānau.
- » Understand the importance of advocating for youth-centred systems change.
- » Recognise the value of ongoing self-care in supporting compassionate practice with rangatahi.

Whakatinanatanga – Applied practice

- » Screen for trauma using non-blaming, developmentally appropriate language that helps rangatahi feel safe.
- » Explain the effects of trauma in youth-friendly, strengths-based ways to reduce stigma and support resilience.
- » Minimise triggers in health settings and co-create care plans with rangatahi and whānau, centring their voices and needs.
- » Advocate for trauma-informed, restorative policies and practise self-reflection to sustain youth-centred care.

Te Ūkaipō whakatinanatanga –
Te Ūkaipō in action

- » **Aroha (I matter):** By shifting from asking “What’s wrong with you?” to “What happened to you?”, you centre empathy and prioritise understanding over judgment. This approach recognises the value of rangatahi beyond adversity, affirming that every young person matters.
- » **Whanaungatanga (I am connected):** By practising whakawhanaungatanga and partnering with Māori, LGBTQIA+, and disability networks, you build strong connections and wraparound support.
- » **Whakapapa (I belong):** By grounding care in mātauranga Māori, Pacific frameworks, and prioritising whānau engagement, you strengthen a sense of identity, place, and cultural continuity - affirming that rangatahi always have a place and history to belong to.
- » **Te Reo (I have mana):** By using respectful, mana-enhancing language - including correct names, pronouns, and positive terms - you reinforce the mana and self-worth of rangatahi, helping to build their confidence and dignity.

Peka pūrākau – Youth-focused assessments

What rangatahi want to experience: People ask me about what is important to me. They support me to learn and understand how I can improve my situation.

Purpose: This peka focuses on holistic, strengths-based assessments that centre what matters most to rangatahi and empower them to take charge of their health. It guides nurses in using tools that help to identify both strengths and risks, tailor care to the whole person, and support rangatahi to set and work towards their own goals. By covering common adolescent health conditions, health promotion, and key areas like sexual health, mental health, AOD and gender-affirming care, this peka ensures care is responsive, inclusive, and supports rangatahi self-determination and wellbeing.

Adolescent psychosocial assessment

Te reo o te rangatahi – Rangatahi perspectives

“I believe kaimahi should be aware of more aspects of wellbeing and not only just the physical side of wellbeing to really understand the root issues that the student is facing.” – Rangatahi from Māngai Whakatipu

Mātauranga me te whakatinanatanga – Understanding and applied practice	Te Ūkaipō whakatinanatanga – Te Ūkaipō in action
Mātauranga – Understanding » Understand that adolescent psychosocial assessments are holistic tools for identifying risks, strengths and support needs across psychological, social, cultural and environmental domains. They provide a framework to guide kōrero, but the young person’s concerns, interests, and cues should shape the direction of the conversation. » Know how to use youth-specific frameworks like HEEADSSS and be aware of other tools (eg, SDQ, CRAFFT, SACS, SSHADESS) for different needs. » Recognise that frameworks are tools, not rigid checklists. Completing every question is less important than delivering the assessment in a way that prioritises connection, cultural responsiveness and whanaungatanga (connection). » Understand that Te Ūkaipō was developed to help guide culturally appropriate delivery of psychosocial assessments (i.e., HEEADSSS) for rangatahi in Aotearoa. » Appreciate the value of sequencing questions from less to more sensitive topics to build rapport and trust with rangatahi.	» Tino Uaratanga (I have potential): By recognising and nurturing the unique potential of each young person, you empower rangatahi to realise their strengths and aspirations, leading to holistic development and wellbeing. » Wairua (I am essential): When you create spaces for spiritual expression and exploration, rangatahi develop a deeper sense of connection and purpose. This then enhances their overall resilience and wellbeing. » Whanaungatanga (I am connected): As you build meaningful relationships and connections with rangatahi, young people develop a sense of belonging and community. This enhances their engagement with health care services and supports long-term wellbeing.

Mātauranga me te whakatinanatanga –
Understanding and applied practice

- » Be aware of how neurodiversity, learning barriers, socioeconomic disadvantage, discrimination or unstable housing can affect engagement and health-risk behaviours.
- » Identify both risk and protective factors that influence resilience and wellbeing for rangatahi.

Whakatinanatanga – Applied practice

- » Conduct holistic assessments tailored to the developmental stage, cultural background and unique needs of rangatahi.
- » Be flexible in how you apply youth-specific frameworks like HEEADSSS. Integrate other tools as appropriate for each rangatahi.
- » Use open-ended, non-judgemental questions and adapt language to value cultural practices and whānau involvement.
- » Tailor assessments for neurodiverse rangatahi or those with learning barriers. Use visual aids or simplified language as needed.
- » Identify and reinforce protective factors and strengths. Summarise your findings with rangatahi to support their understanding and agency.
- » Document assessments using strengths-based language and co-create youth-led care plans.

Te Ūkaipō whakatinanatanga –
Te Ūkaipō in action

- » **Whakapapa (I belong):** By recognising and embracing whakapapa, you create a safe space for rangatahi to connect with their roots and foster belonging, resilience, and cultural identity. Positioning their story at the centre of assessment and care ensures that support is deeply personal, culturally anchored, and strengthens overall wellbeing.
- » **Te Reo (I have mana):** By intentionally incorporating te reo Māori throughout adolescent psychosocial assessments, you actively prioritise and affirm Māori identity - supporting the mana of rangatahi and demonstrating respect for their language, culture, and sense of belonging.
- » **Ōritetanga (I am equal):** By actively creating equitable health care services, you ensure all rangatahi have access to high-quality care - helping to eliminate disparities and support holistic wellbeing across diverse populations.

Common adolescent health conditions and care

Te reo o te rangatahi – Rangatahi perspectives

“It is important for rangatahi to understand the details of any health conditions they have, but if a young person has had a condition, such as an allergy, for a long time, they likely have a full understanding of how this allergy works and what is available for them. Speaking as though the rangatahi needs to be educated on the topic, like they don’t understand their own health, and generally treating them ‘like a child’, especially when they are an older teenager, can be condescending, insulting, and frustrating for them.” – Rangatahi from Māngai Whakatipu

“Rangatahi with chronic illnesses very often feel like they are defined and only seen based off of their illness. Rangatahi should not be defined by their illness but rather as an individual like any other. Having kaimahi understand that would greatly impact rangatahi positively.” – Rangatahi from Māngai Whakatipu

Mātauranga me te whakatinanatanga – Understanding and applied practice	Te Ūkaipō whakatinanatanga – Te Ūkaipō in action
Mātauranga – Understanding » Understand that the social determinants of health profoundly shape adolescent health, access to care, and long-term outcomes. The most affected groups are rangatahi Māori and Pacific youth, as well as other priority groups such as rainbow, disabled and care-experienced rangatahi. » Recognise common respiratory issues (eg, asthma, hay fever, allergies). » Understand common skin conditions (eg, acne, eczema, impetigo) and their psychological effects. » Appreciate that obesity and weight management are complex. Recognise that obesity is shaped by social determinants and both affects and is affected by physical and mental wellbeing. Be sensitive to the risks of mental distress or disordered eating. » Be familiar with neurological conditions (eg, headaches, migraines, epilepsy, ADHD, autism spectrum disorder) and their implications for learning and participation. » Know about gastrointestinal issues common in adolescence (eg, gastroenteritis, irritable bowel syndrome), including details on symptoms, management and impact on daily life.	» Tino Uaratanga (I have potential): By recognising and affirming the potential of rangatahi, you empower them to actively manage health issues such as asthma, diabetes or other chronic conditions. In that way, you also support them to build confidence and skills for lifelong wellbeing. » Aroha (I matter): By providing compassionate, non-judgemental care, you help every rangatahi to feel valued, respected and supported in their health journey. This approach to care is especially important when you are addressing sensitive issues like obesity, mental distress or skin conditions. » Rangatiratanga (I have self-determination): By respecting rangatahi autonomy and involving them in decisions about their care such as managing diabetes, asthma or medication, you support their independence and empower them to actively guide their health journey.

Mātauranga me te whakatinanatanga – Understanding and applied practice

- » Understand and know how to recognise cardiac concerns relevant to rangatahi (eg, arrhythmias, congenital heart defects).
- » Understand diabetes in adolescents.
 - » Type 1: insulin management, blood glucose monitoring, hypoglycaemia prevention.
 - » Type 2: links to obesity, early complications, importance of lifestyle interventions, whānau support.
- » Identify common infectious diseases (eg, chickenpox, glandular fever, meningitis, influenza, whooping cough, measles). Know about symptoms, transmission, exclusion periods and treatment protocols.
- » Be aware of chronic conditions (eg, inflammatory bowel disease, cystic fibrosis) and the need for ongoing management.
- » Recognise the prevalence of physical injuries and how to manage them. Injuries from accidents or sports are common and include concussion and musculoskeletal injuries.
- » Understand the impact of psychological trauma (eg, family harm, abuse) and how a trauma-informed approach is important in responding to it.
- » Know how to recognise emergencies and acute health crises in adolescents, and how to respond appropriately.
- » Know about the National Immunisation Schedule, vaccine timing, benefits, eligibility and catch-up protocols.

Whakatinanatanga – Applied practice

- » Conduct comprehensive, adolescent-focused assessments that consider physical, mental and social health.
- » Apply clinical reasoning to recognise symptoms, make preliminary diagnoses and determine, within your scope of practice, when to provide care and when to refer.

Te Ūkaipō whakatinanatanga – Te Ūkaipō in action

- » **Te Reo (I have mana):** By using and valuing te reo Māori in health consultations and education, you enhance the mana and cultural identity of rangatahi. That makes health services more accessible and affirming for rangatahi Māori.
- » **Ōritetanga (I am equal):** By identifying and addressing health inequities, advocating for accessible services, and tailoring care to the unique needs of every rangatahi, you ensure all young people - regardless of background or condition - receive high-quality, equitable support that advances true health equity.

Mātauranga me te whakatinanatanga – Understanding and applied practice	Te Ūkaipō whakatinanatanga – Te Ūkaipō in action
» Provide culturally sensitive education to rangatahi and whānau about managing chronic conditions, fostering healthy behaviours and accessing services. » Facilitate timely referrals to specialists or services for complex or rare conditions and check that effective follow-up occurs. » Confidently manage acute situations (eg, asthma exacerbation, seizures, hypoglycaemia). Respond to medical emergencies, especially in school settings (eg, using CPR, first aid, emergency medication). » Communicate promptly and clearly with staff, students, and whānau during health crises to ensure rangatahi remain safe and well supported. Empower rangatahi to take responsibility for their health through skill-building consultations tailored to their developmental stage. » Provide accurate, evidence-based information about the National Immunisation Schedule. Address barriers to vaccine uptake and hesitancy with culturally safe communication. Support rangatahi and whānau to access immunisation services as appropriate to your role and scope of practice. » Explore opportunities to work in partnership with local public health nursing teams and other providers to facilitate catch-up immunisations for rangatahi in school settings.	

Wellbeing education

Te reo o te rangatahi – Rangatahi perspectives

“Support around sexual health and relationships is very important for youth as many are beginning to get involved in relationships; rangatahi need kaimahi who are comfortable and proficient in discussing up-to-date advice on contraception, STIs [sexually transmitted infections], UTIs [urinary tract infections] and related topics, and who are confident in providing or directing them to further specialised support when needed – especially in rural areas where local services may be limited.” – Rangatahi from Māngai Whakatipu

“Kaimahi should emphasise that sexual health is morally neutral and a normal medical issue that many people experience and create an environment where students don’t feel embarrassed or ashamed about their health. They should never shame students for having sex, or for how they have sex, only inform them about what things can be unsafe, and how to be safer. They

should thoroughly explain all the options available for a student to allow them to have informed consent. This is important to encourage students to actively engage with their health and make the right choices, rather than trying to find a way to dismiss the problem and avoid confronting it, which could lead to further complications.” - Rangatahi from Māngai Whakatipu

Mātauranga me te whakatinanatanga – Understanding and applied practice	Te Ūkaipō whakatinanatanga – Te Ūkaipō in action
Mātauranga – Understanding » Understand normal adolescent growth, puberty and sexual development, including typical variations and their impact on self-image and wellbeing. » Recognise that nutrition, physical activity, and lifestyle choices impact rangatahi wellbeing, and are strongly influenced by whānau, peers, and cultural context. » Understand adolescent sexual and reproductive anatomy, recognising the importance of affirming diverse experiences and being comfortable discussing these topics in culturally respectful, youth-appropriate ways. » Understand the qualities of healthy relationships, including respect, trust, consent, and boundaries, and how these contribute to rangatahi wellbeing. » Appreciate how diverse identities (related to gender, sexuality, culture, disability and/or care experience) shape health and relationship needs. » Stay informed about youth-friendly, evidence-based health promotion resources and guidelines in Aotearoa. Additional note for school-based nurses: » Be familiar with the health and physical education learning area of the New Zealand Curriculum at your school. That includes knowing the health topics rangatahi are learning in class, the language and concepts they are familiar with, and any gaps in knowledge or misconceptions that they may have that you may be able to address.	» Aroha (I matter): By providing compassionate, non-judgemental guidance on sensitive topics like puberty, sexual development and body image, you help every rangatahi to feel valued, respected and confident to make informed health decisions. » Rangatiratanga (I have self-determination): By equipping rangatahi with knowledge and skills about their bodies, relationships and consent, you support their autonomy and empower them to take charge of their health and wellbeing. » Te Reo (I have mana): By supporting and advocating for language use with teachers, cultural advisors, and Māori health providers, you help embed te reo Māori as a normal part of youth health contexts and uphold the intent of Te Ūkaipō. » Manaakitanga (I am valued): By creating culturally safe, inclusive and welcoming environments for health discussions, you help every rangatahi to feel respected, nurtured and able to seek support when they need it.

Whakatinanatanga – Applied practice

- » Provide rangatahi and whānau with clear, age-appropriate, and culturally safe education about healthy eating, activity, body changes, puberty, and sexual development.
- » Communicate confidently and non-judgementally about anatomy, relationships, consent, and boundaries, using language that resonates with rangatahi.
- » Support rangatahi to develop skills for healthy relationships - including recognising unsafe dynamics, understanding and practising affirmative consent, setting healthy boundaries, and using assertive communication.
- » Identify and address concerns about nutrition, growth, or sexual development, and refer rangatahi to appropriate services when needed.
- » Use evidence-based, youth-specific resources and preferred communication platforms to share accurate, accessible information and connect rangatahi to further support.

Additional note for school-based nurses:

- » Build relationships with teachers and health educators to reinforce key health messages, support rangatahi who have questions or concerns from classroom discussions and identify opportunities to contribute to school-wide health initiatives.
- » Integrate awareness of the health learning area of the school curriculum into your clinical and health promotion work. Use this knowledge to build on the existing understanding of rangatahi, clarify misconceptions and provide additional support or information as needed.
- » Be responsive to rangatahi who seek support or further information following classroom discussions about health, relationships or sensitive topics.

- » **Ōritetanga (I am equal):** By tackling inequities and tailoring health promotion to the diverse realities of rangatahi, you help ensure all young people - regardless of background or identity - can access high-quality, culturally responsive health information and support.

Mental health

Te reo o te rangatahi – Rangatahi perspectives

“Rangatahi will lie about self-harming or being suicidal in order to avoid having parents told or being sent to a mental hospital. Just about everyone I know who has been struggling with self-harm and suicide who has seen a nurse/counsellor has lied about how bad things are. There is a lot of fear about being sent away and having parents be angry with them for self-harm/suicidal thoughts/attempts.” - Rangatahi from Māngai Whakatipu

“Some students are often open to sharing and seem to be quite aware of their health conditions, particularly mental health conditions, because that information is circulated around social media, and we tend to research our symptoms online. Usually, their physical health concerns develop from underlying mental health concerns. We really do want to get better; we just don’t know how to do it properly and well and long-term.”- Rangatahi from Māngai Whakatipu

“I believe nurses are already equipped with many skills, yet when faced with issues that concern mental or emotional wellbeing they hesitate as [I feel like] they lack knowledge around those areas. I believe the space that nurses occupy within youth health is really important as it is a place of vulnerability.” - Rangatahi from Māngai Whakatipu

Mātauranga me te whakatinanatanga – Understanding and applied practice	Te Ūkaipō whakatinanatanga – Te Ūkaipō in action
Mātauranga – Understanding » Recognise common and high-risk mental health challenges for rangatahi. These include youth-specific presentations of depression, anxiety, suicidal ideation, self-harm, substance use, eating disorders and psychosis. » Understand neurodevelopmental conditions (e.g., ADHD, autism), their impact, and reasons for under-identification. » Appreciate that a range of factors (developmental stage, neurodevelopmental conditions, discrimination, social determinants, pressures) interact to shape wellbeing. » Be familiar with youth mental health assessment tools (e.g., Mental State Examination using BATOMI) and their developmentally and culturally appropriate interpretation. » Understand the risks and protective factors for suicide and self-harm in rangatahi. Having a plan, intent, and means are important risk factors. Strengthening cultural identity, connecting with whānau, encouraging peer support, and fostering a sense of belonging are protective factors.	» Tino Uaratanga (I have potential): By recognising and affirming the strengths and resilience of rangatahi during mental health assessments (such as with the BATOMI framework), you empower them to navigate challenges and cultivate hope. This approach remains vital even when rangatahi are experiencing depression, anxiety, or other mental health difficulties. » Aroha (I matter): By offering compassionate, non-judgemental risk assessment and safety planning, you help every rangatahi feel valued and supported during crises such as suicidality or self-harm. This caring approach builds trust and reassurance at their most vulnerable moments, laying the foundation for hope and recovery.

Mātauranga me te whakatinanatanga – Understanding and applied practice

- » Recognise barriers to early help-seeking, such as stigma, lack of adult understanding, and limited access to youth-friendly, culturally safe services.
- » Know when and how to refer rangatahi to specialist services to ensure timely, coordinated, whānau-based care.
- » Understand the evidence base and safe use of digital apps and resources for youth mental health.
- » Recognise the impact of family violence, abuse, neglect, bullying, discrimination, and unsafe environments on youth mental health.

Whakatinanatanga – Applied practice

- » Proactively identify and engage rangatahi in distress, especially priority groups, using screening tools and culturally safe approaches.
- » Use youth friendly, non-judgemental language and approaches to reduce stigma, normalise distress and encourage early help-seeking.
- » Work collaboratively with rangatahi, whānau, schools and community organisations to provide coordinated, holistic support, strengthen protective factors (connectedness, cultural identity, safe environments) and support resilience.
- » Use youth-appropriate assessment tools to document mental health presentations and adapt them to the given developmental and cultural context.
- » Undertake risk assessments for self-harm/suicide; co-create safety plans reflecting youth risks, strengths, and culture.
- » Develop strengths-based, holistic care plans, involving whānau in monitoring and crisis response.
- » Provide psychoeducation using accessible, youth-friendly and culturally relevant resources for rangatahi and their whānau. Support whānau to help with mental health care at home.
- » Refer and coordinate with specialist and community services, addressing youth-specific barriers to access and supporting smooth transitions between services.
- » Support rangatahi to critically evaluate and safely use digital mental health resources within care plans.

Te Ūkaipō whakatinanatanga – Te Ūkaipō in action

- » **Whanaungatanga (I am connected):** By working in partnership with whānau, schools, and multidisciplinary teams, you build protective networks that address social stressors like poverty. These strong connections strengthen mental health and wellbeing for rangatahi through culturally responsive care.
- » **Manaakitanga (I am valued):** By ensuring every referral – whether to CAMHS or another service – is made with care, clear communication, and thoughtful follow-up, you help rangatahi feel respected and supported at every step of their mental health journey. Your advocacy and culturally safe guidance show young people they are valued and never alone, regardless of which mental health service they engage with or any barriers they might encounter.

Sexually transmitted infections (STIs)

Te reo o te rangatahi – Rangatahi perspectives

“Support for STIs should be given to rangatahi in an absolutely stigma free and non-judgemental way. Understand the amount of trust that the student has put in you to open up to you about their sexual health issue, and that if they feel shamed or judged, that could put them off reaching out for help with their sexual health again for a long while.” – Rangatahi from Māngai Whakatipu

Mātauranga me te whakatinanatanga – Understanding and applied practice	Te Ūkaipō whakatinanatanga – Te Ūkaipō in action
Mātauranga – Understanding » Understand that STIs disproportionately affect rangatahi Māori, Pacific youth and other priority groups. Recognise the long-term impacts of untreated infections on adolescent development, fertility and future wellbeing. » Understand the importance of tailoring communication and engagement about STIs and risk behaviours to the developmental stage and knowledge gaps of rangatahi. Key topics include STI transmission, symptoms (with emphasis on the high rates of asymptomatic infection in youth), and prevention strategies such as regular testing, condom use, vaccination, and HIV prevention options like PrEP, PEP, and Doxy PEP. » Be familiar with youth-appropriate STI testing procedures, including self-collected swabs, urine samples, and blood tests for infections such as chlamydia, gonorrhoea, HIV, and syphilis. Know how to access current guidelines and local services that are confidential, welcoming, and accessible for rangatahi. » Recognise the unique barriers rangatahi face in accessing sexual health care, including cost, stigma, confidentiality concerns and discrimination. Understand that it is important to provide culturally affirming, inclusive and mana-enhancing care that builds trust and engagement.	» Wairua (I am essential): By honouring the spiritual and personal values that shape sexual health, you create a welcoming space for rangatahi to discuss STI concerns in ways that respect their beliefs and promote holistic healing and resilience. » Aroha (I matter): By providing non-judgemental, compassionate care and emotional support throughout STI screening and treatment, you help rangatahi feel respected, valued, and safe to seek help, no matter their previous experiences or outcomes. » Rangatiratanga (I have self-determination): By providing clear information about STI transmission, symptoms, and prevention, and by actively supporting rangatahi to make informed choices about testing and protection, you foster their autonomy and leadership in managing their sexual health. » Ōritetanga (I am equal): By addressing inequities in STI care and removing barriers for priority groups, you actively champion equal access to high-quality, culturally responsive sexual health services and information for all rangatahi.

Whakatinanatanga – Applied practice

- » Proactively offer STI screening and sexual health checks to rangatahi, recognising that many do not seek these services on their own, but are likely to engage when approached in a youth-friendly, non-judgemental way.
- » Clearly and sensitively explain testing procedures and results to rangatahi. Address confidentiality and their emotional needs and provide information on their future rights and responsibilities in sexual health care.
- » Demonstrate and teach correct condom use and other practical prevention strategies in a way that is interactive, youth-friendly and responsive to the lived realities and questions of young people.
- » Respond with sensitivity to past negative health care experiences. Actively reduce barriers and create a safe, welcoming space for rangatahi.
- » Connect rangatahi with youth-specific, accessible health information and services that affirm diverse identities and backgrounds.
- » Routinely ask rangatahi about consent and screen for any harm, coercion, or sexual violence during STI consultations, ensuring the discussion is sensitive, confidential, and youth friendly.

Contraception and pregnancy support

Te reo o te rangatahi – Rangatahi perspectives

“Rangatahi can take contraception (birth control) for a variety of reasons, including avoiding pregnancy, addressing painful or unpleasant menstruation, or gender affirmation. Don’t pressure them to talk about their reasons for seeking birth control, but if they are willing to talk about it, help them choose the best choice of birth control for their situation.” - Rangatahi from Māngai Whakatipu

“Students who become pregnant are often not well informed about their options as these are not taught about in school. There is so much stigma around teen-pregnancy that rangatahi will often be really scared to ask for help and support, and may keep their pregnancy secret for some time, or feel really isolated. Giving pregnant rangatahi a completely safe, de-stigmatised, non-judgemental space, and letting them know of all of their options and available support services is very important to be supportive and to help empower them.” - Rangatahi from Māngai Whakatipu

Mātauranga – Understanding

- » Know that proactive, free and confidential contraceptive consultations are recommended for all rangatahi, regardless of sexual activity.
- » Understand and explain the menstrual cycle and ovulation in a developmentally appropriate and culturally affirming way.
- » Understand the unique factors that influence contraceptive choices and use among rangatahi such as developmental stage, cultural and whānau context, privacy needs, peer influence and diversity of identities.
- » Be aware of youth-specific laws (eg, Contraception, Sterilisation, and Abortion Act 1977), rangatahi rights to contraception and their pregnancy options.
- » Recognise that rangatahi often face significant barriers to accessing contraception and pregnancy care such as cost, privacy, stigma and knowledge gaps. These challenges may be heightened for rangatahi with diverse identities. Health care kaimahi can help lessen these challenges by improving their understanding and supporting their diverse needs.
- » Recognise the importance of routinely screening for sexual harm, coercion, and consent as part of every contraceptive or sexual health consultation with rangatahi, ensuring discussions are sensitive, confidential, and trauma informed.
- » Provide pregnancy testing and explain all options after a positive test in a youth-friendly, non-judgemental way.
- » Connect pregnant rangatahi with accessible, confidential and culturally affirming support services.
- » Know the Nursing Council of New Zealand's authorisation and competency requirements for supplying emergency contraception.

- » **Tino Uaratanga (I have potential):** By equipping rangatahi with comprehensive knowledge of contraceptive options and fertility, you affirm their right and ability to make informed, independent decisions about their sexual health and future.
- » **Wairua (I am essential):** By creating spiritually safe and welcoming spaces for contraception and pregnancy discussions, you honour the deep emotional and cultural meaning of these choices. This empowers rangatahi to make decisions aligned with their values and beliefs.
- » **Aroha (I matter):** By offering compassionate, non-judgemental guidance around contraception and pregnancy options, you help every young person feel respected and supported in whatever choices they make, no matter their circumstances.
- » **Whakapapa (I belong):** By providing contraceptive education and care that honours and protects whakapapa, you empower rangatahi to make choices that strengthen their identity and sense of belonging. These decisions help safeguard the health and wellbeing of their whānau, children, and mokopuna, respecting and sustaining whakapapa for generations to come.

Whakatinanatanga – Applied practice

- » Use youth-specific tools to assess factors influencing which contraceptive choices are appropriate for individual rangatahi and their readiness for them.
- » Provide accurate, non-judgemental, developmentally appropriate contraceptive information tailored to rangatahi needs.
- » Address myths about contraception, especially long-acting reversible contraception (LARC) and emergency contraception. Give youth-friendly, evidence-based explanations.
- » Support rangatahi to make informed, autonomous decisions on contraceptives. Respect their preferences and culture, and ensure all actions comply with legal requirements.
- » Supply or prescribe contraception as appropriate for your scope of practice. Be sure to do this accessibly, confidentially and in a timely manner. Refer rangatahi to youth-friendly services as needed.
- » Identify and support menstrual changes or side effects with sensitivity for any rangatahi who menstruate - including LGBTQIA+ youth.
- » Explain pregnancy testing and results clearly. Provide emotional support and facilitate youth-friendly referrals.

Nicotine, smoking and vaping

Te reo o te rangatahi – Rangatahi perspectives

“Kaimahi having knowledge about vaping and the culture associated around vaping is vital for them to be able to support rangatahi facing these issues. This should be a space free of judgement where kaimahi are educated on the social/societal factors that lead a young person to vape.” - Rangatahi from Māngai Whakatipu

“Something that I feel like I haven’t heard talked about for the vaping thing is that in high school, some people, not many, but some, were vaping because previously they smoked or as an alternative to other harmful things. Sometimes there is a deeper reason of other substance abuse and addiction. Obviously, vaping shouldn’t be encouraged, but just quitting isn’t always the best way to actually treat the underlying issue.” - Rangatahi from Māngai Whakatipu

Mātauranga me te whakatinanatanga – Understanding and applied practice	Te Ūkaipō whakatinanatanga – Te Ūkaipō in action
Mātauranga – Understanding » Understand how the rapidly changing landscape of vaping and tobacco products – including flavours, devices and marketing – impacts rangatahi. » Be aware of current Aotearoa laws and policies on age, sales and advertising. Know how these affect young people. » Recognise the strong influence of social media, online trends and peer networks on rangatahi attitudes and behaviours around vaping and smoking. » Know the physical health impacts of nicotine, vaping and smoking on rangatahi, as well as the effects on brain development and wellbeing. Be aware that this evidence is evolving. » Understand the ABC (Ask, Brief advice, Cessation support) pathway as the national standard for supporting smoking cessation in young people who smoke or use vaping to quit smoking. » Appreciate that to support rangatahi who vape but have never smoked requires a flexible, youth-centred, and non-judgmental approach. Best practice in this area is still developing. » Know harm reduction principles and their relevance for rangatahi who are not ready to quit.	» Tino Uaratanga (I have potential): By recognising and affirming the unique strengths and aspirations of each rangatahi in conversations about smoking and vaping, you empower them to make informed, autonomous choices that support their potential and future wellbeing. » Wairua (I am essential): By acknowledging and respecting the spiritual dimension of each rangatahi, you create space for them to reflect on how smoking or vaping can affect their sense of purpose and identity. In this way, you support holistic wellbeing in every interaction. » Aroha (I matter): By approaching every discussion about smoking and vaping compassionately and non-judgementally, you support rangatahi to feel seen, heard and valued. You uphold their dignity regardless of their choices or circumstances.

Mātauranga me te whakatinanatanga – Understanding and applied practice

- » Be aware of current guidance for nicotine replacement therapy (NRT) and other pharmacotherapies for adolescents, including safety and best practice.
- » Understand the importance of whānau, school and community environments in shaping rangatahi choices and supporting cessation.

Whakatinanatanga – Applied practice

- » Engage rangatahi in non-judgemental, mana-enhancing conversations that acknowledge their context and social drivers.
- » Use youth-appropriate assessment tools such as the Modified Hooked on Nicotine Checklist (M-HONC) to support rangatahi to explore their nicotine use, where appropriate.
- » Apply digital engagement strategies that reflect how rangatahi connect and seek support.
- » Facilitate youth-led conversations that identify and challenge misinformation and myths, especially those from online and peer sources. Connect rangatahi with credible, evidence-based resources.
- » Support rangatahi to develop flexible, self-directed quit or harm reduction plans that reflect their own contexts and aspirations.
- » Assess NRT suitability, provide guidance on safe use and monitor for side effects, always respecting youth autonomy and confidentiality.
- » Involve whānau and trusted adults in ways that uphold rangatahi privacy and strengthen support.
- » Advocate for youth-friendly, non-punitive and equitable policies in schools and communities.
- » Collaborate with whānau, schools and community groups to create supportive networks for rangatahi.

Te Ūkaipō whakatinanatanga – Te Ūkaipō in action

- » **Whakapapa (I belong):** By honouring the identity and cultural background of each rangatahi, you recognise how whakapapa can shape their experiences with smoking and vaping. You also involve whānau and cultural supports in ways that affirm belonging and strengthen support networks.
- » **Ōritetanga (I am equal):** By identifying and addressing inequities in access to smoking and vaping support, you adapt your approach to meet the diverse needs of rangatahi. You also champion equitable, non-punitive, and culturally safe policies so that every young person has the opportunity to receive high-quality care.

Alcohol and other drugs (AOD)

Te reo o te rangatahi – Rangatahi perspectives

“Understanding why a young person is using or abusing substances is essential to giving them the best support. Every person who uses substances is different. Rangatahi could be using in order to self-medicate physical or mental pain, they might have started using socially and developed an addiction, or they could be from a family where substances such as alcohol or cigarettes are considered normal. In each of these instances the rangatahi will need different support. It is important to explain all options for quitting and reducing harm. If a young person is using substances to cope with other problems, they might not want to quit even if they are worried about their usage. In this circumstance, providing help for their underlying issue is an essential part of helping them to quit.” - Rangatahi from Māngai Whakatipu

“It is essential for kaimahi to never judge rangatahi for using, or see them as negative stereotypes, especially for working class/poor rangatahi and rangatahi of colour. If rangatahi are made to feel guilty or judged for their substance use they will be very unlikely to ever visit the kaimahi again, and will not receive the necessary help.” - Rangatahi from Māngai Whakatipu

Mātauranga me te whakatinanatanga – Understanding and applied practice	Te Ūkaipō whakatinanatanga – Te Ūkaipō in action
Mātauranga – Understanding » Understand how adolescent brain development and developmental stage influence risk-taking and substance use, and apply this to youth-centred, trust-building AOD care. » Know the substances and behavioural addictions most relevant to rangatahi in Aotearoa. Stay informed about emerging trends and recognise that patterns of use are changing rapidly. » Recognise youth-specific motivations for substance use, such as curiosity, peer influence, coping strategies, and identity formation. Understand how social, cultural, environmental, and whānau factors interact to influence both substance use and recovery among rangatahi. » Know the short- and long-term effects of substance use on development and mental health. Recognise the potential for co-existing trauma. » Understand the rationale for harm reduction and restorative approaches in AOD care for rangatahi. Be aware of the risks of punitive responses and the importance of reducing the stigma of AOD use and barriers to help-seeking.	» Rangatiratanga (I have self-determination): By using compassionate, trauma-informed conversations and motivational interviewing, you create a safe space where rangatahi feel respected and supported to share their experiences. In doing so, you reduce stigma around AOD use and build trust in seeking support. » Te Reo (I have mana): By integrating te reo Māori and culturally resonant language into resources and conversations, you affirm rangatahi identity and mana, making substance use support more accessible, empowering, and meaningful within their cultural world.

Mātauranga me te whakatinanatanga – Understanding and applied practice

- » Be familiar with local and national youth-specific addiction services, school-based supports and culturally appropriate resources, especially for priority groups.
- » Know legal and ethical considerations unique to youth AOD care. These include consent, confidentiality and professional responsibilities.

Whakatinanatanga – Applied practice

- » Use validated youth screening tools (eg, SACS) to assess and monitor substance use and co-existing issues.
- » Apply motivational interviewing and youth-appropriate approaches to explore AOD use, support autonomy and promote harm reduction.
- » Provide practical, non-judgemental advice and resources tailored to rangatahi realities and risks. Address stigma and barriers to care in this approach.
- » Identify early signs of problematic use or harm and respond promptly. Make timely referral to youth-specific or emergency services as needed.
- » Support rangatahi to access further help. Advocate for them and assist them to navigate youth-specific services, considering equity and cultural safety.
- » Involve whānau in ways that strengthen support, while respecting the autonomy and confidentiality of rangatahi.

Te Ūkaipō whakatinanatanga – Te Ūkaipō in action

- » **Aroha (I matter):** By using compassionate, trauma-informed conversations and motivational interviewing, you create a safe space where rangatahi feel respected and supported to share their experiences. In doing so, you reduce stigma around AOD use and build trust in seeking support.
- » **Ōritetanga (I am equal):** By actively advocating for equitable access to culturally safe addiction services and addressing systemic barriers such as those faced by rangatahi Māori and Pacific youth, you help ensure every young person receives dignified, effective care that is tailored to their unique needs and circumstances.

Gaming and gambling

Te reo o te rangatahi – Rangatahi perspectives

"I've come to realise that it's not enough to have training about the harmful effects of gaming with our youth; we need our parents and grandparents here too, because they keep us accountable, and if they don't know that it's harmful to us, then the pattern will be harder to break." - Rangatahi from Pasifika Youth Online Gaming and Gambling Research

Mātauranga – Understanding

- » Understand that the line between gaming and gambling has become increasingly blurred through features like chance-based purchasable items (i.e., loot boxes), virtual asset betting, pay-to-progress mechanics, and in-game currencies that rangatahi may not recognise as gambling.
- » Know that digital entertainment platforms increasingly integrate gambling-like mechanics (chance-based rewards, virtual currencies, promotional betting content) that can normalise gambling behaviours before rangatahi reach legal gambling age.
- » Recognise that digital platforms and emerging technologies will continue to create new pathways for rangatahi to encounter gambling-like activities, often embedded within entertainment they use daily.
- » Know that early exposure to gambling significantly increases lifetime risk of developing gambling problems.
- » Understand that underage gambling requires health-focused rather than punitive responses.
- » Recognise gambling-specific warning signs including secrecy about spending, withdrawal from activities, borrowing money, and preoccupation with online activities involving chance or money.
- » Recognise that Māori, Pacific, Asian, LGBTQIA+, and rangatahi from under-resourced communities experience higher rates of gambling harm due to systemic, cultural, and access factors.
- » Recognise that the specific technologies and platforms will change, but the underlying principles of chance-based rewards, virtual economies, and blurred entertainment/gambling boundaries will persist in new forms.

» Tino Uaratanga (I have potential):

By understanding that rangatahi can become skilled critical thinkers who recognise gambling marketing tactics, you nurture their potential to make empowered choices about digital entertainment and resist exploitation.

- » **Aroha (I matter):** By responding to gambling behaviours with curiosity about what needs they might be meeting (excitement, escape, belonging), you show rangatahi that their underlying needs matter and can be met in healthier ways.

» Whanaungatanga (I am connected):

By understanding that gambling often thrives in isolation and secrecy, you recognise that strengthening connections to whānau, friends, and community is both protective and healing.

- » **Rangatiratanga (I have self-determination):** By inviting rangatahi to set their own gaming limits, reflect on their motivations for gaming and spending, and recognise gambling-like risks, you foster self-determination. By using motivational interviewing, supporting goal setting, and promoting social support or help-seeking, you enable rangatahi to make conscious choices and maintain wellbeing - even in environments designed to encourage addiction.

Whakatinanatanga – Applied practice

- » Integrate routine gambling screening into psychosocial assessments by asking specifically about gaming spending, chance-based purchasable items, online betting, and informal gambling using youth-appropriate language.
- » Stay informed about evolving digital entertainment formats, monetisation strategies, and emerging gambling-adjacent activities that affect rangatahi (recognising these will continue evolving).
- » Assess comprehensively for gambling alongside other risk behaviours, understanding these often cluster together.
- » Respond to gambling disclosures with therapeutic curiosity rather than judgment, using information to support health and development.
- » Provide education about gambling risks, the blurred gaming/gambling boundary, legal frameworks, and harm minimisation strategies.
- » Apply harm reduction approaches that maintain therapeutic relationships while addressing risks.

- » **Manaakitanga (I am valued):** By creating spaces where rangatahi can discuss gaming and spending without fear of having devices taken away or being banned from activities, you demonstrate that their trust is valued more than quick fixes, fostering genuine conversations about digital wellbeing.

Gender-affirming health care

Te reo o te rangatahi – Rangatahi perspectives

"I believe kaimahi should be equipped with skills to be able to tend to rangatahi who are accessing gender affirming healthcare or who seek to do so. Gender affirming healthcare is a very sensitive and crucial topic in terms of sexual health and wellbeing. I have noticed stigma towards rainbow people accessing gender affirming care within schools and believe that it should be made more accessible for those who enquire about it." - Rangatahi from Māngai Whakatipu

"Kaimahi should be aware that some trans people are not interested in medical transition at present or for the foreseeable future, and although they will have different struggles and experiences to medically transitioning people, that does not make the individual any less trans." - Rangatahi from Māngai Whakatipu

Mātauranga – Understanding

- » Understand that essential aspects of gender-affirming care for rangatahi are assessing capacity, providing developmentally appropriate information and supporting youth-led, informed decision-making. Also recognise the unique legal, ethical and whānau considerations involved for young people.
- » Know that gender-diverse rangatahi face higher rates of mental health challenges and unique barriers to care. Providing affirming care by using correct youth-specific language and pronouns and offering proactive support are essential to building trust and reducing these risks, including the risks of depression and suicidality.
- » Know the full range of gender-affirming care options for youth, including social, medical and surgical pathways. Understand the developmental considerations for each one.
- » Be familiar with current Aotearoa guidelines (eg, from the Professional Association for Transgender Health Aotearoa, PATHA) and evidence-based protocols for safe, youth-appropriate gender-affirming care.
- » Understand the basics of gender-affirming hormone therapy (GAHT) for youth. Your knowledge should cover effects, side effects, options for fertility preservation, and menstrual suppression.
- » Know local referral pathways and how to connect rangatahi with youth-friendly, multidisciplinary and culturally safe gender-affirming services.

Whakatinanatanga – Applied practice

- » Conduct comprehensive, respectful assessments that explore gender journey, health needs, goals and access barriers, using youth-friendly, affirming approaches.
- » Deliver empathetic, gender-affirming care that builds trust and safety for rangatahi and their whānau, including those from diverse backgrounds.

- » **Tino Uaratanga (I have potential):** By affirming gender identity and recognising that acceptance improves mental health, you nurture each rangatahi's unique potential to express themselves and flourish.
- » **Wairua (I am essential):** By recognising gender identity as an essential aspect of rangatahi wellbeing and by understanding the range of gender-affirming care options available to support the whole person, you honour the spiritual dimension of identity that is fundamental to rangatahi wellbeing.
- » **Aroha (I matter):** By consistently using the correct names and pronouns that rangatahi choose and updating records to reflect these choices, you demonstrate that their gender identity matters unconditionally and is worthy of respect and care.
- » **Te Reo (I have mana):** By using language that affirms diverse gender identities and becoming proficient in terms that respect cultural perspectives on gender diversity, you honour the gender expression of rangatahi and so enhance their mana.

Mātauranga me te whakatinanatanga –
Understanding and applied practice

Te Ūkaipō whakatinanatanga –
Te Ūkaipō in action

- » Consistently use correct names and pronouns. Ensure documentation and records reflect each young person's affirmed identity.
- » Advocate for rangatahi by explaining gender-affirming concepts to staff and other professionals, and challenging non-affirming or discriminatory practices.
- » Provide affirming, youth-centred support for rangatahi seeking GAHT, including through administration, monitoring and partnership in care planning. Facilitate access to specialist support if needed and empower rangatahi to participate actively in decisions about their care.

Peka arahina – Next steps

What rangatahi want to experience: After my appointment with kaimahi, I know and agree what will happen next, including who will be involved, such as my whānau and/or teachers. I leave feeling my mana was upheld.

Purpose: This peka ensures rangatahi clearly understand what happens next after each appointment, who is involved, and feel their mana is respected. It guides nurses to give straightforward follow-up information, make effective, youth-friendly referrals, and build health literacy so rangatahi can confidently access support – especially those experiencing barriers.

Service connection and advocacy

Te reo o te rangatahi – Rangatahi perspectives

“Kaimahi need to keep in mind the added needs of rangatahi, who often lack experience with appointments and therefore require clearer communication and more overt support than the average adult patient. I hate going to an appointment and leaving feeling confused about my health and next steps. Kaimahi (particularly school-based kaimahi) should be able to provide clear and accessible information or referrals to specialised services, such as counselling or sexual health support, whenever further help is needed.” – Rangatahi from Māngai Whakatipu

“Learn about and acknowledge the fact that the western healthcare system just doesn’t work for some rangatahi and sometimes people need different kinds of support, like rongoā Māori [traditional Māori medicine], acupuncture or other, more natural healing styles. Being able to recognise this and provide referrals to rangatahi to services like these if that is something they require, is super important to make holistic and culturally responsive healthcare accessible.” – Rangatahi from Māngai Whakatipu

Mātauranga me te whakatinanatanga – Understanding and applied practice	Te Ūkaipō whakatinanatanga – Te Ūkaipō in action
Mātauranga – Understanding » Recognise that rangatahi, particularly Māori, Pacific, LGBTQIA+, disabled, and care-experienced youth, often encounter significant barriers to accessing and engaging with mainstream adult-focused services. To achieve equitable outcomes, it is essential to provide youth-friendly, culturally responsive options that are welcoming and accessible for all young people. » Understand the unique challenges rangatahi face when transitioning between child, youth and adult health services. Recognise that it’s important to support continuity, preparation and engagement, particularly for rangatahi with chronic, complex or ongoing needs.	» Tino Uaratanga (I have potential): By empowering rangatahi to navigate health systems independently and building their skills to access services confidently, you support their potential to thrive. At the same time, your role includes helping to identify and address barriers like financial hardship or eligibility challenges so that rangatahi can access the services they need.

Mātauranga me te whakatinanatanga – Understanding and applied practice

- » Recognise that health system navigation and health literacy are essential skills for rangatahi. To achieve equitable outcomes, it is vital to develop their confidence and ability to access and use health and social services, and to advocate for their own needs.
- » Be familiar with local and national referral pathways, eligibility criteria and the range of youth-friendly, culturally responsive services (including kaupapa Māori, Pacific, LGBTQIA+ and other youth-specific organisations). Understand why these options improve access, engagement and outcomes.
- » Recognise your role as a connector and advocate. Actively support rangatahi to navigate, access and transition smoothly between health, social and community services. Check that they know what happens next and remain engaged in their care.

Whakatinanatanga – Applied practice

- » Build and maintain networks with schools, general practitioners, counsellors, iwi and Pacific providers, social workers and community services to create integrated, youth-centred care.
- » Work collaboratively within multidisciplinary and intersectoral teams, including health, education and social service professionals, to deliver cohesive, strengths-based care and reduce barriers for priority groups.
- » Proactively support rangatahi and whānau as they transition between paediatric, youth and adult services. Provide clear information, advocacy and follow-up so that they experience continuity and maintain trust and engagement.
- » Coach and empower rangatahi to build health literacy and system navigation skills. In particular, help them to understand their rights, the services available, and how to seek help or escalate concerns.

Te Ūkaipō whakatinanatanga – Te Ūkaipō in action

- » **Wairua (I am essential):** By connecting rangatahi to culturally aligned services (eg, kaupapa Māori providers, Pacific-focused organisations) that honour spiritual and cultural identity, you strengthen their holistic wellbeing and sense of purpose in seeking care.
- » **Aroha (I matter):** By providing compassionate guidance and warm, supportive handovers during service transitions, you help rangatahi feel respected, cared for, and heard. Building trust throughout these changes enables rangatahi to feel confident and secure as they navigate even complex systems such as mental health or trauma care.
- » **Te Reo (I have mana):** By advocating for services that incorporate te reo Māori and culturally safe practices, you enhance the mana of rangatahi and ensure they can access care in ways that respect their language and cultural identity.
- » **Ōritetanga (I am equal):** By challenging systemic inequities and advocating for policy change to improve resource allocation, you help historically underserved rangatahi access equitable, youth-friendly services with fewer barriers.

Additional note for school-based nurses

- » Offer to work collaboratively with school leadership and governance (eg, school boards) to strengthen health-related school policies and curriculum implementation.
- » Meet regularly with school leaders to discuss emerging health trends and advocate for timely changes that support rangatahi wellbeing.
- » Advocate for rangatahi, especially priority groups, at governance and policy levels to improve health policies, resource allocation and equitable access to services.

Peka rangatira – Youth health nursing leadership

What rangatahi want to experience: I want leaders who listen, value my ideas and care about my wellbeing and culture. I want to feel confident to speak up, be part of decisions and see my leadership supported.

Purpose: This peka provides guidance for nurses who want to develop their own leadership skills in youth health. While it affirms the importance of leadership that listens and responds to rangatahi, it also serves as a resource for nurses at any career stage who wish to step into, strengthen, or formalise leadership roles. Here, nurses will find practical direction, values, and benchmarks for cultivating ethical, collaborative, and culturally grounded leadership that champions equity and genuine youth participation in health services.

Leadership development

Te reo o te rangatahi – Rangatahi perspectives

“Young people want to have more influence over issues that impact them. Decision-makers should invest in opportunities that foster the leadership of young people while also creating increasing space for young people to advise, influence, and collectively lead.” - Ministry of Youth Development, 2023, p. 12

Mātauranga me te whakatinanatanga – Understanding and applied practice	Te Ūkaipō whakatinanatanga – Te Ūkaipō in action
Mātauranga – Understanding » Understand the principles and evidence base for youth-led co-design and authentic youth participation in service innovation, governance, policy and evaluation. » Recognise that understanding Te Tiriti o Waitangi, Māori models of leadership, intersectionality and social determinants of health and wellbeing can positively influence the outcomes of youth health services and leadership priorities for diverse rangatahi. » Know trauma-informed, culturally sustaining and mana-enhancing leadership practices that foster safe, inclusive and empowering environments for rangatahi and kaimahi. » Be familiar with interdisciplinary and intersectoral systems relevant to youth health, including iwi, hapū, Māori health providers, schools, community organisations and statutory agencies. Also know the principles of effective collaborative partnership.	» Tino Uaratanga (I have potential): By championing the unique potential of each rangatahi and colleague, nursing leaders create a culture of growth. They inspire both youth and the nursing workforce to pursue excellence and innovation. » Aroha (I matter): By leading with aroha, nursing leaders set the tone for compassionate, supportive practice. They build emotionally safe environments that nurture both kaimahi and rangatahi. » Whanaungatanga (I am connected): By prioritising strong, respectful relationships, nursing leaders unite teams and communities, enabling collaborative, culturally safe care that benefits both kaimahi and youth.

Mātauranga me te whakatinanatanga – Understanding and applied practice

- » Understand participatory, kaupapa Māori and youth-led research and evaluation methodologies, and how to design and lead research, service development and quality improvement initiatives that centre youth and whānau voices.
- » Know current and emerging policy levers, advocacy strategies and workforce development needs in youth health nursing. Know how to influence policy and contribute to the development of youth health as a nursing specialty.
- » Understand mentoring, teaching and workforce development strategies to build leadership capacity within youth health nursing and support succession planning.

Whakatinanatanga – Applied practice

- » Demonstrate advanced knowledge and skills in youth health nursing. In this way, you can be a visible role model for best practice, cultural safety and professional standards.
- » Lead and support positive change in youth health by championing innovation, continuous improvement and equity-focused service development.
- » Constructively challenge systems and practices that create barriers for rangatahi, using evidence and rangatahi voice to advocate for youth-friendly, culturally safe and equitable care.
- » Lead and support the development of the youth health workforce. This includes succession planning and nurturing new and emerging leaders who are focused on rangatahi wellbeing.
- » Provide education and coaching to colleagues, sharing knowledge and building expertise in youth health nursing.
- » Initiate and sustain collaborative partnerships with iwi, hapū, Māori health providers, schools, community organisations and statutory agencies to support holistic youth wellbeing.

Te Ūkaipō whakatinanatanga – Te Ūkaipō in action

- » **Te Reo (I have mana):** By promoting te reo Māori, nursing leaders normalise cultural competence and pride. This uplifts the mana of both the nursing workforce and the rangatahi they serve.
- » **Ōritetanga (I am equal):** By championing equity, nursing leaders drive systemic change, creating fair opportunities for leadership development and improved health outcomes for all kaimahi and rangatahi.

Mātauranga me te whakatinanatanga –
Understanding and applied practice

Te Ūkaipō whakatinanatanga –
Te Ūkaipō in action

- » Lead and mentor teams in youth-led co-design and advisory processes. This establishes structures that include rangatahi voices in shaping service development, delivery and evaluation.
- » Champion and implement equity-focused and Treaty-based changes in services and model culturally sustaining leadership. Create inclusive environments that promote wellbeing and safety for rangatahi and kaimahi.
- » Design, lead and mentor others in participatory and kaupapa Māori research and evaluation projects. Translate findings into tangible improvements in youth health services, policy and practice.
- » Advocate for youth health, focusing especially on equity and rangatahi rights, to influence policy, funding and legislation at local and national levels. Contribute to the efforts to establish youth health nursing as a specialty.
- » Mentor and develop leadership capability in nursing colleagues and rangatahi alike, fostering a culture of learning, reflection, and succession planning that grows youth health nursing expertise and supports rangatahi-centred leadership.

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Appendix 1:

Where to start if you're new to youth health

If you are new to youth health nursing, this guide is designed to support you wherever you are on your developmental journey. Here are some suggested steps to help you get started.

» **Prioritise Te Ūkaipō training**

Understanding Te Ūkaipō, the vision and values framework at the heart of youth health nursing in Aotearoa, is foundational. We recommend you complete the training modules for Te Ūkaipō, which are available through national health learning platforms such as Ko Awatea, Culturally responsive services for working with refugee youth with mental health concerns healthLearn and ConnectMe. These modules provide essential grounding in the kaupapa and values that underpin culturally safe, youth-centred care.

» **Begin with Te aronga – Purpose and He kōrero whakamahuki – How to use this guide**

Read these sections to understand the kaupapa, structure and values that underpin youth health nursing in Aotearoa. He kōrero whakamahuki – How to use this guide includes a checklist, 'Practical steps you can take to apply this guide', to help you reflect, set learning goals and apply new knowledge.

» **Read the rangatahi voice statements and purpose statements**

At the beginning of each peka (branch) section, start by reading the statement from young people about what they want to experience in youth health services. These statements will help centre your practice on what matters most to rangatahi. Next, review the purpose statement for each peka - these concise overviews highlight the key learning focus and practical relevance of the section, helping you orient yourself and understand how the content will support your professional development.

» **Prioritise foundational topics**

While you can explore sections and the topics within them in any order, we recommend starting with these key areas.

- » **Confidentiality, privacy and consent** (in Peka herenga tangata – Engagement and connection): Understanding confidentiality and consent is critical to providing safe, ethical and youth-centred care. Begin with this topic to ensure you are meeting legal and professional requirements and building trust with rangatahi. For practical examples on confidentiality and consent, see [Appendix 3](#).
- » **Peka aroā whaitua – Awareness** and **Peka taiao – Environment**: These sections introduce the basics of youth-friendly, culturally safe practice and the importance of creating welcoming spaces for all rangatahi.
- » **Whanaungatanga and communication** (in Peka herenga tangata – Engagement and connection): Building effective, respectful relationships is at the heart of youth health nursing.
- » **Capacity to consent** (in Peka herenga tangata – Engagement and connection): Learn how to assess and support young people's decision-making in line with best practice and legal guidelines.

» **Map your progress**

Use [Appendix 2](#) to track your learning against the Nursing Council of New Zealand competencies and identify areas for further development.

» **Explore the Glossary and Resources appendices**

[Appendix 4](#) and [Appendix 5](#) provide definitions, sector contacts and further reading to support your ongoing learning.

Youth health is a journey for both you and rangatahi. Take your time, seek support from peers and mentors, and use this guide as a living resource to help develop your practice and confidence – so you can support and empower rangatahi as they grow in their own health journeys.

Appendix 2:

Mapping topics in this guide to NCNZ competencies for registered and enrolled nurses

The map below aligns each youth health nursing topic from He Kōhanga Whakaruruhau with the relevant Nursing Council of New Zealand (NCNZ) competencies (pou) for both registered nurses (RNs) and enrolled nurses (ENs).

How to use this mapping to demonstrate your competence

- » **Identify the pou:** When reflecting on your practice for a specific pou (eg, Pou 1: Māori health), find the topics in the map that are linked to that pou (eg, 'Rangatahi Māori').
- » **Explore the topic:** Go to the relevant topic in the guide and review the descriptors under 'Mātauranga me te whakatinanatanga – Understanding and applied practice', Te Ūkaipō values and rangatahi voice on that topic.
- » **Reflect and gather evidence:** Consider specific examples from your own practice where you have demonstrated the mātauranga (understanding), whakatinanatanga (applied practice) and values in the mapped topic. Use these as evidence for how you meet the relevant NCNZ pou in your portfolio, nursing appraisals, self-assessment or professional development activities.

Each topic maps to its NCNZ pou so you can demonstrate competence – for example, for gaming and gambling, Pou 4 is shown by asking youth-focused screening questions, and Pou 5 by co-developing respectful, harm-reduction strategies. Te Ūkaipō values run throughout to ensure both clinical rigour and culturally grounded, youth-centred care.

This tool supports reflection on NCNZ pou and Te Ūkaipō values to deliver safe, effective, culturally sustaining care for all rangatahi. Te Ūkaipō nourishes both rangatahi and nurses. It reminds us that to care for others, we must also be nourished in our own practice – grounded in values like manaakitanga (care), whanaungatanga (connection) and aroha (compassion).

Note for registered nurse prescribers and nurse practitioners

NCNZ sets specific competencies for nurse prescribers and nurse practitioners, which are not detailed in this document. However, all nurses – including RNs, ENs, nurse prescribers and nurse practitioners – can use He Kōhanga Whakaruruhau to reflect on their practice and demonstrate how the guide's topics, values and frameworks inform their professional work. This approach supports all kaimahi to provide evidence of culturally safe, youth-centred practice relevant to their scope and role.

Mapping each topic in He Kōhanga Whakaruruhau to NCNZ competencies (pou)

Topic	RN pou	EN pou	Rationale
Peka aroā whaitua – Awareness			
Youth participation	6, 5	5	To encourage youth participation, nurses need to lead, empower and support youth agency in care and service design (leadership and people-centred care).
Service awareness	3, 6	3, 5	To ensure rangatahi know about and can access services, nurses need to support youth autonomy and engagement through effective communication, advocacy and leadership.
Peka taiao – Environment			
Physical environment	5, 2	5, 2	Creating co-designed, inclusive and culturally responsive spaces demonstrates people-centred care and cultural safety.
Cultural safety	2	2	Inclusive, equitable and responsive care for rangatahi from all backgrounds is the foundation of the cultural safety pou.
Rangatahi Māori	1	1	Upholding Te Tiriti, equity, kawa whakaruruhau and Māori rights is central to the Māori health pou for both RNs and ENs.
Pacific young people	2	2	Providing culturally safe, inclusive and responsive care for Pacific youth directly aligns with the cultural safety pou.
Migrant and refugee rangatahi	2	2	Delivering culturally safe, trauma-informed and inclusive care for migrants and refugees is a core expectation of the cultural safety pou.
Disabled rangatahi	5, 2	5, 2	Compassion, inclusion, equity and accessible care for disabled youth are key requirements of the manaakitanga and people-centred care and cultural safety pou.
Care-experienced rangatahi	2, 3, 5, 6	2, 3, 5	Cultural safety, communication, people-centred care and leadership are all needed in addressing complex needs and disrupted relationships, undertaking advocacy and providing continuity for rangatahi in or from care.
Peka herenga tangata – Engagement and connection			
Whanaungatanga and communication	3	3	Building relationships, effective communication and partnership are the essence of the whanaungatanga and communication pou.
Confidentiality, privacy and consent	3, 5	3, 5	Clear communication, trust, rights and dignity are central to both the communication and people-centred care pou.
Capacity to consent	3, 5	3, 5	Both the whanaungatanga/communication and people-centred care pou require supporting communication, autonomy and shared decision-making.
Information sharing	3, 5	3, 5	Ethical communication, privacy and safety are responsibilities under both whanaungatanga/communication and people-centred care pou.
Child protection	6, 5	5	Advocacy, leadership and safe, compassionate care for vulnerable youth are expectations of the leadership and people-centred care pou.
Adolescent development	4, 5	4, 5	Clinical knowledge, holistic assessment and youth-centred care are core to evidence-informed practice and people-centred care pou.
Positive youth development	4, 5	4, 5	The evidence-informed practice and the people-centred care pou require strengths-based, holistic and evidence-informed practice.
Youth culture	2, 5	2, 5	Inclusion, supporting youth identity and safe spaces are key elements of the cultural safety and people-centred care pou.
Sexual orientation	2, 5	2, 5	The cultural safety and people-centred care pou both require affirming, inclusive and respectful care for rangatahi with diverse sexual identities.

Topic	RN pou	EN pou	Rationale
Gender diversity	2, 5	2, 5	Affirming, inclusive and safe care for gender-diverse youth is part of the cultural safety and people-centred care pou.
Intersecting identities	2, 5	2, 5	Addressing multiple, intersecting identities and promoting equity and inclusion align with the cultural safety and people-centred care pou.
Digital wellbeing: Strengths and safeguards	3, 5	3, 5	The whanaungatanga (communication) and people-centred care pou require collaborative development of digital wellbeing plans that harness rangatahi strengths and safeguard them online.
Digital sexual landscape	4, 3	4, 3	The evidence-informed practice and whanaungatanga/communication pou require digital literacy, safe online behaviour and effective communication.
Trauma-informed care (TIC)	2, 5	2, 5	Trauma-informed, safe and culturally responsive care is a core aspect of the cultural safety and people-centred care pou.
Peka pūrākau – Youth-focused assessments			
Adolescent psychosocial assessment	4, 5	4, 5	The evidence-informed practice and people-centred care pou both require developmentally appropriate, comprehensive assessment.
Common adolescent health conditions and care	4, 5	4, 5	Evidence-based, safe and effective care is central to the evidence-informed practice and people-centred care pou.
Wellbeing education	4, 5	4, 5	Health education and supporting wellbeing goals are responsibilities of the evidence-informed practice and people-centred care pou.
Mental health	4, 5	4, 5	The evidence-informed practice and people-centred care pou require holistic, evidence-informed mental health care.
Sexually transmitted infections (STIs)	4, 5	4, 5	The evidence-informed practice and people-centred care pou require confidential, evidence-based sexual health care.
Contraception and pregnancy support	4, 5	4, 5	The evidence-informed practice and people-centred care pou support non-judgemental, informed choice and access to care.
Nicotine, smoking and vaping	4, 5	4, 5	The evidence-informed practice and people-centred care pou require harm reduction, education and evidence-based interventions.
Alcohol and other drugs (AOD)	4, 5	4, 5	The evidence-informed practice and people-centred care pou require assessment, intervention and referral for substance use.
Gaming and gambling	4, 5	4, 5	The evidence-informed practice and people-centred care pou require assessment of gaming and gambling risks, harm-reduction strategies, and non-judgemental education to support youth autonomy and wellbeing.
Gender-affirming health care	2, 3, 4, 5, 6	2, 3, 4, 5	To provide affirming, inclusive, evidence-based care that supports identity and informed decision-making, nurses need competencies in cultural safety, whanaungatanga/communication, evidence-informed practice, people-centred care and leadership.
Peka arahina – Next steps			
Service connection and advocacy	3, 6	3, 5	Supporting youth to connect with services and advocating for needs and rights are responsibilities under the communication, leadership and people-centred care pou.
Peka rangatira – Youth health nursing leadership			
Youth health nursing leadership	6	5	Leading, advocating, mentoring and innovating in youth health practice is the domain of the leadership and professional accountability pou.
Leadership development	6	5	The leadership and professional accountability pou require leadership growth, professional development, and advocacy.

Appendix 3:

Practical application of Te Ūkaipō values in youth health nursing

This appendix provides practical examples of how Te Ūkaipō values can be woven into all areas of youth health nursing practice, relating each value to the peka (branches) of He Kōhanga Whakaruruhau. While Te Ūkaipō is integrated throughout the main guide, this appendix brings together detailed examples in one place for easy reference.

Nurses can use this appendix as a practical toolkit – whether seeking inspiration for day-to-day interactions, planning service improvements or deepening their understanding of culturally responsive care for rangatahi (young people). By referring to these examples, nurses can more confidently apply Te Ūkaipō principles across diverse situations and in that way support best practice and positive outcomes for all young people.

Peka aroā whaitua – Awareness

Youth participation

- » **Tino Uaratanga (I have potential):** By actively engaging rangatahi in service development, governance and decision-making, you recognise and nurture their potential to shape and improve health care services. You foster a sense of agency and ownership.
- » **Wairua (I am essential):** By prioritising the involvement of rangatahi from priority groups, you create spaces where all young people feel their unique perspectives are valued, affirmed and respected in a system that recognises their inherent worth.
- » **Aroha (I matter):** By collecting and incorporating feedback from rangatahi to improve service delivery, you demonstrate that their voices are heard and that their experiences are essential to creating a system that truly cares for their wellbeing.
- » **Whanaungatanga (I am connected):** By creating youth-friendly environments that encourage participation, you foster meaningful connections among rangatahi and between rangatahi and health care providers. This approach builds relationships based on mutual respect and understanding.
- » **Rangatiratanga (I have self-determination):** By empowering rangatahi to express their views and needs within health care systems, you honour their right to make decisions about their health and wellbeing. In this way, you respect their autonomy and support their self-determination.
- » **Whakapapa (I belong):** By actively involving rangatahi in all aspects of service delivery, you support their connection to community and culture and validate their sense of belonging and identity.
- » **Te Reo (I have mana):** By creating youth-friendly environments that include te reo Māori and Māori cultural practices, you enhance the mana of rangatahi and affirm the importance of their language and culture.
- » **Manaakitanga (I am valued):** By actively listening to rangatahi feedback and valuing their insights, you demonstrate respect for their experiences and perspectives. You also help to create a health care system that treats them with dignity and care.

- » **Ōritetanga (I am equal):** By recognising youth participation as essential to improving health outcomes and upholding the right of all rangatahi to be involved, you help create a more equitable and just health care system. Your work supports fair opportunities and respects the value of every young person.

Service awareness

- » **Tino Uaratanga (I have potential):** By engaging rangatahi as peer educators to relay health information, you empower them to develop their leadership skills and share their insights. You also enhance their potential to positively influence their peers.
- » **Wairua (I am essential):** By prioritising youth-friendly communication and building awareness, you reach more rangatahi, especially those from historically under-served communities, with relevant and accessible information. In this way, they can take control of their own health and feel essential in a system that recognises their worth.
- » **Aroha (I matter):** By recognising and addressing barriers to access and by supporting rangatahi to connect with services they need, you demonstrate that you care for their wellbeing.
- » **Whanaungatanga (I am connected):** By collaborating with schools, community organisations and youth-friendly services, you strengthen the network of support available to rangatahi, helping them feel connected to resources that better understand and can nurture their health and wellness.
- » **Rangatiratanga (I have self-determination):** By providing accessible information and supporting rangatahi to access services, you are empowering them to make informed decisions about their health. You respect their right to autonomy and self-determination.
- » **Whakapapa (I belong):** By promoting services in youth-friendly spaces and collaborating with diverse community organisations, you help to build services that are culturally safe and relevant, as well as fostering a sense of belonging for rangatahi.
- » **Te Reo (I have mana):** By using youth-friendly spaces that incorporate te reo Māori and Māori cultural practices, you enhance the mana of rangatahi. This recognises language and culture as vital to identity and wellbeing, helping rangatahi feel respected, understood and empowered to access health information and services.
- » **Manaakitanga (I am valued):** By providing information in accessible formats and creating youth-friendly environments, you are showing rangatahi that their needs are considered and that they are valued.
- » **Ōritetanga (I am equal):** By addressing barriers to access, you help all rangatahi, including those from priority groups, to have equal opportunities to access the health care and support they need.

Peka taiao – Environment

Physical environment

- » **Tino Uaratanga (I have potential):** By involving rangatahi in designing their care environments, you foster their sense of agency and belief in shaping their own experiences. This participation nurtures their confidence and supports their potential to thrive.

- » **Wairua (I am essential):** By providing a physical space that reflects cultural values and promotes inclusivity, you create a welcoming environment where rangatahi feel their cultural identity is valued, respected and essential to their wellbeing.
- » **Aroha (I matter):** By understanding that the physical space should support emotional safety and trust-building, you create an environment in which rangatahi feel comfortable, supported and truly valued. That is, you demonstrate aroha.
- » **Whanaungatanga (I am connected):** By adapting the space to meet diverse needs, with areas for both private and social interactions, you foster connections and create a sense of belonging. In this way, you support relationships as a key element in rangatahi wellbeing.
- » **Rangatiratanga (I have self-determination):** By seeking rangatahi input into the design of the space and providing flexible environments, you respect their autonomy. You also empower them to engage with health care in a way that best supports their needs and preferences.
- » **Whakapapa (I belong):** By incorporating relevant (especially Māori and Pacific) cultural symbols and imagery into the space, you affirm the whakapapa of rangatahi – their connections to their culture and ancestry. This helps to create a sense of belonging and cultural pride.
- » **Te Reo (I have mana):** By incorporating te reo Māori into the environment through signage, artwork or other elements, you affirm the cultural identity and mana of rangatahi Māori. Recognising te reo Māori as a taonga strengthens their sense of pride and belonging.
- » **Manaakitanga (I am valued):** By creating a safe, accessible environment that reflects the preferences of rangatahi, you demonstrate genuine manaakitanga. In such spaces, rangatahi feel valued, respected, and empowered.
- » **Ōritetanga (I am equal):** By prioritising cultural inclusivity in the design of spaces and inviting meaningful input from rangatahi in priority groups, you help create more equitable outcomes. Such environments ensure all rangatahi, regardless of background or circumstance, feel equally valued, affirmed, and supported.

Cultural safety

- » **Tino Uaratanga (I have potential):** By recognising the unique strengths and challenges of rangatahi from diverse cultural, gender and socioeconomic backgrounds, you address systemic barriers and foster equitable care. These actions nurture their potential to thrive.
- » **Wairua (I am essential):** By acknowledging how cultural expectations shape identity and decision-making, you honour the holistic wellbeing of rangatahi, which respects their spiritual, emotional and cultural needs.
- » **Aroha (I matter):** By creating safe, inclusive spaces free from judgement, you show every rangatahi that they are valued and deserving of dignity and respect in their health care journey.
- » **Whanaungatanga (I am connected):** By involving whānau in culturally responsive ways while respecting rangatahi autonomy, you foster a sense of belonging and connection of rangatahi to their identity, culture and community.
- » **Rangatiratanga (I have self-determination):** By empowering rangatahi to voice concerns and make informed choices, you support their autonomy while respecting whānau and cultural values.

- » **Whakapapa (I belong):** By affirming the cultural identity of rangatahi through culturally safe practices and resources, you strengthen their sense of belonging and connection to their culture.
- » **Te Reo (I have mana):** By using culturally appropriate language and communication styles, such as speaking te reo Māori or through interpreters when needed, you validate the identity and experiences of rangatahi and so enhance their mana.
- » **Manaakitanga (I am valued):** By reflecting on personal bias and providing culturally safe care for priority groups, you demonstrate that all rangatahi are genuinely valued.
- » **Ōritetanga (I am equal):** By advocating for changes that improve equity and access for historically underserved rangatahi, you help ensure all young people have equal opportunities for health and wellbeing.

Rangatahi Māori

- » **Tino Uaratanga (I have potential):** By engaging in ongoing learning and delivering culturally safe care, you show rangatahi Māori that their identity and strengths are valued, helping them to believe in themselves and realise their potential.
- » **Wairua (I am essential):** By demonstrating kawa whakaruruhau in interactions and showing competence in te reo Māori, you honour the wairua of rangatahi Māori. This acknowledges that their spirituality, identity, and cultural connection are essential to improving health outcomes.
- » **Aroha (I matter):** By acknowledging and addressing the impact of colonisation and institutional racism on health inequities, and by providing high-quality health care, you create spaces for rangatahi Māori that prioritise their wellbeing and respect their inherent worth.
- » **Whanaungatanga (I am connected):** By building relationships with local rongoā Māori practitioners and understanding rongoā practices, you enable rangatahi to receive holistic care that actively engages their whānau and strengthens their connections within the community.
- » **Rangatiratanga (I have self-determination):** By empowering rangatahi to make informed decisions about their health journey and incorporating rongoā Māori as a key pathway, you respect their autonomy and support them in determining their own path to wellbeing.
- » **Whakapapa (I belong):** By learning and understanding pepeha (cultural introductions) and offering karakia (prayers), you show respect for the whakapapa of rangatahi Māori. This helps strengthen their sense of belonging and deepens their connection to culture.
- » **Te Reo (I have mana):** By correctly pronouncing names and valuing te reo Māori, you affirm the mana and cultural identity of rangatahi Māori, strengthening their sense of self and belonging.
- » **Manaakitanga (I am valued):** By actively creating a safe space where rangatahi feel comfortable sharing their concerns and challenges, you show them that they are valued, respected, and cared for.
- » **Ōritetanga (I am equal):** By recognising and addressing the impacts of colonisation and institutional racism, and upholding the rights of rangatahi Māori through meaningful participation and culturally grounded care, you enact ōritetanga. You help ensure youth health services are fair, equitable, and just for all rangatahi Māori.

Pacific young people

- » **Tino Uaratanga (I have potential):** By valuing Pacific cultures and promoting cultural identity, you help Pacific youth recognise their unique potential and empower them to pursue their own paths with confidence and pride.
- » **Wairua (I am essential):** By respecting cultural values, collective family structures and the importance of relationships, especially in the way you communicate and engage with Pacific youth, you acknowledge the unique spiritual and cultural identity of each young person. This fosters a safe space where their authentic self can be seen and valued.
- » **Aroha (I matter):** By inviting Pacific families to be involved in healthcare and listening to the wishes of each young person, you recognise how important family is to wellbeing while supporting youth as individuals. This approach lets Pacific young people know that their wellbeing matters to you, both as part of their family and in ways that are right for them.
- » **Whanaungatanga (I am connected):** By understanding the importance of family and community, you help Pacific youth strengthen the relationships that foster belonging and build resilience.
- » **Rangatiratanga (I have self-determination):** By supporting Pacific youth as they navigate traditional and modern values and empowering them on their healthcare journey, you affirm their right to make informed choices that honour both their heritage and their individual aspirations. This approach ensures their self-determination is respected as they balance collective and personal strengths.
- » **Whakapapa (I belong):** By promoting cultural identity through celebrating Pacific languages, traditions and family structures, you reinforce a strong sense of whakapapa. This supports young people to feel deeply rooted in their culture and connected to their heritage.
- » **Te Reo (I have mana):** By using simple greetings or phrases in Pacific languages, where appropriate, you acknowledge and show that you value the particular language and culture of each Pacific rangatahi.
- » **Manaakitanga (I am valued):** By creating a culturally affirming space where Pacific youth and their families feel welcomed and respected, you enhance their mana and show that they are truly valued.
- » **Ōritetanga (I am equal):** By demonstrating a commitment to understanding and addressing acculturation stress and its impact, you can provide equitable care that respects the unique challenges Pacific youth face. In this way, you help to foster a health care system that values diversity and promotes fair outcomes for all.

Migrant and refugee rangatahi

- » **Tino Uaratanga (I have potential):** By recognising the unique strengths and challenges that refugee and migrant rangatahi have, including the impacts of trauma and resettlement, you can address systemic barriers and foster equitable, culturally responsive care and so nurture their potential to thrive.
- » **Wairua (I am essential):** By understanding how migration, trauma and cultural disruption impact spiritual wellbeing, you create safe spaces for rangatahi to express their spiritual identities and support their holistic healing journey.

- » **Aroha (I matter):** By approaching each rangatahi with compassion and cultural sensitivity, you enable them to feel seen, heard and valued throughout their care experience. This is especially important when addressing mental health stigma and working with interpreters.
- » **Whanaungatanga (I am connected):** By building strong, trusting relationships with rangatahi, their whānau and community support services, you foster a sense of belonging and connection that is vital for their wellbeing and engagement with health services.
- » **Rangatiratanga (I have self-determination):** By providing clear information, culturally competent support and accessible referral pathways, you empower rangatahi to make informed choices about their health. This in turn upholds their autonomy and agency in their care journey.
- » **Whakapapa (I belong):** By acknowledging the significance of family, genealogy and any disrupted connections due to migration, you support rangatahi to rebuild and affirm their identity and sense of belonging in a new environment.
- » **Te Reo (I have mana):** By valuing and supporting the use of te reo Māori and any other languages rangatahi use at home, as well as working effectively with interpreters, you support understanding of and respect for their voices. In this way, you enhance the mana and dignity of rangatahi.
- » **Manaakitanga (I am valued):** By creating welcoming, culturally safe environments and adapting care to meet the diverse needs of each rangatahi, you demonstrate deep respect and support them to feel genuinely valued. Providing rangatahi from migrant or refugee backgrounds with access to gender-appropriate professionals is an important aspect of adaptable care as this can be crucial for their comfort, trust and engagement.
- » **Ōritetanga (I am equal):** By actively identifying and addressing inequities in access and outcomes for refugee and migrant rangatahi, you ensure all young people receive fair, high-quality and culturally appropriate health care, regardless of their background.

Rangatahi whaikaha – Disabled young people

- » **Tino Uaratanga (I have potential):** By affirming the unique strengths and aspirations of rangatahi whaikaha, you empower them to navigate developmental challenges and societal barriers. This fosters their confidence in their ability to shape their own future.
- » **Wairua (I am essential):** By honouring the spiritual dimension of identity and creating spaces where rangatahi whaikaha can explore purpose and belonging, you support their holistic wellbeing and resilience even while they are facing social stigma or exclusion.
- » **Aroha (I matter):** By providing compassionate, individualised care and communicating non-judgementally, you reinforce a sense of respect and value in every rangatahi whaikaha. This in turn builds their trust and self-esteem during their health care journey.
- » **Whanaungatanga (I am connected):** By fostering strong partnerships with whānau, community organisations, service providers, and multidisciplinary teams, you create inclusive networks that support rangatahi whaikaha to participate socially and build meaningful connections.
- » **Rangatiratanga (I have self-determination):** By promoting autonomy and involving rangatahi whaikaha in care decisions, you empower them to lead their transition to adulthood and advocate for their own goals in education, employment, and independence.

- » **Whakapapa (I belong):** By affirming cultural identity and connecting rangatahi whaikaha to their culture, you strengthen their sense of belonging and resilience. This is particularly important for rangatahi Māori and Pacific youth facing systemic diagnostic barriers.
- » **Te Reo (I have mana):** By using te reo Māori and culturally responsive communication, you uphold and enhance the mana of rangatahi whaikaha. By supporting access to sign language interpreters and other communication supports, you ensure their voices are heard, respected, and acted upon in all aspects of care.
- » **Manaakitanga (I am valued):** By creating accessible and welcoming environments, you demonstrate manaakitanga and help rangatahi whaikaha feel genuinely cared for. By offering adaptive tools and thoughtful support, you enable all young people to access services with dignity and respect.
- » **Ōritetanga (I am equal):** By advocating for equitable access to diagnosis, accommodations, and opportunities, you help challenge systemic inequities that disproportionately affect neurodiverse Māori and Pacific rangatahi. This ensures all rangatahi receive care with greater dignity and fairness.

Care-experienced rangatahi

- » **Tino Uaratanga (I have potential):** By recognising and affirming the unique strengths and aspirations of care-experienced rangatahi, and by actively seeking out and celebrating their talents, interests and goals, you nurture their potential. This fosters their self-belief and expands future possibilities.
- » **Wairua (I am essential):** By creating safe spaces for care-experienced rangatahi to express their identity, beliefs and sense of purpose, and by respecting their need for meaning and connection, you support their spiritual and emotional wellbeing. Having that foundation fosters resilience during times of transition or instability.
- » **Aroha (I matter):** By actively listening with unconditional care, compassion, and by validating experiences of loss, trauma or exclusion, you show care-experienced rangatahi that their feelings and perspectives matter. That in turn builds their trust and sense of worth.
- » **Whanaungatanga (I am connected):** By building trusting, consistent relationships with care-experienced rangatahi, supporting their connections to whānau, culture and community and collaborating with key services, you foster a strong network of support and a sense of belonging.
- » **Rangatiratanga (I have self-determination):** By centring the voice and consent of care-experienced rangatahi in all decisions, and advocating for their rights, you empower them to exercise autonomy and make informed choices about their health, education, and life pathways.
- » **Whakapapa (I belong):** By affirming and supporting care-experienced rangatahi to explore and reclaim their cultural identity and connections to whānau, you strengthen their sense of belonging and promote healing and resilience.
- » **Te Reo (I have mana):** By using te reo Māori, culturally affirming their language and encouraging care-experienced rangatahi to express themselves in their preferred language, you enhance their mana and validate their cultural identity.

- » **Manaakitanga (I am valued):** By addressing the material needs of care-experienced rangatahi, providing consistent support and celebrating their achievements, you create environments where they feel genuinely valued, respected and safe.
- » **Ōritetanga (I am equal):** By advocating for equitable access to health care, education and social services, and by challenging stigma and discrimination, you contribute to a system in which all care-experienced rangatahi receive fair, high-quality and culturally safe support. This upholds their right to equality.

Peka herenga tangata – Engagement and connection

Whanaungatanga and communication

- » **Tino Uaratanga (I have potential):** By recognising developmental stages and communicating in ways that are appropriate and supportive for each stage, you empower rangatahi to reach their full potential.
- » **Wairua (I am essential):** By creating space for spiritual exploration and self-expression, you affirm the spirituality of rangatahi, enhancing their resilience and overall wellness.
- » **Aroha (I matter):** By truly hearing and valuing their voices, you demonstrate that rangatahi matter, and foster dignity and a sense of belonging in their health care.
- » **Whanaungatanga (I am connected):** By building and sustaining strong connections with rangatahi and their whānau, you honour their social and cultural contexts. This strengthens their sense of community and can improve health outcomes.
- » **Rangatiratanga (I have self-determination):** By respecting their autonomy, you empower rangatahi to make informed decisions about their health journey, fostering a sense of personal responsibility.
- » **Whakapapa (I belong):** By acknowledging connections to whānau, culture and heritage, you affirm rangatahi identity and provide a foundation for overall wellbeing.
- » **Te Reo (I have mana):** By incorporating te reo Māori into your practice, you affirm the cultural identity of rangatahi Māori, enhancing their mana and sense of pride.
- » **Manaakitanga (I am valued):** By showing care and respect, you create a relationship-centred environment where rangatahi feel valued, which in turn supports their holistic wellbeing.
- » **Ōritetanga (I am equal):** By promoting fairness and addressing systemic barriers, you contribute to a system in which every rangatahi has equal access to high-quality, respectful health care.

Confidentiality, privacy and consent

- » **Tino Uaratanga (I have potential):** By regularly revisiting confidentiality as rangatahi mature, you support their developing understanding of their rights and foster their potential to make informed decisions.
- » **Wairua (I am essential):** By ensuring confidentiality and creating a safe space, you acknowledge the value of rangatahi and respect their wairua, identity and right to privacy.
- » **Aroha (I matter):** By maintaining confidentiality in all interactions and showing respect for boundaries, you show rangatahi that you care and that they matter, fostering trust.

- » **Whanaungatanga (I am connected):** By handling records securely and having those sensitive discussions, you create connectedness. In this way, you show respect for the unique identity and needs of each rangatahi, strengthening their sense of trust and belonging.
- » **Rangatiratanga (I have self-determination):** By clearly communicating about confidentiality and its exceptions, you empower rangatahi to exercise rangatiratanga over their health information and decisions.
- » **Whakapapa (I belong):** By understanding and respecting rangatahi within safe health settings, you show them that you are there for their rights and so they belong.
- » **Te Reo (I have mana):** By acknowledging and reflecting the importance of te reo Māori in your interactions, you show genuine connection to, and respect for, the language and culture of rangatahi Māori.
- » **Manaakitanga (I am valued):** By implementing best practices to secure sensitive information, you demonstrate you are valuing rangatahi and protecting their wellbeing.
- » **Ōritetanga (I am equal):** By following privacy regulations, you provide equitable confidentiality for all rangatahi, no matter what their background or identity.

Capacity to consent

- » **Tino Uaratanga (I have potential):** By assessing rangatahi maturity using Gillick competence principles and Fraser Guidelines, you recognise that rangatahi have an evolving capacity for informed decision-making. This in turn supports their development toward autonomy.
- » **Wairua (I am essential):** By supporting rangatahi to fully understand the consent process and considering their spiritual and cultural needs, you recognise their dignity and holistic wellbeing.
- » **Aroha (I matter):** By adapting consent discussions to match the age and maturity level of each rangatahi, you demonstrate care and respect for their understanding as an individual.
- » **Whanaungatanga (I am connected):** By involving whānau in decision-making while respecting the autonomy of rangatahi, you help rangatahi strengthen their sense of connection to their identity, culture, and people.
- » **Rangatiratanga (I have self-determination):** By understanding and applying legal consent principles correctly, you honour the autonomy of rangatahi and support them to make informed choices about their own health and wellbeing.
- » **Whakapapa (I belong):** By considering the cultural and family context of the consent process, you acknowledge the importance of whakapapa for rangatahi. In this way you enhance identity and belonging.
- » **Te Reo (I have mana):** By using a range of communication methods and explaining complex concepts like Gillick competence in an accessible way, you empower rangatahi and uphold their mana.
- » **Manaakitanga (I am valued):** By supporting rangatahi to fully understand and safely navigate the consent process, you show you are valuing their agency.
- » **Ōritetanga (I am equal):** By applying consent principles fairly and understanding specific legal frameworks like the Care of Children Act 2004 and Fraser Guidelines, you uphold ōritetanga, meaning all rangatahi have equal rights and protections.

Information sharing

- » **Tino Uaratanga (I have potential):** By understanding when to appropriately share information for the safety and wellbeing of rangatahi, you protect them from harm so that they are empowered to reach their full potential and can thrive.
- » **Wairua (I am essential):** By considering the spiritual and emotional impacts of information sharing, you recognise how disclosure decisions can affect a young person's sense of self, meaning and wellbeing. In this way, you make spiritual safety part of the process.
- » **Aroha (I matter):** By applying confidentiality principles while working with rangatahi, you demonstrate that each young person matters unconditionally. In particular, you protect their privacy and only share information when genuinely necessary for their safety or wellbeing.
- » **Whanaungatanga (I am connected):** By applying information-sharing laws thoughtfully, you recognise the connections of rangatahi and take into account how sharing information may impact their relationships with whānau and support networks.
- » **Rangatiratanga (I have self-determination):** By being honest and open and explaining the limits and exceptions along with the rights of the rangatahi to confidentiality, you involve them in decisions about their information and show respect for their autonomy.
- » **Whakapapa (I belong):** By using information-sharing practices that respect cultural identity and whānau connections, you affirm that rangatahi belong within their cultural and whānau contexts when you are applying principles that support their wellbeing.
- » **Te Reo (I have mana):** By using clear, respectful and culturally resonant communication about information sharing and confidentiality, you affirm and enhance the mana of rangatahi.
- » **Manaakitanga (I am valued):** By handling sensitive information with exceptional care while meeting legal requirements, you demonstrate that you deeply value rangatahi and will treat their personal disclosures with the utmost respect.
- » **Ōritetanga (I am equal):** By applying information-sharing frameworks consistently while recognising individual circumstances, you contribute to a system of equality in which all rangatahi receive fair treatment that respects their privacy as well as addressing safety concerns.

Child protection

- » **Tino Uaratanga (I have potential):** By understanding the prevalence of harm to rangatahi in Aotearoa and recognising signs of abuse while focusing on strengths and protective factors, you create a safe environment where they can heal and thrive despite past traumas.
- » **Wairua (I am essential):** By applying a trauma-informed, supportive approach in child protection practices, you honour the essential spiritual wellbeing of rangatahi by minimising re-traumatisation and fostering a sense of empowerment.
- » **Aroha (I matter):** By recognising and responding sensitively to signs of abuse while providing a safe space for rangatahi to express themselves, you demonstrate that each young person matters unconditionally as you prioritise their safety and wellbeing in a compassionate manner.
- » **Whanaungatanga (I am connected):** By consulting with the multidisciplinary team to respond to concerns in a holistic, strengths-based way, you acknowledge the connectedness of rangatahi. Drawing on collective expertise supports them in a way that respects their autonomy and dignity.

- » **Rangatiratanga (I have self-determination):** By empowering rangatahi to make informed choices throughout the child protection process, you respect their autonomy. That means you involve them in decisions about their safety and wellbeing whenever possible.
- » **Whakapapa (I belong):** By understanding the importance of referral processes that are strengths-oriented and focused on helping rangatahi access support, you connect them with culturally appropriate services that respect their identity and background.
- » **Te Reo (I have mana):** By responding to sensitive disclosures with professionalism and empathy while following reporting protocols, you enhance the mana of rangatahi. Your respectful communication validates their experiences and supports their dignity.
- » **Manaakitanga (I am valued):** By applying your organisation's child protection policy in a way that builds trust and supports rangatahi in sharing their experiences, you demonstrate that you value them deeply and see their wellbeing as of utmost importance.
- » **Ōritetanga (I am equal):** By completing youth-focused child protection training and applying this knowledge to help all rangatahi access support, you advance a system of equality in which every young person receives fair and culturally responsive protection regardless of their background or circumstances.

Adolescent development

- » **Tino Uaratanga (I have potential):** By recognising each stage of adolescent development and designing care that responds to these changes, you help rangatahi realise their potential for growth - nurturing and building on their unique strengths, aspirations, and abilities in a way that affirms their mana and fosters positive futures.
- » **Wairua (I am essential):** By recognising the impact of mental health, resilience, and spiritual wellbeing, and using thoughtful communication and screening, you acknowledge rangatahi as whole beings. This supports their self-discovery and affirms their spiritual, emotional, and mental needs.
- » **Aroha (I matter):** By conducting comprehensive health assessments and connecting rangatahi with referral pathways, you show you care about their individual wellbeing. Further, you enable their holistic needs to be seen, heard and valued.
- » **Whanaungatanga (I am connected):** When you value the roles of whānau, peers, and community, and connect rangatahi with mentors and support services, you strengthen their relationships, foster a sense of belonging, and ensure they have access to the support they need.
- » **Rangatiratanga (I have self-determination):** By addressing risk-taking behaviours using motivational interviewing and solution-focused therapy, you empower rangatahi to make informed choices and have agency over their own health.
- » **Whakapapa (I belong):** By recognising and affirming the whakapapa of rangatahi, including their genealogy, ancestry, and whānau connections, you help foster their sense of belonging and cultural strength. This strong foundation supports rangatahi as they navigate identity, puberty, brain development, social changes, and important life decisions.

- » **Te Reo (I have mana):** By communicating with rangatahi in ways that match their developmental stage, and by using te reo Māori as a living taonga, you enhance their cultural identity and strengthen their mana. This creates an environment where their voice is heard, valued, and empowered.
- » **Manaakitanga (I am valued):** By conducting thorough health assessments and showing you understand risk-taking, you create a safe and supportive environment where rangatahi feel valued and respected, as well as empowered to share their concerns.
- » **Ōritetanga (I am equal):** By recognising potential factors underlying problematic risk-taking (eg, stress, trauma or social pressures) and connecting rangatahi to appropriate services, you help build a system in which all rangatahi have equitable access to care.

Positive youth development

- » **Tino Uaratanga (I have potential):** By understanding and nurturing rangatahi potential through strengths-based approaches and holistic assessments, you foster their belief in their capacity to thrive and to achieve their aspirations.
- » **Wairua (I am essential):** By understanding te ao Māori and practising culturally responsive care that acknowledges each rangatahi as a whole being, you create spaces where they can connect with their identity, express their spiritual needs and feel affirmed.
- » **Aroha (I matter):** By applying relationship-building skills and employing holistic assessment, you show rangatahi that they matter. This includes actively listening, valuing their unique experiences and promoting their self-care.
- » **Aroha (I matter):** By applying relationship-building skills and employing holistic assessment, you show rangatahi they matter. Effective practices include actively listening, valuing their unique experiences and promoting their self-care.
- » **Whanaungatanga (I am connected):** By building strong relationships, engaging with community, and understanding whakapapa, you strengthen the connections rangatahi have with whānau, community, and culture. This deepens their sense of belonging and supports their wellbeing as part of a collective.
- » **Whakapapa (I belong):** By understanding whakapapa in the context of te ao Māori, you support rangatahi to connect to whānau, culture and place. As a result, you help to create a sense of belonging and honour their identities.
- » **Te Reo (I have mana):** By embracing cultural responsiveness and committing to ongoing learning of te reo Māori, you honour the cultural identity of rangatahi Māori and promote their sense of mana.
- » **Manaakitanga (I am valued):** By building caring relationships and conducting holistic assessments, you demonstrate manaakitanga in environments where rangatahi feel valued, respected and empowered.
- » **Ōritetanga (I am equal):** By applying knowledge of youth development research and practising reflective skills, you address inequities, create accessible services and advocate for rangatahi to receive high-quality care no matter what their background.

Youth culture

- » **Tino Uaratanga (I have potential):** By recognising and nurturing the diverse strengths of rangatahi - including those expressed in digital, social, and cultural spheres - you empower each young person to realise their potential and actively shape their place in evolving youth culture.
- » **Wairua (I am essential):** By honouring the spiritual wellbeing of rangatahi and providing space for diverse beliefs, you support their resilience, purpose, and sense of meaning as they encounter new trends, influences, and social challenges.
- » **Aroha (I matter):** By showing authentic compassion and cultural humility - both face-to-face and online - you foster trust and help rangatahi feel truly seen and valued amidst complex, intersecting identities and pressures from youth culture.
- » **Whanaungatanga (I am connected):** By building genuine relationships and connecting rangatahi to peers, whānau, and community (including digital communities), you nurture belonging and support networks that help youth thrive in their communities and social world.
- » **Rangatiratanga (I have self-determination):** By respecting the autonomy of rangatahi and encouraging informed decision-making, you support them towards self-determination and leadership in navigating youth culture.
- » **Whakapapa (I belong):** By encouraging rangatahi to explore and share their whānau stories and connections, you help them draw strength from their culture. In this way, you foster their confidence and resilience, along with a deeper sense of belonging, especially in the face of social pressures.
- » **Te Reo (I have mana):** By embracing te reo Māori and supporting communication in all preferred languages, you enhance the mana and cultural pride of rangatahi as they engage, connect, and express themselves in youth communities.
- » **Manaakitanga (I am valued):** By creating safe, welcoming spaces—physically and online—where youth perspectives are respected, you ensure every rangatahi feels valued, nurtured, and supported in all aspects of their cultural and digital life.
- » **Ōritetanga (I am equal):** By practicing equity, challenging discrimination, and adapting care to meet intersecting needs, you help guarantee that all rangatahi have fair, culturally responsive access and support in navigating the realities of youth culture.

Sexual orientation

- » **Tino Uaratanga (I have potential):** By recognising sexual orientation as on a spectrum rather than existing in binary categories and by supporting youth to develop positive sexual identity, you nurture the unique potential of each rangatahi regardless of how they identify.
- » **Wairua (I am essential):** By acknowledging sexual orientation is an essential part of identity and recognising cultural concepts like takatāpui, you honour the spiritual wellbeing of rangatahi as they explore questions of meaning related to their sexuality.
- » **Aroha (I matter):** By communicating about sexual orientation in sensitive, affirming ways and actively challenging homophobia and biphobia, you demonstrate that rangatahi matter unconditionally regardless of their sexual orientation.

- » **Whanaungatanga (I am connected):** By connecting rangatahi with appropriate support services and community resources specific to their sexual orientation needs, you foster meaningful relationships that affirm their identity and create a sense of belonging.
- » **Rangatiratanga (I have self-determination):** By supporting rangatahi through coming out processes at their own pace and providing appropriate sexual health information relevant to different sexual orientations, you empower them to make informed decisions about their health and sexual identity.
- » **Whakapapa (I belong):** By acknowledging cultural concepts related to sexual orientation in the context of Aotearoa, such as takatāpui, you affirm that all rangatahi belong regardless of sexual orientation. You can also help them connect their sexual identity to their broader cultural identity.
- » **Te Reo (I have mana):** By understanding and correctly using terms related to sexual orientation and using inclusive language in all documentation and interactions, you communicate in respectful, affirming ways that enhance the mana of rangatahi.
- » **Manaakitanga (I am valued):** By not presuming heterosexuality in clinical settings, you show rangatahi that all identities are welcome. Providing tailored sexual health information for diverse orientations reinforces that each young person is valued for who they truly are.
- » **Ōritetanga (I am equal):** By understanding health disparities that affect youth with diverse sexual orientations and advocating for their legal protections under the Human Rights Act 1993, you advance equitable health care that addresses the unique needs of LGBTQIA+ rangatahi.

Gender diversity

- » **Tino Uaratanga (I have potential):** By understanding gender as a spectrum, rather than limiting it to binary categories, and by supporting rangatahi to explore their gender identity safely, you nurture each young person's potential to express their authentic self.
- » **Wairua (I am essential):** By recognising the distinction between gender identity, expression and sexual orientation, and understanding how gender identity develops across different age groups, you honour the essential spiritual wellbeing of rangatahi as they navigate their gender journey.
- » **Aroha (I matter):** By consistently using appropriate pronouns and preferred names and creating gender-inclusive health care environments, you demonstrate that gender identity matters unconditionally and is worthy of respect.
- » **Whanaungatanga (I am connected):** By understanding cultural gender concepts specific to Aotearoa (whakawahine, tangata ira tāne, fa'afāfine) and facilitating supportive conversations with whānau about gender diversity, you foster a sense of belonging and connection for gender-diverse rangatahi.
- » **Rangatiratanga (I have self-determination):** By supporting rangatahi to safely explore their gender identity and putting in place privacy measures that recognise the needs of gender-diverse youth, you empower them to make their own choices and take charge of their gender journey and health care.
- » **Whakapapa (I belong):** By understanding Te Tiriti o Waitangi implications for supporting gender-diverse rangatahi Māori and by communicating about gender in culturally appropriate ways, you affirm that gender-diverse rangatahi belong within their culture and community.

- » **Te Reo (I have mana):** By learning and correctly using terms related to gender identity and expression and by documenting gender identity information accurately and respectfully, you use language in gender-affirming ways that enhance the mana of rangatahi.
- » **Manaakitanga (I am valued):** By creating gender-inclusive health care environments and registration processes and advocating for gender-inclusive policies, you support gender-diverse rangatahi to feel valued and respected in all aspects of their health care experience.
- » **Ōritetanga (I am equal):** By understanding mental health considerations specific to gender-diverse youth and recognising the statistics on gender diverse rangatahi in Aotearoa, you address the unique needs of rangatahi who identify as gender diverse and so advance health care equality.

Intersecting identities

- » **Tino Uaratanga (I have potential):** By recognising the strengths and challenges for rangatahi with intersecting identities, you provide tailored support that empowers them to overcome systemic barriers.
- » **Wairua (I am essential):** By incorporating cultural practices informed by Te Tiriti o Waitangi and Māori health models, you honour the spiritual essence of rangatahi, affirming their wholeness beyond societal labels.
- » **Aroha (I matter):** By using inclusive language and trauma-informed approaches, you affirm that every rangatahi is valued for who they are, and has inherent worth and belonging, no matter their background or what they have faced.
- » **Whanaungatanga (I am connected):** By coordinating with multidisciplinary teams and support networks, you foster a sense of connection and belonging for rangatahi with intersecting identities.
- » **Rangatiratanga (I have self-determination):** By addressing systemic barriers and advocating for policy changes, you empower rangatahi to exercise self-determination in their health care and life experiences.
- » **Whakapapa (I belong):** By understanding how overlapping identities impact discrimination and health disparities, you acknowledge the cultural and personal histories of rangatahi and so affirm their sense of belonging.
- » **Te Reo (I have mana):** By adapting communication styles to cultural norms, such as whakawhanaungatanga for whānau Māori, you respect the linguistic and cultural expressions of rangatahi and so enhance their mana.
- » **Manaakitanga (I am valued):** By regularly reflecting on your own biases and power dynamics, you foster care that is welcoming and respectful of all rangatahi, ensuring those with intersecting identities feel seen and valued.
- » **Ōritetanga (I am equal):** By using research findings (eg, from Youth19) to tailor services for those with overlapping inequities, you help rangatahi to receive equitable, evidence-based care and in this way advance equality.

Digital wellbeing: Strengths and safeguarding

- » **Tino Uaratanga (I have potential):** By working alongside rangatahi to design plans that highlight their online strengths and outline practical steps to prevent harm, you build their confidence to take charge of their digital experiences.
- » **Wairua (I am essential):** By guiding rangatahi to conduct peer privacy checks supporting each other to review and adjust settings for data protection, you recognise their key role in crafting respectful online spaces.
- » **Aroha (I matter):** By encouraging rangatahi to talk through any self harm content they have come across and partner with them to create gentle safety measures, you acknowledge their experiences and offer genuine care.
- » **Whanaungatanga (I am connected):** By supporting rangatahi to collectively shape safer online spaces through reporting harmful content and amplifying positive voices, you strengthen peer connections and shared wellbeing.
- » **Rangatiratanga (I have self-determination):** By inviting rangatahi to reflect on which digital activities uplift them and which leave them unsettled, you support their independence and deeper self-understanding. By working alongside them to set goals and put personalised digital wellbeing strategies into practice, you empower true self-determination in their everyday lives.
- » **Whakapapa (I belong):** By collaborating with rangatahi to select culturally meaningful resources and create bookmarks and QR codes, you strengthen their connection to heritage and foster a genuine sense of belonging in the digital world.
- » **Te Reo (I have mana):** By organising brief digital learning sessions or teaming up with specialists to facilitate rangatahi led discussions on evaluating sources and evidence, you enhance their critical skills and honour their authority in digital spaces.
- » **Manaakitanga (I am valued):** By setting up clear youth centred referral processes and documentation for digital mental health support, you provide reliable care and affirm the value of each rangatahi.
- » **Ōritetanga (I am equal):** By supporting rangatahi to map their digital footprint including photos, location data and browsing history and build tailored privacy plans, you promote equal access to digital rights and protection.

Digital sexual landscapes

- » **Tino Uaratanga (I have potential):** By understanding the impact of the digital sexual landscape on rangatahi, you nurture their potential to make informed decisions and develop healthy online practices for positive sexual wellbeing.
- » **Wairua (I am essential):** By recognising the influence of online pornography on spiritual and emotional wellbeing of rangatahi, you honour their essential nature with holistic support that addresses both physical and spiritual aspects of their sexual health.
- » **Aroha (I matter):** By creating safe, shame-free spaces for discussions about online sexual content, you affirm that each young person's wellbeing and dignity matter.
- » **Whanaungatanga (I am connected):** By openly addressing online sexual content in health assessments and education, you bridge the gap between the digital lives of rangatahi and their overall wellbeing, strengthening the support networks they need to thrive.

- » **Rangatiratanga (I have self-determination):** By providing evidence-based education about the differences between pornography and real life, you lay the foundation for informed choices. By also supporting rangatahi to protect their privacy, stop harmful content being shared, and get help if needed, you empower true self-determination in their sexual health and relationships.
- » **Whakapapa (I belong):** By using culturally safe approaches with rangatahi Māori, you affirm their sense of belonging and cultural identity while addressing sensitive topics related to online sexual content.
- » **Te Reo (I have mana):** By using open-ended questions and positive body language when discussing porn-related topics, you enhance rangatahi mana by creating a respectful dialogue that values their voice and experiences.
- » **Manaakitanga (I am valued):** By recognising which groups of rangatahi face greater risks online and providing tailored support, you show that every young person is valued and you deliver inclusive care that meets diverse needs in the digital sexual landscape.
- » **Ōritetanga (I am equal):** By understanding the laws around minors and access to online pornography, you ensure all rangatahi receive fair, relevant guidance; addressing their exposure to sexual content online promotes equity and protects their wellbeing.

Trauma-informed care (TIC)

- » **Tino Uaratanga (I have potential):** By recognising the impact of colonisation and using a strengths-based approach, you foster the potential of rangatahi to heal and succeed despite trauma.
- » **Wairua (I am essential):** By approaching trauma through a kaupapa Māori lens - acknowledging spiritual and historical influences and supporting practices like waiata, pepeha, and karakia - you strengthen rangatahi healing and identity. This fosters culturally responsive, inclusive care for all rangatahi, regardless of your own background.
- » **Aroha (I matter):** By shifting from asking “What’s wrong with you?” to “What happened to you?”, you centre empathy and prioritise understanding over judgment. This approach recognises the value of rangatahi beyond adversity, affirming that every young person matters.
- » **Whanaungatanga (I am connected):** By practising whakawhanaungatanga and partnering with Māori, LGBTQIA+, and disability networks, you build strong connections and wraparound support.
- » **Rangatiratanga (I have self-determination):** By using trauma-informed strategies and adaptable assessments, you empower rangatahi to take charge of their own recovery.
- » **Whakapapa (I belong):** By grounding care in mātauranga Māori, Pacific frameworks, and prioritising whānau engagement, you strengthen a sense of identity, place, and cultural continuity - affirming that rangatahi always have a place and history to belong to.
- » **Te Reo (I have mana):** By using respectful, mana-enhancing language - including correct names, pronouns, and positive terms - you reinforce the mana and self-worth of rangatahi, helping to build their confidence and dignity.
- » **Manaakitanga (I am valued):** By creating trauma-informed environments and challenging policies that exclude rangatahi Māori, you demonstrate that rangatahi are valued and deserving of care.

- » **Ōritetanga (I am equal):** By addressing power imbalances and advocating for restorative discipline, you promote a health system in which all rangatahi receive culturally responsive, trauma-informed care.

Peka pūrākau – Youth-focused assessments

Adolescent psychosocial assessments

- » **Tino Uaratanga (I have potential):** By recognising and nurturing the unique potential of each young person, you empower rangatahi to realise their strengths and aspirations, leading to holistic development and wellbeing.
- » **Wairua (I am essential):** When you create spaces for spiritual expression and exploration, rangatahi develop a deeper sense of connection and purpose. This then enhances their overall resilience and wellbeing.
- » **Aroha (I matter):** By embodying aroha in your practice, you create environments where rangatahi feel valued and supported. That leads to stronger, more connected communities where young people thrive.
- » **Whanaungatanga (I am connected):** As you build meaningful relationships and connections with rangatahi, young people develop a sense of belonging and community. This enhances their engagement with health care services and supports long-term wellbeing.
- » **Rangatiratanga (I have self-determination):** By respecting the autonomy of rangatahi, you empower them to take control of their health decisions, boosting their confidence and self-determination.
- » **Whakapapa (I belong):** By recognising and embracing whakapapa, you create a safe space for rangatahi to connect with their roots and foster belonging, resilience, and cultural identity. Positioning their story at the centre of assessment and care ensures that support is deeply personal, culturally anchored, and strengthens overall wellbeing.
- » **Te Reo (I have mana):** By intentionally incorporating te reo Māori throughout adolescent psychosocial assessments, you actively prioritise and affirm Māori identity - supporting the mana of rangatahi and demonstrating respect for their language, culture, and sense of belonging.
- » **Manaakitanga (I am valued):** By demonstrating manaakitanga through creating respectful and nurturing environments, you support rangatahi to develop a sense of dignity and self-worth, leading to improved health outcomes and resilience.
- » **Ōritetanga (I am equal):** By actively creating equitable health care services, you ensure all rangatahi have access to high-quality care - helping to eliminate disparities and support holistic wellbeing across diverse populations.

Common adolescent health conditions and care

- » **Tino Uaratanga (I have potential):** By recognising and affirming the potential of rangatahi, you empower them to actively manage health issues such as asthma, diabetes or other chronic conditions. In that way, you also support them to build confidence and skills for lifelong wellbeing.

- » **Wairua (I am essential):** By acknowledging the spiritual dimension of health, you create space for rangatahi to explore meaning, purpose, and connection. This supports their inner strength and resilience, promoting holistic recovery from trauma, chronic illness, and neurological challenges by integrating emotional, mental, physical, and spiritual wellbeing.
- » **Aroha (I matter):** By providing compassionate, non-judgemental care, you help every rangatahi to feel valued, respected and supported in their health journey. This approach to care is especially important when you are addressing sensitive issues like obesity, mental distress or skin conditions.
- » **Whanaungatanga (I am connected):** By building strong relationships with rangatahi, their whānau and wider support networks, you foster trust and collaboration in managing health concerns. This helps to develop a health system in which no rangatahi navigates complex conditions or emergencies alone.
- » **Rangatiratanga (I have self-determination):** By respecting rangatahi autonomy and involving them in decisions about their care such as managing diabetes, asthma or medication, you support their independence and empower them to actively guide their health journey.
- » **Whakapapa (I belong):** By understanding the whakapapa and cultural background of rangatahi, you tailor health education and management to match their unique identity. In this way, you strengthen their sense of belonging and support culturally safe care.
- » **Te Reo (I have mana):** By using and valuing te reo Māori in health consultations and education, you enhance the mana and cultural identity of rangatahi. That makes health services more accessible and affirming for rangatahi Māori.
- » **Manaakitanga (I am valued):** By creating welcoming, culturally safe environments and responding promptly to acute needs, you help every rangatahi feel respected, nurtured, and cared for, whatever their health challenges. A positive experience with you increases their sense of trust and safety, making them more likely to seek health care when needed in the future.
- » **Ōritetanga (I am equal):** By identifying and addressing health inequities, advocating for accessible services, and tailoring care to the unique needs of every rangatahi, you ensure all young people - regardless of background or condition - receive high-quality, equitable support that advances true health equity.

Wellbeing education

- » **Tino Uaratanga (I have potential):** By affirming the unique strengths of rangatahi and guiding their understanding of growth, nutrition, and sexual development, you empower them to embrace adolescence with confidence and make choices that support their full potential.
- » **Wairua (I am essential):** By recognising the importance of spiritual wellbeing and honouring diverse beliefs, you create space for rangatahi to explore meaning and purpose in their health journeys. This support fosters their resilience as they navigate the body changes, relationships, and identity formation of adolescence.
- » **Aroha (I matter):** By providing compassionate, non-judgemental guidance on sensitive topics like puberty, sexual development and body image, you help every rangatahi to feel valued, respected and confident to make informed health decisions.

- » **Whanaungatanga (I am connected):** By fostering strong relationships with rangatahi, whānau and communities, you help rangatahi build supportive networks that encourage healthy relationships, positive lifestyle choices and a sense of belonging.
- » **Rangatiratanga (I have self-determination):** By equipping rangatahi with knowledge and skills about their bodies, relationships and consent, you support their autonomy and empower them to take charge of their health and wellbeing.
- » **Whakapapa (I belong):** By connecting health promotion to whakapapa and cultural identity, you help rangatahi draw strength from their heritage. In this way, you support their confidence and sense of belonging as they navigate growth and relationships.
- » **Te Reo (I have mana):** By supporting and advocating for language use with teachers, cultural advisors, and Māori health providers, you help embed te reo Māori as a normal part of youth health contexts and uphold the intent of Te Ūkaipō.
- » **Manaakitanga (I am valued):** By creating culturally safe, inclusive and welcoming environments for health discussions, you help every rangatahi to feel respected, nurtured and able to seek support when they need it.
- » **Ōritetanga (I am equal):** By tackling inequities and tailoring health promotion to the diverse realities of rangatahi, you help ensure all young people - regardless of background or identity - can access high-quality, culturally responsive health information and support.

Mental health

- » **Tino Uaratanga (I have potential):** By recognising and affirming the strengths and resilience of rangatahi during mental health assessments (such as with the BATOMI framework), you empower them to navigate challenges and cultivate hope. This approach remains vital even when rangatahi are experiencing depression, anxiety, or other mental health difficulties.
- » **Wairua (I am essential):** By creating spaces for rangatahi to explore spiritual and cultural connections, you support holistic healing and resilience. In this way, you address mental distress exacerbated by systemic inequities or discrimination.
- » **Aroha (I matter):** By offering compassionate, non-judgemental risk assessment and safety planning, you help every rangatahi feel valued and supported during crises such as suicidality or self-harm. This caring approach builds trust and reassurance at their most vulnerable moments, laying the foundation for hope and recovery.
- » **Whanaungatanga (I am connected):** By working in partnership with whānau, schools, and multidisciplinary teams, you build protective networks that address social stressors like poverty. These strong connections strengthen mental health and wellbeing for rangatahi through culturally responsive care.
- » **Rangatiratanga (I have self-determination):** By co-creating individualised safety plans and care strategies with rangatahi, you respect their autonomy and leadership in managing conditions like ADHD and eating disorders.
- » **Whakapapa (I belong):** By integrating cultural identity into mental health care (eg, affirming Māori or Pacific culture), you strengthen rangatahi sense of belonging. This helps to counter isolation linked to psychosis or neurodiversity.

- » **Te Reo (I have mana):** By using te reo Māori and culturally resonant language in psychoeducation, you enhance the mana of rangatahi. You also help to create mental health resources (eg, stress management tools) that are accessible and affirming.
- » **Manaakitanga (I am valued):** By ensuring every referral - whether to CAMHS or another service - is made with care, clear communication, and thoughtful follow-up, you help rangatahi feel respected and supported at every step of their mental health journey. Your advocacy and culturally safe guidance show young people they are valued and never alone, regardless of which mental health service they engage with or any barriers they might encounter.
- » **Ōritetanga (I am equal):** By advocating for equitable access to mental health care and addressing systemic barriers (eg, homelessness), you contribute to a health system in which all rangatahi receive culturally safe support, regardless of background.

Sexually transmitted infections (STIs)

- » **Tino Uaratanga (I have potential):** By affirming rangatahi have the capacity to take charge of their sexual health, you empower them with knowledge about STI prevention, testing and treatment. You support their confidence to make informed, positive choices for their wellbeing.
- » **Wairua (I am essential):** By honouring the spiritual and personal values that shape sexual health, you create a welcoming space for rangatahi to discuss STI concerns in ways that respect their beliefs and promote holistic healing and resilience.
- » **Aroha (I matter):** By providing non-judgemental, compassionate care and emotional support throughout STI screening and treatment, you help rangatahi feel respected, valued, and safe to seek help, no matter their previous experiences or outcomes.
- » **Whanaungatanga (I am connected):** By building trust and strong relationships, and connecting rangatahi to supportive whānau and community resources, you help reduce stigma and encourage open conversations about STI prevention and care.
- » **Rangatiratanga (I have self-determination):** By providing clear information about STI transmission, symptoms, and prevention, and by actively supporting rangatahi to make informed choices about testing and protection, you foster their autonomy and leadership in managing their sexual health.
- » **Whakapapa (I belong):** By acknowledging the powerful influence of whakapapa and cultural identity on health behaviours, you can tailor STI education and support to affirm each young person's sense of belonging. This approach empowers rangatahi to make healthy choices that honour both their own wellbeing and the mana of their whānau and community, strengthening these connections for generations to come.
- » **Te Reo (I have mana):** By using and valuing te reo Māori in sexual health conversations and resources, you uplift the mana of rangatahi, make STI information more accessible, and affirm their cultural identity.
- » **Manaakitanga (I am valued):** By creating welcoming, culturally safe environments and responding sensitively to barriers like stigma and discrimination, you help ensure all services offering STI care are places where rangatahi feel valued, respected, and supported.

- » **Ōritetanga (I am equal):** By addressing inequities in STI care and removing barriers for priority groups, you actively champion equal access to high-quality, culturally responsive sexual health services and information for all rangatahi.

Contraception and pregnancy support

- » **Tino Uaratanga (I have potential):** By equipping rangatahi with comprehensive knowledge of contraceptive options and fertility, you affirm their right and ability to make informed, independent decisions about their sexual health and future.
- » **Wairua (I am essential):** By creating spiritually safe and welcoming spaces for contraception and pregnancy discussions, you honour the deep emotional and cultural meaning of these choices. This empowers rangatahi to make decisions aligned with their values and beliefs.
- » **Aroha (I matter):** By offering compassionate, non-judgemental guidance around contraception and pregnancy options, you help every young person feel respected and supported in whatever choices they make, no matter their circumstances.
- » **Whanaungatanga (I am connected):** By working in partnership with whānau, caregivers, and cultural advisors when appropriate, you build trust and support all young people to access culturally responsive care, always respecting their privacy and autonomy.
- » **Rangatiratanga (I have self-determination):** By respecting the right of rangatahi to make their own choices about contraception or pregnancy options, you foster their leadership in health decisions while providing supportive, evidence-based guidance.
- » **Whakapapa (I belong):** By providing contraceptive education and care that honours and protects whakapapa, you empower rangatahi to make choices that strengthen their identity and sense of belonging. These decisions help safeguard the health and wellbeing of their whānau, children, and mokopuna, respecting and sustaining whakapapa for generations to come.
- » **Te Reo (I have mana):** By using te reo Māori and other culturally resonant language in discussions about fertility and contraception, you affirm rangatahi mana and make sexual health information more accessible.
- » **Manaakitanga (I am valued):** By proactively addressing cost barriers, stigma and privacy concerns, you help to build a health system in which all rangatahi feel equally respected and supported in accessing contraception or pregnancy care.
- » **Ōritetanga (I am equal):** By advocating for equitable access to contraception and pregnancy support services across diverse groups, you challenge systemic inequities impacting Māori, Pacific and LGBTQIA+ rangatahi.

Nicotine, smoking and vaping

- » **Tino Uaratanga (I have potential):** By recognising and affirming the unique strengths and aspirations of each rangatahi in conversations about smoking and vaping, you empower them to make informed, autonomous choices that support their potential and future wellbeing.
- » **Wairua (I am essential):** By acknowledging and respecting the spiritual dimension of each rangatahi, you create space for them to reflect on how smoking or vaping can affect their sense of purpose and identity. In this way, you support holistic wellbeing in every interaction.

- » **Aroha (I matter):** By approaching every discussion about smoking and vaping compassionately and non-judgementally, you support rangatahi to feel seen, heard and valued. You uphold their dignity regardless of their choices or circumstances.
- » **Whanaungatanga (I am connected):** By building strong, trusting relationships with young people, families, and communities, you acknowledge the influence of social networks on nicotine use and harness these connections to support healthy choices and a sense of belonging.
- » **Rangatiratanga (I have self-determination):** By upholding the autonomy of rangatahi to make their own decisions about quitting, harm reduction and support options, you respect their right to lead their health journey and build their confidence in self-management.
- » **Whakapapa (I belong):** By honouring the identity and cultural background of each rangatahi, you recognise how whakapapa shapes their experiences with smoking and vaping. You also involve whānau and cultural supports in ways that affirm belonging and strengthen support networks.
- » **Te Reo (I have mana):** By using te reo Māori and culturally affirming language in your practice, you help to make information about smoking, vaping and cessation accessible and mana-enhancing for all rangatahi, especially Māori.
- » **Manaakitanga (I am valued):** By creating a welcoming, youth-friendly environment and recognising each step rangatahi takes - whether in harm reduction, quitting, or simply seeking support - you show respect and care for every young person. Your advocacy for services and policies that value their wellbeing ensures all rangatahi feel seen, included, and supported at any stage of change.
- » **Ōritetanga (I am equal):** By identifying and addressing inequities in access to smoking and vaping support, you adapt your approach to meet the diverse needs of rangatahi. You also champion equitable, non-punitive, and culturally safe policies so that every young person has the opportunity to receive high-quality care.

Alcohol and other drugs (AOD)

- » **Tino Uaratanga (I have potential):** By understanding adolescent brain development and its impact on risk-taking, you empower rangatahi to make informed choices about substance use. This in turn fosters their capacity to navigate challenges and pursue healthier pathways aligned with their aspirations.
- » **Wairua (I am essential):** By fostering non-judgemental spaces for rangatahi to explore the emotional, spiritual, or cultural influences on substance use, you support their holistic wellbeing and empower them to strengthen their sense of purpose and identity beyond drug use.
- » **Aroha (I matter):** By using compassionate, trauma-informed conversations and motivational interviewing, you create a safe space where rangatahi feel respected and supported to share their experiences. In doing so, you reduce stigma around AOD use and build trust in seeking support.
- » **Whanaungatanga (I am connected):** By working alongside whānau, cultural advisors, and multidisciplinary teams, you strengthen support networks that respond to the social and environmental factors influencing substance use. At the same time, you uphold rangatahi autonomy and voice in their care.

- » **Rangatiratanga (I have self-determination):** By applying harm reduction principles and honouring rangatahi agency in setting their own goals, you empower them to lead their journey toward healthier choices. In this way, you balance safety with self-directed change.
- » **Whakapapa (I belong):** By tailoring interventions to cultural contexts (eg, integrating Māori models of care), you help rangatahi draw strength from their identity, addressing substance use as part of a broader journey of belonging and resilience.
- » **Te Reo (I have mana):** By integrating te reo Māori and culturally resonant language into resources and conversations, you affirm rangatahi identity and mana, making substance use support more accessible, empowering, and meaningful within their cultural world.
- » **Manaakitanga (I am valued):** By using youth-friendly screening tools and offering non-judgemental guidance, you create safe and welcoming spaces where rangatahi feel valued and acknowledged. By upholding their dignity and mana, you support them to address substance use risks in ways that enhance their wellbeing and sense of self-worth.
- » **Ōritetanga (I am equal):** By actively advocating for equitable access to culturally safe addiction services and addressing systemic barriers such as those faced by rangatahi Māori and Pacific youth, you help ensure every young person receives dignified, effective care that is tailored to their unique needs and circumstances.

Gaming and gambling

- » **Tino Uaratanga (I have potential):** By understanding that rangatahi can become skilled critical thinkers who recognise gambling marketing tactics, you nurture their potential to make empowered choices about digital entertainment and resist exploitation.
- » **Wairua (I am essential):** By recognising that gambling harm can disconnect rangatahi from their sense of purpose and spiritual wellbeing, you understand that healing involves reconnecting them to what gives their life meaning beyond digital rewards.
- » **Aroha (I matter):** By responding to gambling behaviours with curiosity about what needs they might be meeting (excitement, escape, belonging), you show rangatahi that their underlying needs matter and can be met in healthier ways.
- » **Whanaungatanga (I am connected):** By understanding that gambling often thrives in isolation and secrecy, you recognise that strengthening connections to whānau, friends, and community is both protective and healing.
- » **Rangatiratanga (I have self-determination):** By inviting rangatahi to set their own gaming limits, reflect on their motivations for gaming and spending, and recognise gambling-like risks, you foster self-determination. By using motivational interviewing, supporting goal setting, and promoting social support or help-seeking, you enable rangatahi to make conscious choices and maintain wellbeing - even in environments designed to encourage addiction.
- » **Whakapapa (I belong):** By recognising that some rangatahi may turn to gambling when disconnected from their cultural identity or community, you understand that strengthening connections to whānau, iwi, and cultural practices can be both protective against gambling harm and healing for those already affected.

- » **Te Reo (I have mana):** By being open to learning about the gaming language and trends that rangatahi use, you demonstrate respect for their world and curiosity about their experiences. By inviting conversations and asking questions, you help rangatahi critically examine their digital lives without needing to use specific or changing jargon.
- » **Manaakitanga (I am valued):** By creating spaces where rangatahi can discuss gaming and spending without fear of having devices taken away or being banned from activities, you demonstrate that their trust is valued more than quick fixes, fostering genuine conversations about digital wellbeing.
- » **Ōritetanga (I am equal):** By advocating for stronger industry regulations that protect all young people from predatory gambling features, you work toward a digital environment where rangatahi have equal protection from harm.

Gender-affirming health care

- » **Tino Uaratanga (I have potential):** By affirming gender identity and recognising that acceptance improves mental health, you nurture each rangatahi's unique potential to express themselves and flourish.
- » **Wairua (I am essential):** By recognising gender identity as an essential aspect of rangatahi wellbeing and by understanding the range of gender-affirming care options available to support the whole person, you honour the spiritual dimension of identity that is fundamental to rangatahi wellbeing.
- » **Aroha (I matter):** By consistently using the correct names and pronouns that rangatahi choose and updating records to reflect these choices, you demonstrate that their gender identity matters unconditionally and is worthy of respect and care.
- » **Whanaungatanga (I am connected):** By understanding local health pathways for gender-affirming care and helping rangatahi access the right services, you foster networks of support that empower their gender journey.
- » **Rangatiratanga (I have self-determination):** By basing gender-affirming care on informed consent and self-determination principles and explaining treatment options including gender-affirming hormone therapy (GAHT), you empower rangatahi to make their own informed decisions about their bodies and identities.
- » **Whakapapa (I belong):** By having a broad understanding of gender identities and expressions within Māori, Pacific and gender-diverse communities, with respect for their languages and perspectives, you affirm that gender-diverse rangatahi belong within their culture and community.
- » **Te Reo (I have mana):** By using language that affirms diverse gender identities and becoming proficient in terms that respect cultural perspectives on gender diversity, you communicate in ways that honour the gender expression of rangatahi and so enhance their mana.
- » **Manaakitanga (I am valued):** By creating visibly inclusive, confidential health spaces, and using documentation that affirms gender diversity, you ensure gender-diverse rangatahi feel welcomed, respected, and valued for who they are.

- » **Ōritetanga (I am equal):** By advocating for rangatahi needs, understanding the higher rates of mental health challenges faced by gender-diverse youth and delivering empathetic gender-affirming care, you are working toward health care equality that addresses the unique needs of gender-diverse rangatahi.

Peka arahina – Next steps

Service connection and advocacy

- » **Tino Uaratanga (I have potential):** By empowering rangatahi to navigate health systems independently and building their skills to access services confidently, you support their potential to thrive. At the same time, your role includes helping to identify and address barriers like financial hardship or eligibility challenges so that rangatahi can access the services they need.
- » **Wairua (I am essential):** By connecting rangatahi to culturally aligned services (eg, kaupapa Māori providers, Pacific-focused organisations) that honour spiritual and cultural identity, you strengthen their holistic wellbeing and sense of purpose in seeking care.
- » **Aroha (I matter):** By providing compassionate guidance and warm, supportive handovers during service transitions, you help rangatahi feel respected, cared for, and heard. Building trust throughout these changes enables rangatahi to feel confident and secure as they navigate even complex systems such as mental health or trauma care.
- » **Whanaungatanga (I am connected):** By building collaborative networks with schools, iwi providers, and community services, you create integrated care models that foster belonging and strengthen interconnected support for rangatahi.
- » **Rangatiratanga (I have self-determination):** By respecting rangatahi autonomy in service choices and involving them in decisions about referrals (eg, sexual health, addiction support), you uphold their right to lead their care journey.
- » **Whakapapa (I belong):** By prioritising culturally responsive services that align with the whakapapa and identity of rangatahi, you strengthen their connection to culture and community. This is particularly important for rangatahi Māori navigating neurodiversity or trauma care.
- » **Te Reo (I have mana):** By advocating for services that incorporate te reo Māori and culturally safe practices, you enhance the mana of rangatahi and ensure they can access care in ways that respect their language and cultural identity.
- » **Manaakitanga (I am valued):** By creating welcoming and non-judgemental pathways to services, such as youth one-stop shops and teen parent units, you help every rangatahi feel respected and dignified when seeking support.
- » **Ōritetanga (I am equal):** By challenging systemic inequities and advocating for policy change to improve resource allocation, you help historically underserved rangatahi access equitable, youth-friendly services with fewer barriers.

Peka rangatira – Youth health nursing leadership

Leadership development

- » **Tino Uaratanga (I have potential):** By championing the unique potential of each rangatahi and colleague, nursing leaders create a culture of growth. They inspire both youth and the nursing workforce to pursue excellence and innovation.

- » **Wairua (I am essential):** By valuing spiritual wellbeing in themselves and others, nursing leaders foster holistic, resilient teams. They also model care that honours the whole person, deepening trust and engagement among rangatahi.
- » **Aroha (I matter):** By leading with aroha, nursing leaders set the tone for compassionate, supportive practice. They build emotionally safe environments that nurture both kaimahi and rangatahi.
- » **Whanaungatanga (I am connected):** By prioritising strong, respectful relationships, nursing leaders unite teams and communities, enabling collaborative, culturally safe care that benefits both kaimahi and youth.
- » **Rangatiratanga (I have self-determination):** By empowering both rangatahi and kaimahi to lead and make decisions, nursing leaders cultivate confidence, advocacy and self-determination across the workforce and service users.
- » **Whakapapa (I belong):** By honouring whakapapa, nursing leaders strengthen cultural identity and belonging, fostering inclusive leadership and a sense of purpose within nursing teams and for rangatahi.
- » **Te Reo (I have mana):** By promoting te reo Māori, nursing leaders normalise cultural competence and pride. This uplifts the mana of both the nursing workforce and the rangatahi they serve.
- » **Manaakitanga (I am valued):** By embodying manaakitanga, nursing leaders create environments where everyone feels valued and supported, enhancing team cohesion and service quality.
- » **Ōritetanga (I am equal):** By championing equity, nursing leaders drive systemic change, creating fair opportunities for leadership development and improved health outcomes for all kaimahi and rangatahi.

Appendix 4: Glossary

Adverse childhood experiences (ACEs):

Potentially traumatic or stressful events that occur before age 18, including abuse (emotional, physical or sexual), neglect, witnessing violence, or household challenges such as parental separation, mental illness, substance abuse or imprisonment. These experiences can affect the health, development and wellbeing of **rangatahi** and are linked to greater risk of physical and mental health challenges later in life.

Assistive technology: Devices, tools or equipment that support disabled people – including **rangatahi whaikaha** – to increase their independence, participation and quality of life. Assistive technology may include anything from mobility aids (eg, wheelchairs, walking frames) and communication and hearing devices (eg, speech-generating apps or hearing aids) to adapted computers, visual aids or specialised equipment that makes tasks at home, school or work more accessible.

Contraception, Sterilisation, and Abortion

Act 1977: A New Zealand law that regulates access to contraception, sterilisation and abortion services. The Act sets out the legal framework for these health services, including the circumstances under which abortions may be performed, the rights of individuals to access contraception and sterilisation, and the processes for obtaining consent. For **rangatahi**, the Act is relevant because it outlines the legal requirements for confidentiality, consent, and the provision of sexual and reproductive health services.

Cultural safety: An approach that requires nurses to reflect on their own culture and power, so care is defined as safe by the person or **whānau** receiving it. It means respecting identity, sharing power, and creating relationships where no one feels judged or

marginalised (Nursing Council of New Zealand, 2025).

Digital exclusion: Barriers that prevent people – especially **rangatahi** and their **whānau** – from fully engaging in society because information, services or opportunities are mainly online. Digital exclusion may be caused by limited access to devices and/or the internet, or lack of digital skills or confidence. This can impact access to education, health care, job opportunities and key information, and tends to disproportionately affect low-income, rural, disabled, migrant, Māori and Pacific communities.

Enrolled nurse (tapuhi whakauru) (EN): A nurse registered with the Nursing Council of New Zealand who practises as a member of the health care team and has access to and can seek guidance from a **registered nurse (RN)** or other registered health practitioner when needed. ENs are responsible and accountable for their own practice, may coordinate care assistants under RN guidance and uphold Te Tiriti o Waitangi, cultural safety and professional standards at all times.

Equity: Making sure every rangatahi has fair access to health and wellbeing, recognising that some young people need different kinds or amounts of support to thrive. Working for equity means understanding and addressing barriers - so that all rangatahi, whatever their circumstances, can reach their fullest potential.

Fa'afāfine: A Samoan term meaning 'in the manner of a woman', used for people assigned male at birth who embody both feminine and masculine traits or identify with a third-gender role. Fa'afāfine are recognised and accepted in Samoan culture and may have gender expression or social roles distinct from typical male or female identities. The term is culturally specific and not directly equivalent to 'trans woman' or 'gay' in Western frameworks.

Fraser Guidelines: A set of criteria used to

guide provision of contraception to young people under 16 without parental consent. A health practitioner may proceed to provide contraception only if: the young person understands the advice being given; the young person cannot be persuaded to involve parents/ carers or allow the health practitioner to do so on their behalf; the young person is likely to begin, or continue having, sexual intercourse with or without contraception; unless the young person receives contraception, their physical or mental health (or both) is likely to suffer; the young person's best interests require contraceptive advice, treatment or supplies to be given with or without parental consent (Ministry of Health, 2020a, p. 15). Note: The Fraser Guidelines relate specifically to contraception, but the same principles of assessing competence and best interests (**Gillick competence**) are used in Aotearoa to guide consent for wider sexual health care, including the treatment of sexually transmitted infections, for **rangatahi** aged under 16.

Gender diverse: An umbrella term describing people whose gender identity, role or expression differs from cultural expectations based on the sex they were assigned at birth. This includes identities such as transgender, non-binary, gender fluid, agender, takatāpui, whakawahine, tangata ira tāne, fa'afāfine and intersex. Gender diverse people may define themselves in ways that are not limited to 'male' or 'female', and the terms used can change over time and across cultures.

Gillick competence: A legal and clinical principle for assessing whether a **rangatahi** aged under 16 has enough maturity and understanding to make informed decisions about their own health care – such as consenting to treatment – without parental permission. A young person is considered Gillick competent if they fully understand the proposed advice or treatment, its risks and benefits, and the consequences of their choices. A health professional makes the

decision about Gillick competence for each specific situation. It is not a blanket status applying to all health matters. This principle can apply to any health care decision, supporting rangatahi to actively participate in choices about their health and wellbeing.

Intersectionality: The ways in which multiple aspects of a person's identity – such as ethnicity, gender, sexuality and disability – interact to shape their experiences, opportunities and challenges. Intersectionality recognises that these overlapping identities influence how others treat an individual, as well as how the individual sees themselves and how they connect with the world around them (Roy et al., 2023).

Kaimahi: In a general sense, a worker, staff member or practitioner. In this guide, kaimahi means anyone working with young people in youth health settings, reflecting a collective, team-based approach to care. It is an inclusive term that may refer to nurses, health professionals, educators or others who contribute to the wellbeing and development of **rangatahi**.

Kaupapa Māori: A worldview, approach and set of principles grounded in Māori values, knowledge and tikanga (customs and protocols). In youth health nursing, kaupapa Māori guides the development, delivery and evaluation of services in ways that affirm Māori identity, uphold mana and tino rangatiratanga (self-determination), and promote equity. Kaupapa Māori approaches prioritise Māori leadership, authentic engagement with whānau, hapū and iwi, and practices that are culturally safe, holistic and responsive to the aspirations and realities of **rangatahi** Māori (Ministry of Health, 2020b).

Kawa whakaruruhau: Culturally safe nursing practice in the Māori context. It is the delivery of care that respects and upholds the cultural identity, values and rights of Māori, protecting their mana and cultural beliefs. Kawa

whakaruruhau emphasises equitable, patient-centred care that empowers Māori and their **whānau** to make health decisions aligned with their cultural practices, while addressing power imbalances in health care. Grounded in Te Tiriti o Waitangi, it ensures the rights of Māori to self-determination and equitable health outcomes and protects against marginalisation and discrimination within the health system (Nursing Council of New Zealand, 2025, p. 8).

Kōhanga: A sacred nest. In this guide, the kōhanga symbolises the safe, nurturing environment where **kaimahi** and **rangatahi** come together to connect, learn and grow. It is a sheltered space within the branches of **Te Rākau**, offering protection, support and encouragement for rangatahi as they develop confidence and resilience.

LGBTQIA+: An abbreviation that stands for lesbian, gay, bisexual, transgender, queer or questioning, intersex, asexual or aromantic, and other diverse sexual orientations, gender identities and sex characteristics. The '+' symbol recognises additional identities not individually listed, such as pansexual, non-binary and takatāpui. LGBTQIA+ is an inclusive term used to affirm the diversity of people's experiences of gender, sexuality and sex characteristics.

Mana Taiohi: A positive youth development framework grounded in te ao Māori. Mana Taiohi centres on recognising and upholding the inherent mana (dignity and potential) of every young person. It encourages holistic, culturally affirming and strengths-based practice that values youth voices, identity, relationships, and connections to whānau, culture and community.

Mātauranga: The deep knowledge, wisdom, and understanding central to Māori ways of knowing. It involves integrating clinical and cultural knowledge so kaimahi can provide care that is responsive to the unique needs of individuals, whānau, and communities. Mātauranga requires holistic and context-

sensitive understanding, supporting truly informed and culturally grounded care (Nursing Council of New Zealand, 2024).

Māuiui: Unwell, sick or ill. Māuiui can refer to physical, mental or emotional sickness or a general state of not feeling well.

Migrant and refugee rangatahi: Young people who have either migrated to Aotearoa (with family or alone) or who were born in Aotearoa to first-generation migrant or refugee parents. This group includes both those who arrive as migrants by choice (eg, for work, study or family reunification) and those granted refugee status due to a well-founded fear of persecution in their country of origin. Refugee rangatahi may have resettled in Aotearoa as asylum seekers through the national quota programme or via family reunification. Both migrant and refugee rangatahi may face unique challenges and strengths related to culture, language, identity and resettlement.

Mirimiri: A traditional Māori form of healing through a gentle, energetic and vibrational approach. Mirimiri may include light touch, breathwork, karakia (prayer) and other forms of energetic exchange to calm the body, mind and spirit, and to shift trapped energies. It is often considered the preliminary or complementary practice to **romiromi** in that it can work on emotional and spiritual balance before or alongside physical treatment.

Multidisciplinary: A multidisciplinary approach brings together professionals from different disciplines who work alongside each other, each contributing their own expertise to a young person's care. While team members collaborate and share information, they maintain clear professional boundaries and focus on their own specialist roles. Care plans are coordinated, but each discipline addresses specific aspects of the needs of **rangatahi** separately.

Nurse practitioner (mātanga tapuhi) (NP): An

autonomous health practitioner with advanced education, clinical training and demonstrated competence to practise beyond the level of a registered nurse. NPs are authorised prescribers who independently assess, diagnose and manage care, including by prescribing medicines, ordering and interpreting diagnostic tests, and admitting or discharging patients. They lead care in partnership with health consumers and **whānau**, work collaboratively with other health professionals and provide advanced, patient-centred health care for individuals and communities.

Peka: A branch of a tree. In this guide, each peka represents a key area or domain of youth health nursing knowledge, skill or action. Together the peka symbolise the diverse pathways of nursing development and care, all supported by the foundational values of **Te Ūkaipō**.

Priority groups: In youth health, priority groups are identified to ensure services are responsive to those most at risk of being under-served. In the context of School Based Health Services, priority groups were defined by Te Whatu Ora - Health New Zealand as including rangatahi Māori (Māori young people), Pacific young people, rainbow young people (LGBTQIA+), care-experienced young people (those who have been in care or state care) and rangatahi whaikaha (young people with disabilities). These groups are prioritised because they have historically faced greater barriers to accessing culturally safe, effective and equitable health care.

Rangatahi: Youth; the younger generation. In Aotearoa, rangatahi generally refers to young people or teenagers, typically aged 12–24 years. The term is used for both Māori and non-Māori young people.

Reasonable accommodations: Changes or adjustments made to the environment, practices or procedures so that **rangatahi whaikaha – disabled young people** can access

health services equally and participate fully. These might include providing information in accessible formats, allowing extra time for appointments, using assistive technology or making physical spaces accessible. Reasonable accommodations are about removing barriers so everyone has fair and equitable access.

Registered nurse (tapuhi rēhita) (RN): A health professional registered with the Nursing Council of New Zealand. RNs provide safe, competent and culturally safe care, assess health needs, plan and deliver care, and work with individuals, **whānau** and communities. They are accountable for their practice and uphold Te Tiriti o Waitangi, equity and professional standards.

Registered nurse prescribing in community health (tapuhi kua rēhitatia tūtohu i te hauora hāpori): A registered nurse who has designated prescribing authority from the Nursing Council of New Zealand. They have completed a work-based education programme and can prescribe a limited number of medicines for minor ailments and illnesses in normally healthy people without significant health problems. They use decision support tools, current best practice information and the support of colleagues to guide their prescribing practice.

Registered nurse prescribing in primary health and specialty teams (tapuhi tūtohu kua rēhitatia i roto hauora matua me ngā rōpū matanga): A registered nurse who has designated prescribing authority from the Nursing Council of New Zealand. They have completed a postgraduate diploma in registered nurse prescribing for long-term and common conditions or equivalent and can prescribe from a more extensive list of medicines for common and long-term conditions. They work as part of a collaborative team so that they can consult an authorised prescriber if the patient's health concerns are more complex than they can manage.

Romiromi: A traditional Māori healing practice

involving deep-tissue bodywork. Romiromi uses hands, elbows, stones or sticks to apply pressure to specific points on the body with the aim of, releasing tension, and realigning and shifting blocked energy at both physical and spiritual levels. It works deeply to address pain, trauma and imbalance, helping to restore overall wellbeing.

Rongoā: Traditional Māori medicine, which encompasses herbal remedies, physical therapies and spiritual healing. In youth health, rongoā refers to Māori healing practices and knowledge that may be integrated into care to support the physical, mental and spiritual wellbeing of **rangatahi** and their **whānau** (Te Whatu Ora, n.d.).

Safeguarding: Extending beyond child and adult protection, safeguarding encompasses proactive, rights-based actions to promote, enhance and protect the human rights, decision-making, choice and control, safety, wellbeing, cultural identity, autonomy and citizenship of every rangatahi - ensuring inclusion, supported decision-making, reasonable accommodations and overall quality of life for all young people. **Sexual orientation:** An enduring pattern of emotional, romantic and/or sexual attraction to others. Sexual orientation includes (but is not limited to) being attracted to people of a different gender (heterosexuality), the same gender (gay/lesbian) or more than one gender (bisexual, pansexual) or experiencing little or no sexual attraction (asexual). Sexual orientation is distinct from gender identity and exists on a spectrum; people may use different labels or none at all, and their experience may change over time.

Social determinants of health: The circumstances in which people are born, grow, live, work and age that have an impact on their health. These include income, education, housing, social support and access to health care. In youth health, understanding these

determinants is essential for addressing health inequities and providing holistic, effective care (Te Whatu Ora, 2022).

Takatāpui: A traditional Māori term meaning 'intimate companion of the same sex'. Today, takatāpui has been reclaimed as an all-encompassing identity for Māori who are part of the rainbow community – including those with diverse genders, sexualities and sex characteristics. The term affirms both Māori cultural identity and connection to sexuality or gender diversity, and is inclusive of identities such as whakawahine, tangata ira tāne, lesbian, gay, bisexual, transgender, intersex and queer.

Tangata ira tāne: A term from te reo Māori for a person assigned female at birth who lives and identifies as a man or expresses a male gender – literally 'person of male essence' or 'in the manner of a man'. Like **whakawahine**, this is a culturally specific way to describe masculine gender identity, distinct from Western terms, and signifies the importance of indigenous language and context in gender diversity.

Te ao Māori: The Māori worldview, which highlights the importance of relationships between people and nature. This holistic perspective is grounded in **tikanga** (customary values), lore and mātauranga (knowledge), and focuses on interconnectedness and community (Nursing Council of New Zealand, 2025).

Te Pūwahi o te Rākau: The trunk of the tree. In this guide, Te Pūwahi o te Rākau represents the collective wisdom, strength and commitment of all who have shaped youth health nursing. Supported by **Te Ūkaipō**, it grounds the shared standards and values that support the growth and flourishing of **rangatahi** and the nursing profession.

Te Rākau: The tree. In this guide, Te Rākau is a metaphor for the origins, collective wisdom, strength and growth of youth health nursing in Aotearoa. Each part – including **Te Ūkaipō** (nurturing values), roots, pūwahi (trunk), peka

(branches) and **kōhanga** (nest) – reflects the interconnected elements that sustain and empower both **rangatahi** and the nursing profession.

Te Ūkaipō: The nourishing source or homeplace. In this guide, Te Ūkaipō is the vision and values framework at the heart of youth health nursing practice in Aotearoa. It centres the needs, strengths and mana of **rangatahi** within the context of their **whānau** and communities. Te Ūkaipō underpins a safe, nurturing environment and is founded on nine kaupapa Māori values: tino uaratanga (potential), aroha (love and compassion), wairua (spirituality), **whanaungatanga** (connection), whakapapa (identity), rangatiratanga (autonomy), te reo (language), manaakitanga (nurturing) and ōritetanga (equality). Te Ūkaipō sustains both the nurturer (**kaimahi**) and the nurtured (rangatahi), reminding us that to care for others, we must also be nourished in our own practice.

Technology-facilitated violence (TFV):

Any form of harm, abuse or violence that is enabled, amplified or carried out through digital technologies such as phones, social media, messaging apps, GPS tracking or other internet-connected devices. This includes behaviours like online harassment, cyberbullying, image-based abuse, stalking, and the misuse of technology to control, threaten or harm others.

Tikanga Māori: Māori customary practices and behaviours. The term comes from the Māori word 'tika', meaning 'right' or 'correct'. Acting in accordance with tikanga means behaving in a way that is culturally proper and appropriate (Nursing Council of New Zealand, 2025).

Transdisciplinary: A transdisciplinary approach involves professionals from different disciplines working together beyond traditional boundaries, sharing knowledge, skills and even roles to create a unified, holistic plan of care. Team members learn from each other, integrate

their expertise, and may take on aspects of each other's roles to meet the unique needs of **rangatahi**. This approach centres rangatahi and their **whānau**, reduces fragmentation and provides care that is coordinated, seamless and responsive to the whole person.

Whakatinanatanga: The process or result of bringing something into reality; the embodiment or realisation of concepts, values, or plans through practical action (Heke, 2018).

Whakawahine: A term from te reo Māori describing a person assigned male at birth who lives and identifies as a woman or expresses a female gender. The word literally means 'to become a woman' and is used to affirm Māori cultural gender diversity; it is similar in meaning to terms like 'trans woman' in Western contexts but is best understood within its cultural framework.

Whakawhanaungatanga: The intentional, active process of establishing, building and nurturing meaningful, culturally grounded connections and relationships. Whakawhanaungatanga involves sharing personal stories, whakapapa (genealogy) and experiences to build trust, rapport and a sense of belonging. In youth health, it is a relational practice that creates the foundation for effective engagement with **rangatahi** and their **whānau** and is essential for culturally responsive and collaborative care.

Whānau: A Māori concept often translated as 'family', but its meaning is broader and more complex. It includes immediate and extended family, as well as the physical, emotional and spiritual dimensions of family life, rooted in whakapapa (genealogy). Whānau is multi-layered, flexible and dynamic, reflecting a Māori worldview where values, histories and traditions are passed down and adapted for modern life. In health and social services, whānau-centred care means supporting the whole family group to promote holistic wellbeing and resilience (Nursing Council of New Zealand, 2025).

Whanaungatanga: The state or quality of relationships and connectedness between people. It is the sense of meaningful, reciprocal relationships based on trust, respect and shared understanding. In youth health, whanaungatanga is reflected in authentic connections with **rangatahi** and their **whānau**, recognising the central role of whānau in forming identity and making decisions, and fostering a culturally safe, mana-enhancing environment that supports collective wellbeing.

Youth friendly services: Health services designed for **rangatahi**, typically aged 12–24 years. These services are accessible, confidential, non-judgemental and culturally safe, offering flexible access in various settings. They involve **whānau** or support people as appropriate, provide developmentally appropriate care and actively include youth in service design and evaluation, aiming to reduce barriers to health care and empower young people (Counties Manukau Health, 2024).

Appendix 5 : Resources

Youth health is always evolving – just as rangatahi themselves are. The resources in this appendix are reputable, sector-endorsed and regularly updated to reflect the latest evidence, best practice and cultural guidance for youth health nursing in Aotearoa. They provide a reliable starting point for finding up-to-date information, professional development and sector connections, so you can be confident your practice remains current in a changing landscape.

As the evidence base shifts and new challenges emerge, these sites and organisations are the most likely to continue to guide and support you, as a place of sustenance and renewal like Te Ūkaipō. We encourage you to return to these resources to nurture your knowledge and wellbeing so that you are equipped to walk alongside rangatahi and their whānau, now and into the future.

Professional development platforms and training

General professional development

- » **Ko Awatea, healthLearn** and **ConnectMe** provide national e-learning modules and professional development for health professionals in Aotearoa.

Māori health workforce development

- » **Te Rau Ora** supports Māori health workforce development, including professional development, leadership and cultural competence for Māori nurses and health workers.

Youth and mental health specialist training

- » **Whāraurau** delivers evidence-based training and resources for youth mental health and addiction professionals.
- » **Goodfellow Unit** offers continuing education and clinical updates for primary care and youth health practitioners.

Safeguarding and trauma-informed practice

- » **Safeguarding Children** provides training and resources on child protection and safeguarding for all professionals working with young people.
- » **Medsac** delivers clinical training and guidance for sexual assault care, supporting trauma-informed practice for youth.

Policy, standards and sector leadership

- » **Ministry of Health – Manatū Hauora** and **Te Whatu Ora – Health New Zealand** set national policy, clinical standards and Māori health strategy for the health sector.
- » **Ministry of Youth Development (MYD)** leads youth development policy and sector initiatives.
- » **Nursing Council of New Zealand (NCNZ)** regulates nursing practice, including through requirements for competencies and cultural safety, recertification and professional standards.
- » **Waitangi Tribunal** interprets and applies Te Tiriti o Waitangi principles, which inform health equity and policy.
- » **Whānau Ora reports** provide evidence and outcomes on whānau-centred approaches to health and wellbeing.

Evidence and guidance for practice

Core standards and frameworks

- » **NCNZ Cultural Safety Guidelines, New Zealand Nurses Organisation (NZNO), Ministry of Health equity resources** and **Kaupapa Māori models** offer frameworks and guidance for culturally safe and equitable nursing practice.
- » **Child Health Nursing Standards Framework Aotearoa** (College of Child and Youth Nurses, 2024) defines clinical and cultural safety standards, equity and whānau-centred care for child and youth health nurses.
- » **Ministry of Youth Development (MYD)** offers frameworks, reports, tools and initiatives to support youth participation, engagement and wellbeing. It has models and resources for involving rangatahi in policy and service development.

Cultural safety and equity

- » **Te Whatu Ora, Māori health providers** and **academic literature** supply best-practice guidance on Māori health and traditional healing for all health professionals.
- » **Māori health journals** (eg, *Journal of Indigenous Wellbeing*, *MAI Journal*, *Māori Health Review*) disseminate research and evidence on Māori health and wellbeing.
- » **Pacific health frameworks, Ministry for Pacific Peoples, Le Va** and **Pacific health research** provide culturally relevant frameworks and evidence for working with Pacific youth and families.
- » **Professional Association for Transgender Health Aotearoa (PATHA), RainbowYOUTH, InsideOUT, Youth19 rainbow reports** and **Te Ngākau Kahukura** offer specialist guidance and research for rainbow and gender-diverse youth health.
- » **Enabling Good Lives, CCS Disability Action, Altogether Autism** and **Youth19 disability reports** deliver evidence-based resources and advocacy for disability-inclusive youth health care.
- » **Auckland Regional Public Health Service, Centre for Asian and Migrant Health Research** and **Red Cross** provide resources and research for migrant and refugee youth health.

Health topic-specific guidance

- » **New Zealand Drug Foundation (The Level, Tūturu)** and **Smokefree NZ** supply resources and guidance on harm reduction related to alcohol and other drugs, and on smoking cessation in youth.
- » **New Zealand STI Guidelines** (New Zealand Sexual Health Society, n.d.), **Sexual Wellbeing Aotearoa, AIDS Epidemiology Group, Medsac, ESR** and **justthefacts.co.nz** provide national sexual health guidelines and resources for rangatahi.
- » **Immunisation Advisory Centre (IMAC)** provide immunisation information, professional training, and guidance on the National Immunisation Schedule.
- » **The Light Project, Office of Film and Literature Classification** and **Netsafe** offer resources on digital wellbeing, online safety and media literacy for youth.
- » **Classification Office Te Mana Whakaatu** offers evidence-based guidance and resources for addressing harmful online content and supporting youth digital wellbeing and safety.
- » **Violence Information Aotearoa** offers evidence and guidance on family violence and prevention for professionals and communities.

Child and youth rights, protection and advocacy

- » **Office of the Children's Commissioner, Oranga Tamariki, Ministry of Justice and Privacy Commissioner** set standards and provide guidance on child rights, protection and privacy.

School and education health resources

- » **Ministry of Education Health Curriculum** provides the national framework for health and wellbeing education in schools. It guides health promotion, education and practice for youth health nurses and other kaimahi working with rangatahi in educational settings.

Research and data sources

Major longitudinal and cohort studies

- » **Youth19 and Adolescent Health Research Group** conduct large-scale, longitudinal research on youth health trends and diverse subgroups in Aotearoa.
- » **What About Me?** (Malatest International, 2023; Ministry of Social Development, 2022) provides nationally representative data on youth health and wellbeing.
- » **Christchurch Health & Development Study** and **Dunedin Multidisciplinary Health and Development Study** offer long-term, regionally based but nationally influential developmental research.
- » **Growing Up in New Zealand** delivers contemporary, diverse cohort data on child and youth development.

Sector-led and thematic research

- » **The Collaborative Trust** produces New Zealand-specific youth health research and sector-led evidence.
- » **Brainwave Trust Aotearoa** translates neuroscience and child development research into practical resources for professionals and whānau.

New Zealand reports and resources

- » **Ministry of Youth Development (MYD)** publishes evidence reviews of NZ youth development programmes and best practices.
- » **Ministry of Health Youth Health Briefings** official sector overviews on youth wellbeing trends, inequalities, and targeted interventions.
- » **Child and Youth Health Research Centre at AUT** publishes research updates relevant to practice and policy.

Clinical guidance and pathways

- » **Regional Health Pathways, Kidshealth.com, Starship** and **NZ Paediatric Society** provide clinical pathways and paediatric guidance for health professionals.

Public health and promotion

- » **Health Promotion Agency (Te Whatu Ora)** develops evidence-based resources to support youth wellbeing and health promotion.

Specialist research and resources

- » **Sleep/Wake Research Centre** leads research and resources on sleep health relevant to youth wellbeing.

General research and evidence

- » **Academic journals and sector reports** disseminate current research and evidence across the youth health sector i.e., Journal of Adolescent Health, Child and Adolescent Mental Health, The Lancet Child & Adolescent Health

Professional bodies and networks

- » **Te Kahui Korowai Rangatahi Youth Health Aotearoa (TKKR)** acts as a professional body and knowledge hub for youth health professionals.
- » **Ara Taiohi** provides youth development principles, sector resources and a Mana Taiohi framework for those working with youth.
- » **College of Child and Youth Nurses (CCYN)**, within the NZNO, supports professional development and advocacy for child and youth nurses.
- » **New Zealand Child & Youth Clinical Network (NZCYCN)** coordinates clinical networks and guidelines for child and youth health.
- » **Paediatric Society of New Zealand** offers leadership, education and advocacy for paediatric health professionals.
- » **Auckland School Nurses Group (ASNG)** primarily supports Auckland-based nurses. However, the school nursing resources and guidance on its website are available and accessible for all.
- » **New Zealand School Nurses (NZSN)** provides clinical support, advocacy and professional development for school nurses working with youth in educational settings.

Specialist clinical and cultural guidance

- » **Te Pou** offers workforce development and clinical resources for mental health, addiction and disability services.
- » **Le Va** provides clinical and cultural resources for working with Pacific youth and families.
- » **Brainwave Trust Aotearoa** delivers evidence-based resources on neurodevelopment and trauma-informed care for youth professionals.
- » **New Zealand Sexual Health Society** sets clinical standards and provides education on sexual health.
- » **Sexual Wellbeing Aotearoa** provides clinical guidance and resources for sexual and reproductive health.
- » **PATHA** offers specialist clinical guidance for transgender and gender-diverse youth health.
- » **Safe Network, Stop, Wellstop, Korowai Tūmanako** deliver specialist services and guidance for preventing and responding to harmful sexual behaviour.