



TE KOEKOE O TE TUI:  
A GUIDING FRAMEWORK TOWARDS  
INDIGENISING SPEECH, LANGUAGE,  
COMMUNICATION SUPPORT FOR  
TAMARIKI-MOKOPUNA OF TE AITANGA A  
MAHAKI IWI.

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## Mihimihi

He hōnore he korōria ki te atua  
Mo ōna maungarongo ki runga i te whenua  
He whakaaro pai ki ngā tāngata katoa, Amine.

Tangihia ō tātau mate o te wā, rātau kia rātau. Whakangaro atu rā.  
Kei aku nui, kei aku rahi, kei aku whakatamarahi ki te rangi, kei ngā kāwai heke o Te Aitanga a Mahaki ki te whenua, koutou mā i tākoha mai ou kōrero hei kai mō te hinengaro, hei hihiko i te whatumanawa, kia ara ake te reo toiere o Mahaki, anei te reo o mihi e mihikau ana kia koutou katoa. Mei kore ko koutou, kua kore te kaupapa nei e eke, e ea. Nā koutou tātau, ōtira te kaupapa nei, i whakarangatira.

Ka mutu, ki te Poari o Te Aitanga a Mahaki Trust, kia Aunty Hine August anō hoki, i tautoko mai i ēnei mahi kia whai ōrangatonutanga o tātau tamariki-mokopuna me o rātau whānau e rongu nei i te ngau a ngā punaha maha. Tāria te wā tātau e rongu i te reo toiere o Mahaki mai i nga ngutu ō o tātau tamariki-mokopuna.

Mauri Mahaki kia tātau katoa.

## Ngā Pūkōrero

Ka tika me mihi ki ēnei pūkōrero: Nina Wallis, Aunty Whatarau Broughton, Aunty Peggy Brown, Symone Brown, Charity Rutene, Aunty Nancy Wyrill, Aunty Tania Herniman, Kōka Kelly-Ann Kemp, Kōka Jean-Ellen Tomoana, Kōka Jamie Grayndler-Cleeton, Hokinga Wānoa, Kōka Elizabeth Brown, Kōka Lisa Brown, Aunty Kura Walker, Kōka Raewyn Hitaua.

Kia koe hoki e te whanaunga, e Morehu Pewhairangi, mo ou manaakitanga, me tō ngana ki te awhina i tēnei kaupapa. Te ai o tō rite e kore e rite. He aroha mau roa.

## Intellectual Property Rights

Mātauranga-ā-Iwi and or Māori data used in this project, as well as new mātauranga Māori deriving from this project, will remain under the authority of the identifiable kaitiaki- Te Aitanga a Mahaki whānau, hapu and Iwi.

## Researcher Position Statement

This research was conducted *by* Te Aitanga a Mahaki Iwi, *with* Te Aitanga a Mahaki Iwi, *for* Te Aitanga a Mahaki Iwi. The Principal Investigator belongs to Te Whānau a Taupara & Ngā Pōtiki hapu of Te Aitanga a Mahaki Iwi. All members of this research team are of Māori descent and all participants involved in this project are of Te Aitanga a Mahaki Iwi or are Māori participants with strong connection to Te Aitanga a Mahaki Iwi.

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## ABSTRACT

*Ko te mana tuatahi ko te Tiriti o Waitangi  
Ko te mana tuarua ko te Kooti whenua  
Ko te mana tuatoru ko te Mana Motuhake<sup>1</sup>  
Nā Te Kooti Arikirangi Te Turuki 1883.*

These three verses are from ‘Kaore te pō nei mōrikarika noa’<sup>2</sup>, a mōteatea composed in 1883, by Te Matua Tangata – Te Kooti Arikirangi Te Turuki. Prophet and founder of Te Haahi Ringatū, visionary, activist, and freedom fighter for the rights of his Māori people to their lands and customs. This mōteatea encapsulates the narratives of our past and brings them into the present as teachings and learnings for our uri of Te Aitanga a Mahaki Iwi to take into their future.

Many historical atrocities including raupatu whenua and war, were committed by the crown on Te Aitanga a Mahaki lands. Of importance is the 1865 siege at Waerenga a Hika pā which saw many Te Aitanga a Mahaki tipuna exiled, along with Te Matua Tangata to Wharekauri (Chatham Island). It was at Wharekauri that Te Kooti received his first visions and sought refuge in the gospel to provide hope for his people.

The history of Te Aitanga a Mahaki Iwi and Te Kooti Arikirangi is important here as it provides information specific to raupatu whenua, oppression, marginalisation, and subjugation. The relevance is not limited to assimilation of one culture into another, rather it highlights a series of historical events, which led to the establishment of policies, and legislation that maintains a system of subjugation where colonisation is perpetuated. These systems continue to influence the current position of Te Aitanga a Mahaki whānau, hapu and iwi economically, politically, and socio-culturally.

“Ko te mana tuatahi ko te Tiriti o Waitangi. Ko te mana tuarua ko te Kooti Whenua. Ko te mana tuatoru ko te Mana Motuhake”<sup>3</sup> provides the cultural underpinnings and conceptual framework of this paper to:

1. Understand how the history of colonisation, has shaped a pathway of inequity across all sectors for tamariki-mokopuna of Te Aitanga a Mahaki Iwi, and beyond this rohe to all Māori children of Aotearoa.
2. Challenge and decolonise learning and communication support processes, policies, and pathways.
3. Stand in our own Mana Motuhake and conscientize ourselves to establish our own Indigenous wānanga<sup>4</sup> focusing on speech, language, and communication support for our tamariki-mokopuna.

Te kupu Whakaari a Te Matua Tangata Te Kooti Arikirangi mō Te Tairāwhiti <sup>5</sup>recites:  
*“Hoki atu, whakahoungia te rongopai i runga i te aroha me te ngāwari”  
Proclaim the gospel, the gentler faith and love of God.*

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<sup>1</sup> Interpretation of this verse: *There is the first law, the Tiriti o Waitangi. Then the second authority, the Land Court. Then the third mana is the Independent Sovereignty.*

<sup>2</sup> Interpretation: *Alas for this unhappy night!*

<sup>3</sup> Interpretation: “The first authority is Te Tiriti o Waitangi. The second authority is the Land Court. The third authority is our Sovereignty”.

<sup>4</sup> Interpretation: used here is to refer to a space and place to discuss and theorise.

<sup>5</sup> Interpretation: The revelation proclaimed to the people of Te Tairāwhiti.

Four marae within Te Aitanga a Mahaki rohe carry the names of this kauhau. The whānau and hapu of these marae continue to practice the Ringatu Faith today (Walker 2014).

Te Aitanga a Mahaki draws inspiration from the gospel of these teachings as pillars of hope and resilience in the face of adversity as the effects of colonisation are still felt in the present day.

We look to Te Kooti Arikirangi again on his revelation “*Ko te waka hei hoehoenga mō koutou i muri i ahau, ko te ture. Mā te ture anō te ture e āki*” (Only the law can be pitched against the law) to visualise how Te Aitanga a Mahaki Iwi transforms speech language therapy (SLT) and takes it forward into the future.

## Introduction

In Aotearoa, the Indigenous peoples of these lands are Māori. In 1840, representatives of the British Crown and most rangatira of Aotearoa signed Te Tiriti o Waitangi as the founding document of partnership. Māori upheld their obligations according to this agreement (article one). However, since it was signed and into the present time, Māori continue to fight for this document to be recognised and honoured in the first instance; then to be implemented properly against the promises of articles two and three. The Crown/Government’s inability to uphold their obligations and responsibilities has caused major inequities for Māori politically, economically, and environmentally today. Consequently, Māori are overrepresented in most negative statistics across all sectors, including an overrepresentation of tamariki-mokopuna requiring speech-language and communication support in education and health. Of most concern, is the lack of communication support provisions available for tamariki, whānau, and Kaupapa Māori Education (KME) that is:

1. **Culturally appropriate** to hapu/iwi tikanga and kawa (or to te ao Māori whānui).
2. **Culturally relevant** to the different philosophies and curriculum of kōhanga reo and kura kaupapa Māori.
3. **Culturally safe** whereby whānau, hapu, iwi, and KME’s ways of knowing, being and doing are not at risk of rāwaho (outside) manipulation, alteration, or a diminishing of the mauri of these whare.

A recent scoping review investigating Māori speech-language therapy research in Aotearoa New Zealand (Meechan & Brewer, 2021) found a total of 21 publications - 12 articles, and nine theses across the entire field of SLT, from mokopuna to kaumātua, across all conditions and sectors. The authors concluded that, with so few speech-language therapy publications related to Māori, “there is no aspect of speech-language therapy for Māori that is researched to a level sufficient to inform evidence-based practice” (p.346). Furthermore, there are no known research studies that have been conducted by Māori, with Māori, to understand what speech language and communication needs mean to Māori.

As a result of Māori overrepresentation in poor health and mainstream education statistics, incarceration, poverty, and deprivation, there has been a significant surge of organisations, professional bodies, and entities expressing their commitment and/or revisiting their statements of commitment to Te Tiriti o Waitangi. Within the space of SLT for Māori, Te Tiriti o Waitangi plays a vital role in Māori movements to dismantle ideologies, theories, and practices of speech-language therapy as it currently is, to understand where it came from, how it pertains to Māori, and whether it fits within a Māori worldview.

The initial goal of this project was to analyse the historical layers of SLT, so that Te Aitanga a Mahaki whānau, hapu and iwi could then build a theory of what SLT, and communication support means to

them. However, as the project progressed, through wānanga and whakawhiti kōrero with Te Aitanga a Mahaki whānau, we have found a level of naivety in such a significant notion. The fact that there is such a strong push to 'decolonise' the SLT profession also means that we must acknowledge and unpack the idea that the SLT profession is built on the foundations of colonisation. Because colonisation and decolonisation are dualistic there cannot be one without the other. Meaningful and authentic decolonisation can only make sense if the entire profession of SLT understands the history of colonisation and its impacts on Māori today (Warne 2021).

The naivety is that we are asking Māori people to come into the SLT space and decolonise the profession without adequately acknowledging and identifying the depth of how colonisation has affected them. Before we can ask a people to 'dream' (Mercier 2020) about what a decolonised SLT profession could look like for them, "we first need to recognise and understand colonisation in all of its forms and guises" (Mercier 2020, p.11) within SLT. Furthermore, we must provide space for restoration and healing in order for iwi to come into a space of 'dreaming', 'commitment', and 'action' (Ross M, 2020; Mercier O, 2020; Jackson M, 2020).

## Background

The discipline of speech-language therapy focuses on communication and swallowing for tamariki-mokopuna through to kaumātuatanga, across a complex variety of conditions. Dysphagia, or swallowing, particularly safe-swallowing and the neurology associated with an unsafe-swallow, is perhaps a major driver as to why SLT is very clinical in nature.

In terms of the current research, the communication needs (rather than dysphagia) of tamariki-mokopuna Māori are the primary focus.

The current state of Māori SLT is dire. In 2023, there are 50 speech-language therapists (SLTs) in Aotearoa who identify as being Māori, registered with the New Zealand Speech Language Therapists' Association (NZSTA). The NZSTA also has one kaumātua to protect the mauri of this whare. The NZSTA is recognised by the New Zealand government as the national professional body of SLTs in Aotearoa. The majority of these Māori SLTs are on their journey of cultural reclamation, with approximately six SLTs in Aotearoa (who may or may not be registered members of NZSTA) able to carry a conversation in te reo Māori; of those able to speak te reo Māori, it is unclear whether or not their reo Māori competency is sufficient to meet the language demands required to provide speech, language and communication support in a therapeutic manner. The lack of SLTs able to work in te reo Māori was highlighted in section 4, point 4.1 of Te Runanganui o Ngā Kura Kaupapa Māori o Aotearoa' submission to the Māori Affairs Select Committees' Inquiry into Learning Support for Akonga Māori (2020):

*"The first major barrier for tamariki accessing and receiving support is the English language. There are very few external practitioners (RTLBS, psychologists, regional nurses, **speech therapists**, social workers) who are fluent in te reo Māori, and **none** with any in-depth experience and knowledge of TAM [Te Aho Matua]. Almost all practitioners think that it is acceptable to speak and administer tests in English, inside a kura" (p.3).*

There are discrepancies in the language used to define Māori-medium education (MME) and KME. These discrepancies appear to stem from policy that has normalised the use of the term 'Māori-medium education' (MME) to describe educational facilities that deliver the curriculum in te reo

Māori 51-100% of the time. Te Matakahuki<sup>6</sup>, who represent the interest of Te Kōhanga Reo National Trust, Te Runanganui o Ngā Kura Kaupapa Māori o Aotearoa, Ngā Kura a Iwi o Aotearoa, and Te Tauihu o Ngā Wānanga define KME as “total immersion teaching and learning that privileges Māori knowledge and philosophy, delivered outside of Pākehā education by kōhanga reo, kura kaupapa Māori, Kura ā Iwi, and Wānanga” (MoE 2022. p13). This research will adhere to the definition provided by Te Matakahuki.

Furthermore, Te Matakahuki say that the “Governments current work programme to grow MME and KME is conflating Kaupapa Māori and mainstream education settings in an impractical way and cuts across existing Waitangi Tribunal<sup>7</sup> claims processes” (MoE 2022.p13).

SLT for tamariki-mokopuna in KME, is significantly dependent on the health and well-being of KME. The political landscape of KME is one of continuous struggle, multiple breaches to the articles of Te Tiriti o Waitangi, and ultimately a reluctance of the Crown/Government to share power and control, threatening autonomy, safety, and the mauri of these whare. This is evidenced by the final report produced by Te Pae Roa (2022) under *Te Reo Māori revitalisation and Māori Education, point 9*:

*“Te Pae Roa believes that Māori Education, and in particular Kaupapa Māori education is about much more than reo revitalisation. It is about Māori determining, for themselves, where, how, who and what it teaches Māori learners. It’s about governance being Māori, leadership being Māori, it’s about the role of iwi, whānau and hapu. Māori learners achieve better outcomes when they take a Kaupapa Māori learning pathway – not just because they learn in reo Māori, but because of the culture, leadership, governance and whānau involvement that Kaupapa Māori Education encapsulates” (p.3).*

Point 9 of the report responds to the Ministry of Education’s (MoE) viewpoint that te reo Māori revitalisation is the priority goal of Māori Education, perhaps minimizing the importance of everything else that is included with te reo Māori and te ao Māori, which KME has always maintained and provided for their tamariki-mokopuna. Te Pae Roa has provided advice to the MoE to lend “a wider lens to the benefits of Kaupapa Māori Education – rather than always seeing it as a tool for reo revitalisation” (2022, p3).

These are important points to mention in the space of speech-language therapy, as there is a common belief that speech-language therapists who are reo Māori speakers, are then able to deliver speech-language therapy as it currently is, in te reo Māori. This may be true, however in so doing, we are effectively translating Pākehā theory and practice into te reo Māori to make it more palatable for Māori; minimising tikanga, kawa and mātauranga Māori, and missing the opportunity to realise communication support from a Māori worldview. The fact remains, the roots and history of SLT are void of any links to te ao Māori and so highlight an enormous cultural mismatch between the speech-language therapy profession and what communication support should/could look like for tamariki-mokopuna Māori from a Māori worldview. Contrary to popular belief, being a speech-language therapists with te reo Māori, whether of Māori descent or not, is not enough, and

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<sup>6</sup> Interpretation: Te Matakahuki is a platform/forum, a place and space where the peak-bodies Te Kōhanga Reo National Trust, Te Rūnanganui o Ngā Kura Kaupapa Māori o Aotearoa, Ngā Kura ā Iwi o Aotearoa and Te Tauihu o Ngā Whare Wānanga collaborate to discuss matters that concern them. Te Matakahuki is not a hierarchical system that sits above the peak-bodies.

<sup>7</sup> The Waitangi Tribunal is a standing commission of inquiry. It makes recommendations on claims brought by Māori relating to legislation, policies, actions, or omissions of the Crown that are alleged to breach the promises made in the Treaty of Waitangi. ref: <https://www.waitangitribunal.govt.nz/about/>

movements such as Te Kōhanga Reo and Kura Kaupapa Māori, should not have to settle for ineffective and inappropriate communication support provisions because that is all that is available.

The over-arching theme of this framework is to make explicit the cultural mismatch between speech-language therapy and te ao Māori, and subsequently KME. In doing so, we may learn and understand how our day-to-day activities and practices, whether as Māori or non-Māori, tie into the wider systems that continue to marginalise KME and perpetuate colonial dominance over what and how communication support for tamariki-mokopuna Māori is determined and delivered.

It is important to mention here, that these are not guidelines and will not end with a cultural checklist for SLTs to decolonise their practice. Rather, this is a guiding framework that considers all relevant information and lived experiences of Te Aitanga a Mahaki whānau, hapu and iwi as valid and legitimate evidence to develop a critical thinking workforce of SLTs, who are open to wānanga, reflection, action and supporting transformation.

### **The History of SLT Comparative to the History of Te Aitanga a Mahaki Iwi**

*“The process of colonisation has consistently and continuously attacked and destroyed many of the foundations of Māori society, seeking to replace one house with another. Māori resistance has also been consistent and continuous, although battling from an impoverished and fragmented position. Māori want to live as Māori within the world as it is today” (Ross, M. 2020, p9).*

Prior to the establishment of SLT in Aotearoa, the people of Tūranganui, including Te Aitanga a Mahaki Iwi, and perhaps the largest iwi in the Tūranganui District, had undergone extreme land loss. Between 1875 and 1910, The Native Land Court investigated the entire district of Tūranganui lands. Three quarters of the Tūranganui District were sold. Two quarters, purchased by settlers, and one quarter by the Crown. The Tūranganui District transformed from being almost entirely a Māori district to Māori being a minority “both demographically and economically” (WAI814, 2004). Te Aitanga a Mahaki iwi, now suffering from extreme pōharatanga at the hands of the British Crown, were fighting a very different battle, with different priorities. Priority one, being the survival of their people.

*“...with no viable economy, limited political power, a foreign education system, poor health care, and discriminatory law and justice, the consequent degradation of Māori language and customs was inevitable. Māori people could survive only by participating in New Zealand society as an unwelcomed, disadvantaged minority” – (Ross, M. 2020. p5).*

By comparison, the history of SLT in Aotearoa began in the early 1920s. In celebrating their 75<sup>th</sup> anniversary in 2021, the NZSTA published a timeline showing the establishment of SLT as a profession in NZ (Communication Matters 2021 Spring Edition; Communication Matters, 2021, 75 years edition). This explained how SLT began in Christchurch at the School for the Deaf. The founder of SLT in NZ was Marion Saunders. She also became the first president of the NZSTA when the association was born in the 1940s. Prior to that time, those interested in supporting the hearing needs, elocutionary needs (perfecting speech production) of those within NZ society, and the psychology of language, were not certified practitioners. A professional body, like an association, was how students of the discipline could then become certified (Duchan 2002). Evelyn Widdowson, Grace Gane, and Muriel Lister were the first three students who were sent out from the Christchurch School for Deaf to Dunedin, Wellington, and Auckland to start the first speech classes (NZSTA Timeline see appendix).

The evolution of SLT and the establishment of professional bodies across western countries such as America, Europe, and Australia were trending, especially post-WW2 as increasing numbers of



returning soldiers showed signs and characteristics of traumatic brain injury and/or conductive hearing loss (a type of hearing loss resulting from external environmental factors, such as extremely loud sounds).

Compared to the fields of psychology and medicine, speech-language therapy is relatively young (Gleissner 2018). As the evolution of SLT continued, so did the awareness and understanding of the interconnectedness with other disciplines, where the study of SLT was now being influenced by biology, physics, linguistics, rhetoric, and education. The foundation of the SLT world was solidifying as new research and clinical studies amalgamated across the world, subsequently providing the bases for building clinical and professional standards (Duchan 2002). It cannot be denied that the essence of these establishments appears to be born from a position of altruism; this is quite possibly a reason why many people decide to pursue a career in SLT. However, with a deeper, more critical look into the history of SLT both in Aotearoa and across the world, the foundation of SLT is that which Pākeha perceive to be normal English language speech production. When the perception of what is considered normal was conceptualised and formalised, they could then calculate the degree of deviance of abnormal English Language speech, pathologizing those who appear to have dysfluent language and approximate their language and speech production, as close as possible to what that society considered normal (Pierre & Pierre 2018). As opposed to Māori views of hauātanga, where Māori who had disabilities were seen as having “god-like power and god-like status” (Tikao et al. 2009, p.11), subsequently highlighting that what Pākeha society characterized as being a ‘disability’ is considered by Māori a ‘tohu’ of high eminence (Jones et al. 2023, p.3).

## **The Research**

This guiding framework is a part of a larger research project titled *Tikanga and Mātauranga Māori paramount in effective speech-language therapy for Tamariki and Whānau Māori*. This research is split into two phases.

Phase one: involves wānanga with whānau, kaiako Māori of KME and MME, as well as kaiako Māori in mainstream/English-medium educational facilities that are located in communities with a high Māori population. The purpose of phase one is to gather a body of knowledge to develop a Te Aitanga a Mahaki Iwi theory of what speech language and communication needs (SLCN) means, and what SLT could look like moving forward for the iwi. From this information, a guiding framework will be created that expresses the tikanga and kawa that whānau and kaiako participants of the research prioritises as important when entering their spaces.

Phase two: involves wānanga with whānau and kaiako of Te Aitanga a Mahaki iwi, to design and create kete-rauemi. It is envisioned that these kete-rauemi will provide support for whānau and kaiako in early identification of and learning support for tamariki experiencing SLCN.

This paper fulfils the requirements of phase one.

## **Research Aims & Purpose**

The aim of the research is to develop a guiding framework for the profession of SLT working with whānau and kaiako Māori who support tamariki with complex SLCN, maintaining the understanding that whānau and kaiako belong to hapu of Te Aitanga a Mahaki iwi.

## **Research Questions**

The research questions are:

1. What do our people know about SLT and the supports available to them?
2. What are our people's dreams and aspirations for our tamariki who face communication challenges?
3. How can whānau, kaiako and SLT work together to achieve our collective dreams and aspirations to maximise the learning potential of our tamariki experiencing SLCN?
4. What information, strategies and resources would be relevant for you (both whānau and kaiako) to support tamariki with SLCN at home and in the akomanga?

## Methodology

This is a qualitative Kaupapa Māori Research (KMR) project, underpinned by Kaupapa Māori theory (IRI 2000) to describe Te Aitanga a Mahaki lived realities and experiences of SLCN and SLT. Through KMR we can describe the process and practice that relates to research by Māori, with Māori, for Māori. KMR has evolved from Māori communities and has succeeded in supporting fundamental changes in the Māori education, health, and social development sectors we see today (Smith 1997; Durie 1999; Pere 1986; MoE 2020; OCC 2020; MoH 2020). KMR reflects all articles of Te Tiriti o Waitangi, it is a pathway for Māori communities towards honouring Māori narratives that favour mātauranga Māori, elevates the voice of te iwi Māori and provides a safe platform for Māori to determine what and how Māori research will look.

## Method

Method one: Whakawhiti Kōrero and nohopuku (time in reflection).

Multiple discussions have taken place prior to the commencement of this research project and throughout the life of this project with Te Aitanga a Mahaki iwi leaders, Kaumātua and pakeke. The purpose of these discussions was to gauge whether this kaupapa aligns with Te Aitanga a Mahaki iwi strategic direction, in the first instance, as well as for support and guidance throughout the lifetime of this project and beyond. All-encompassing is te kawa o Mahaki, Te Aitanga a Mahaki tikanga, spiritual guidance, and overall support.

Method two: Thought Space Wānanga (Smith 2019)

Guided by Smith's Thought Space Wānanga paper, below is an outline of how this research conducted its wānanga:

- Opening Protocols: Pohiri/whakatau/karakia
- Stimulus presentation by research team: Set out the expectations and plan for the day.
- Kaupapa: set up a series of group activities designed to synthesize mātauranga, explore applications, identify limitations, and highlight possible scenarios.
- Recap: Research team provides a brief recap of the day's mahi and the next steps of the project.
- Tuku: Mihimihi and karakia tuku as the process for releasing whānau from wānanga, specifically a release from the tapu of the wānanga, which aligns with the kawa and tikanga of Te Haahi Ringatu.

## Participants

A total of four Thought Space Wānanga were held during phase one, across Te Aitanga a Mahaki rohe. All participants are of Māori descent and whakapapa to or have a strong connection to Te Aitanga a Mahaki iwi. There was a total of 16 participants, six were whānau (either a parent or grandparent) of tamariki who had experience with SLT services. The remaining ten participants were kaiako Māori. Eight of which had experience teaching in KME (kōhanga reo or kura kaupapa Māori)

across their teaching careers; seven are currently teaching in mainstream/English-medium education settings, and three still teach in KME.

## Analysis

All wānanga were video and audio recorded, transcribed and de-identified. A Template Analysis (TA) approach was employed as the preferred method of analysis. TA refers to a particular way of thematically analysing qualitative data. TA is a flexible approach of analysing qualitative research (Brooks & King 2014) which give the researcher workability. This is particularly important given the intricacies of KMR and the nuances of te ao Māori. The process of conducting a TA, involved taking a small subset of the data to identify key words and themes. Once an initial template was formed, it was then applied to the entire collection of data, with revisions made to the template as needed. Team wānanga were held to discuss themes and any important kaupapa that arose around themes and sub-themes.

## Findings

Analysis of the kōrero gathered during wānanga identified three core themes, each with two or three related sub-themes. These include:

1. Te Ao Māori.
  - a. Taonga Tuku Iho.
  - b. Basic Tikanga.
  - c. Rangatiratanga.
2. Māori Education.
  - a. Māori Pedagogy.
  - b. Curriculum.
3. Whānau/Kaiako concerns with SLT.
  - a. Systemic issues (criteria, geographical reach, student-teacher ratios).
  - b. Māori SLTs with lived experience of te ao Māori/Māori representation in the SLT profession.

## Te Ao Māori

Te ao Māori is all-encompassing and relational. Māori are connected to all things within our world and beyond. Māori children are a product of their environment, their whakapapa to whānau, whenua and atua.

## Taonga Tuku Iho

For many of our whānau and kaiako, creating space and opportunities for tamariki to learn from and within their taiāo is an important and valuable practice to generalise and consolidate learnings taught in their classrooms. Kaiako 7, 8, and 9, reminisced on a time when Kaiako 9 accompanied a Pākeha SLT on a kura visit, to one of our more rural kura kaupapa Māori. On this visit, they had found the kura was empty on their arrival but were met by other kura kaimahi gathering resources for their kura camp down at their Tipuna Awa. The kaimahi invited Kaiako 9 and the SLT to the awa because that was where the tamaiti was who they planned on visiting that day. Kaiako 9 jumped at the opportunity but could feel the SLTs reluctance. When they arrived, the camp was in full swing. Tamariki swimming in their tipuna awa, whānau setting up camp, Aunty walking around with a chainsaw clearing dead wood to make space as well as gathering that wood for the lamb tail fire later. Kaiako 9 explains how, perhaps a little overwhelmed in this unfamiliar situation, the SLT was unsure how to proceed:

*“that’s their environment, their learning is in their taiao, that’s their classroom” and she was going “I wonder how I’m going to do this assessment?”*

In this example, the tamaiti in question was playing and swimming happily with her tipuna awa, her whanaunga were playing alongside her, and Pep (*pseudonym*) was communicating in ways that are not taught in a typical speech-language therapy program. The purpose of the kura-wide camp is whakawhanaungatanga, manaakitanga, and kaitiakitanga. It is a time for new whānau of the kura to meet and share space with other whānau and kaiako. It is a time for new whānau to learn about the strategic direction and the philosophy of the kura. It is a time for whānau to reconnect or strengthen their bonds with their tipuna awa. To clean up their spaces and role model to the tamariki how we look after our taiao. Kura kaupapa Māori is not just about teaching and learning te reo Māori. Te reo Māori is a vehicle for mātauranga Māori and tikanga Māori to be transmitted from generations above to generations still to come. Mead (2001, p2) talks about the connection between te reo Māori and tikanga Māori:

*“It is worth noting that one’s understanding of tikanga Māori is informed and mediated by the language of communication. One’s understanding through te reo Māori is different from one obtained through the English language. [..]. [tikanga is] the Māori way, or done according to Māori custom, interrelated, and underpinned by a body of philosophy or mātauranga Māori”.*

### **Basic Tikanga**

*“Cultures develop practices or laws that create behavioural norms for society. In Māori culture, these norms and other iconic meanings associated with that culture are known as tikanga” (Williams et al. 2023. p3).*

Tikanga and kawa that kaiako expressed as important were all relative to Māori values of whakawhanaungatanga, manaakitanga, kaitiakitanga, and rangatiratanga. Kaiako made specific reference to the engagement practices of SLTs when coming into their whare. Maintaining that the kawa of the marae is the engagement protocol that they implement for visitors (such as SLTs) to their kōhanga reo and kura kaupapa Māori. Kaiako 7 explained:

*“At karakia, we’ve appointed the Friday for people to come in and introduce themselves. That was our Kaumātua day on the Friday. Say a little mihimihi, and then you with Uncle and them. Have a cup of tea, kind of a whakawhanaungatanga. Have a cup of tea and they’re (Kaumātua) assessing you and what you’re bringing into their whare. That’s exactly what they’re doing! So that the tamariki can see you coming through the front door. And not the back! it’s just familiar, it’s all familiar to everything we do on the marae, everything we do at kura, it’s all the same, we use the same tikanga. So, the same tikanga remains throughout everything”.*

This is basic tikanga for many kōhanga reo and kura kaupapa Māori. However, it is important to remember, like all hapu within iwi, like all iwi within Aotearoa, kōhanga reo and kura kaupapa Māori differ in terms of their tikanga and kawa. This is one of many reasons why whakawhanaungatanga is critical; making time to build lasting relationships with whānau and kaiako of different kōhanga reo and kura assists therapeutic relationships between SLT and adult, SLT and tamariki, and a relationship with the wider whānau/hāpori (Faithfull 2020; Hitaua 2014).

*“It’s that kanohi ki te kanohi aye, that face to face that you can’t beat”*, Kaiako 6 highlighted the importance of being a seen face within the whānau and the hapu.

Whakawhanaungatanga is also a time for the SLT to learn about the tikanga and kawa that the kōhanga reo and/or kura follow. Understanding the importance of whakapapa, ensuring adequate

whakapapa research has been completed prior to visits is also important. For Kaiako 9, who has strong connections to Te Aitanga a Mahaki and the ECE sector (both KME and mainstream/English-medium education), when she enters an educational facility, she sees whakapapa lines:

*“Whakapapa going to centres, it doesn’t matter whose centre you’re in, I’m thinking how am I connecting with this person. I don’t see Kaiako 2, I see her mother because I have had a lot of experience working with her Māmā so a lot of that come through with you. In our centre at home, I just see Nanny R and that’s it, and that kind of forges the way that we work with one another. Yeah, so each one of you possess, you have your own mana but there’s a whole whakapapa behind you and it’s like I’m not just dealing with kaiako, oh hell no! It’s much bigger than that!”*

If for instance an SLT was due to visit this kura knowing they were to attend karakia prior to any SLT service, it would be wise for that SLT to consult the Cultural Advisor or Kaitakawaenga of their workplace as soon as the referral has been received. The Cultural Advisor or Kaitakawaenga will likely accompany the SLT on this visit, as well as educate the SLT on who the people are, who the hapu are and who the iwi is. This knowledge is important for the following reasons:

1. Perspective: The SLT is now aware of the familial structures that surround the mokopuna. This mokopuna belongs to whānau, hapu, and Iwi. The perspective should shift when you move from seeing a mokopuna as an individual, to seeing the multitudes within the mokopuna.
2. Practical: When the SLT stands to introduce themselves, they now know who they are talking with and who to acknowledge in their mihi.
3. Practice: It should now become evident that the CELF-5 (Clinical Evaluation of Language Fundamentals 5<sup>th</sup> Edition), RAPT (Renfrew Action Picture Test) or NZAT (New Zealand Articulation Test) assessments in the SLT’s kete might not be appropriate in this setting; in which case they are the taina in this situation, they are the learner and not the expert. It is also wise in this situation to sit and get to know the mokopuna in all her environments, to learn from her whanau and her whānau a kura (kaiako, kura kaimahi etc.). By assuming the position of learner in this situation, there has essentially been a shift in power-relations. Whānau may feel empowered to take a lead-role in this collaboration and the humility of the SLT will not go unnoticed.

### **Rangatiratanga**

Rangatiratanga, self-determination, and the right to uphold tikanga was stressed in wānanga. Māori rights to self-determination was promised in article two of Te Tiriti o Waitangi, Te Tino Rangatiratanga. Historical injustices and breaches to article two of ToW means whānau, kaiako and Māori in general, may hold generational mistrust that rāwaho (outsiders) will not follow tikanga Māori. Kaiako 2 provided her whakaaro:

*“Cause what you’ve got is like a tikanga structure aye, where you follow procedures, te ao Māori, when you add in tauwiwi organisations into our tikanga they start to look like they’re governing us, where we govern our own selves, that’s what tino rangatiratanga is all about”.*

Kaiako 5 shared her whakaaro:

*“So, my thing is, we walked the pākeha walk, and it’s about time they walked along with us, our way of thinking, our way of working”.*

While manaakitanga is an important value for Māori across Aotearoa, specialists entering these spaces should not take this aspect of Māoritanga for granted. Whānau, and particularly kaiako, have

always had to accommodate specialists, including SLTs, coming into their spaces, whether that is by bending the rules of the kōhanga reo or kura kaupapa philosophy; to only speak te reo Māori in their classrooms, or of time. As Kaiako 7 explained:

*“You know, I argue the point! This is how we do it! Don’t let us change because they couldn’t. Make them make time! Because in the past we’ve had to accommodate people, professionals. [...] What we’re saying is, we gotta stop compromising [our own tikanga]. You know don’t change it, don’t change it to accommodate others. This is our tikanga, and this is the reasons why. It’ll just set us up, in a better way, not so much a better position, but a better way”.*

In addition, some kōhanga reo and kura kaupapa Māori have had no other option but to create their own frameworks to support their kaiako who have tamariki with learning/communication needs in their classrooms. In a conversation about adapted curriculum for tamariki with learning/communication needs, Kaiako 10 posed the question *“What if every kid in our school has special needs? We have lots of kids with special needs, at both ends, but they NEED an adapted framework. One size can’t fit all”*. When asked *“What framework do you use?”* she responded *“Our own! No [other] framework works for our context, so we have had to build it ourselves”*. For example, in Kaiako 10s classroom, she has two tauira with learning needs, and they are both expected to achieve the same results as their peers, but the way they do everything is different to the others. This is an example of self-determination and exemplifies the capacity and capability of kaiako Māori who go above and beyond to create and produce their own pathways to achieve equitable outcomes for their tamariki; often without the support and resourcing of the MoE.

Te ao Māori and all that it entails, is vast and very difficult to capture in a paper. Māori educationalists have worked, and continue to work, tirelessly to build an educational pathway that represents te ao Māori, where tamariki-mokopuna Māori thrive as Māori.

### **Kaupapa Māori Education**

Supplementary to this research employing Te Matakahuki’s definition of KME, is Te Pae Roa’s definition that speaks to governance, leadership, and operational movements. That is, KME *“relies on the establishment of the institution having been led by Māori, its governance and leadership taking a by Māori for Māori approach, and te reo Māori as the dominant language (100%)”* (Te Pae Roa 2022, p3). These establishments are kōhanga reo, kura kaupapa Māori, wharekura, and whare wānanga.

### **Māori Pedagogy**

*“The kōhanga reo movement originated in the Māori language renaissance of the 1970s and 1980s. Thirty years after the foundation of the first kōhanga reo, it remains the principal institutional vehicle for passing on te reo me ngā tikanga Māori from older generations to the youngest”* (WAI2336, 2012, p15).

During wānanga, kaiako reaffirmed the purpose of the kōhanga reo movement to *“pass on te reo me āna tikanga Māori<sup>8</sup> to mokopuna and promote whānau development”* (WAI2336, 2012. p3).

Kaiako 7: *“Nā te mea, ko tētahi o ngā tino whakatauki o te kura, he whānau kotahi tātau”*.<sup>9</sup>

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<sup>8</sup> Interpretation: The Māori language and its cultural practices.

<sup>9</sup> Interpretation: ‘Because one of the main proverbs that we follow at our kura is that we are all one (extended) family.

Every week on Friday mornings, Kaiako 8's kōhanga reo visits the local kura kaupapa Māori up the road. This is a time when pakeke and kaumātua come to sit with their tamariki-mokopuna for karakia, waiata, mihimihi, purākau, and kura/kōhanga pānui. As is expected, mokopuna aged 0-5 tau, are still learning the skills needed to sit in wānanga.

Kaiako 8: *“Uncle B always said, when we were down at karakia, we used to take the kids down for karakia on Fridays or Wednesday [kaumātua day] ‘waiho! no matter what they’re doing, kei te ako tonu rātau, kei te rongo, kei te whakarongo rātau ki nga kupu’<sup>10</sup>. They may be climbing the walls, they may be sitting over there playing, but they can still hear, and that’s how they learned”.*

This is one example of the knowledge and wisdom that kaumātua and pakeke have and offer as they guide kaiako and tamariki through teaching and learning. This is also a guiding principle of Te Aho Matua.

Te Aho Matua (TAM) 5.6; *“Ko ngā kaumātua ngā kaipupuri o ngā tikanga Māori, ko rātau hoki ngā pukōrero. He mea nui tērā kia piri mai rātau ki te kura, ki ngā tamariki hoki hei kaiako, hei kaiārahi”.*<sup>11</sup>

When mokopuna from kōhanga reo come to kura and sit with their tuakana, this is a time for tuakana to role model and practise their responsibilities of looking after their taina. It is also the time for taina to learn about the dynamics of the tuakana-taina relationship and how to respect and listen to their tuakana.

TAM 5.8: *“Ko roto i tōna ake hūnuku te timatanga o te whanaungatanga o te tamaiti arā, ki ōna tungāne/tuahine, tuakana/teina. Anō kei roto i tōna hūnuku tōna rongo ki ngā tikanga tika e pā ana ki ngā pakeke me ngā kōhungahunga. Me haere anō hoki ēnei tuāhua i roto i te kura. Kia mōhio ai ngā tamariki taipakeke ki te tiaki i ngā kōhungahunga, kia whakarongo hoki ngā kōhungahunga ki ngā tamariki taipakeke”.*<sup>12</sup>

One kaiako also reflected on his experiences of growing up in the kōhanga reo movement as a manu pīrere; a Pāpā who put his tamariki through the [kōhanga] movement, and then as a kaiako.

Kaiako 4: *“... didn’t really know it at the time, but when we were teaching in Kōhanga we sung a lot of mōteatea, kōrero tuku iho, after a few years of doing that, sometimes it gets a bit boring and [we’re] looking for something else to do but now reflecting on our big girl, she’s 15 now and she was in kōhanga, we were all in kōhanga with her, then coming out of kōhanga and into mainstream ed into the ECE sector, you see it a lot more now that that’s exactly what we need to go back to, the traditional knowledge of Pōpō<sup>13</sup>. Pōpō alone is just kā mau te wehi<sup>14</sup>!”*

Pōpō is an oriori composed by Enoka Te Pakaru of Te Aitanga a Mahaki. The word oriori is commonly translated as being a traditional Māori lullaby, however oriori are much more than that. Buchanan (2023) noted Paraone Gloynes’ description of oriori as *“a curriculum. They are a framework for intergenerational transmission of mātauranga Māori. They were traditionally composed for children of nobility. They carried references to the child’s whakapapa from our atua and notable tupuna. They*

<sup>10</sup> Interpretation: “They are still learning, they hear, they are listening to the words”.

<sup>11</sup> Interpretation: “Honor kaumātua as the repositories of Māori knowledge and invite their participation as advisers and fellow teachers” – New Zealand Gazette. Friday 22 February 2008.

<sup>12</sup> Interpretation: “encourage older children to care for the young ones and to occasionally assist in their learning activities and younger children to accept the guidance of their older peers” – New Zealand Gazette. Friday 22 February 2008.

<sup>13</sup> Pōpō: An oriori composed by Enoka Te Pakaru of Te Aitanga a Mahaki. Ngā Mōteatea. II, No. 145.

<sup>14</sup> Interpretation: a popular idiom of Te Tairāwhiti to mean ‘terrific’, ‘fantastic’, ‘awesome’.

*included iwi kōrero about significant historical events, including key marriages, battles, and journeys". Pōpō documents the histories and narratives of Tūranganui a Kiwa iwi and has stood the test of time as effective Māori pedagogy for the teaching and learning of mātauranga a iwi.*

Kōhanga reo follow the guiding principles of Te Korowai o Ngā Kōhanga Reo, which contains the four pillars:

1. Te reo me āna tikanga
2. Whānau accountability
3. Whānau management, and
4. Whaioranga

(Higgins 2017. p11).

All kura kaupapa Māori within Te Aitanga a Mahaki rohe, follow the philosophy of Te Aho Matua. In addition, there are three Kura-a-Iwi within the wider Tairāwhiti rohe.

### Curriculum

During wānanga, only one kaiako spoke directly to the dynamics of curriculum, and this was regarding Puna Reo Māori<sup>15</sup>. While acknowledging the mana of their tuakana, Kōhanaga Reo, as the foundation for the Māori Education movement, there is a sense that whānau in Ngā Puna Reo are sitting in isolation and feeling displaced. Kaiako 2 explained:

*"Well, our knowledge base at Puna, is based on the foundations that our Kōhanga established and to always acknowledge our tuakana, the kōhanga reo kaupapa, yeah and we took what we learnt as kōhanga practitioners and evolved it to suit Puna. [...] We just couldn't continue being paid threepences aye, we had student loan bills that needed to be paid and we were struggling so we had to evolve into Puna so that we could be paid equivalent to our pākeha whānau over here, but like we felt, we feel we're better cause we have that cultural difference aye, we are on this side of the Treaty, You's [pākeha mā] are all on that side, but then you get over here, you feel like you don't belong anywhere because Te Whāriki puts us with everyone else. We're not allowed to use the Kōhanga version of Te Whāriki".*

It seems that there are many hidden factors at play within the politics of the NZ Early Childhood Education Sector, which affects both Ngā Puna Reo and Ngā Kōhanga Reo.

In the final report produced by Te Pae Roa, point 88 highlights a similar whakaaro by Ngā Puna Reo:

*"Ngā Puna Reo says they don't currently have a category – but have been established by whānau and iwi. Currently, Te Puna Reo are being excluded, by choice, from network development which has classifications for similar providers. Puna Reo are, like kōhanga reo, about the reo" (2022, p25).*

What is evident in the first two themes, and their related sub-themes, is the perseverance, determination, and sheer grit to maintain tino-rangatiratanga in a space where the odds are stacked against them. Within Te Aitanga a Mahaki rohe, there are four kura kaupapa Māori; there are also three kōhanga reo within the Mahaki Purapura<sup>16</sup>, compared with 15 mainstream schools (both primary and secondary), and approximately 14 Mainstream Early Childhood Centres. KME in Te Aitanga a Mahaki rohe is the minority.

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<sup>15</sup> Nga Puna Reo are KME and care services. They provide early learning in te reo Māori to varying levels of immersion and are staffed by predominantly certificated teachers. (MoE 2023).

<sup>16</sup> Interpretation: Mahaki cluster of kōhanga reo.



## Whānau/Kaiako concerns with SLT

Under the final core theme, a further two sub-themes emerged in wānanga kōrero. These included kōrero pertaining to systemic issues and of Māori representation.

### Systemic Issues

*“When we envisage the point at which the Treaty [The Treaty of Waitangi] is fully honoured, an elephant-sized problem begins to appear in the room: Māori Sovereignty. Millions of dollars have been spent trying to ‘decolonise’ and ‘re-indigenise’ state systems, but the inescapable truth is that you cannot decolonise an intrinsically colonial system – you can only dismantle it and rebuild it with Māori, and Te Tiriti, at the heart”. (Tina Ngata, 2020).*

Most SLTs in Aotearoa are employed by the Ministry of Health or the MoE. All sectors have their own workplace policies, procedures, and commitments. These are all in addition to the NZSTA requirements under the Code of Ethics and Scope of Practice, of which are currently under review.

Systemic issues such as *waitlists, criteria, geographical reach, teacher-student ratios* are issues that whānau and kaiako spoke about.

The concern of ‘waitlists’ is not limited to tamariki and whānau wanting communication support in KME, it is a sector wide concern. However, because there are no practising Māori speech-language therapists, with skills and knowledge of te reo Māori, tikanga Māori, mātauranga Māori, and without an awareness, let alone an understanding of Te Korowai o Ngā Kōhanga Reo (1995) or Te Aho Matua (2008), the waitlists times are significantly longer for this collective of Māori Education.

With tears in her eyes, Kaiako 5 expressed her sadness and frustration: *“I struggle with the fact that why isn’t that support here now? why are our Māori tamariki waiting? I understand about covid, and you know staff shortages all around the rohe and that sort of thing, but these kids need it now aye. And that’s my āwangawanga, that’s my concern for our tamariki!”.*

Kaiako 6: *“Holey moley, we waited for fricken ages! A year? it was actually over a year before we could get her seen to. [...]. It’s the process we have to take to getting our names into the system you know, the child’s name into the system so something can be done sooner rather than later, and it’s that waiting list that they gotta go on”.*

Kaiako 2: *“What we’re finding when we refer is that [the] Ministry’s very slow in response. If they respond at all”.*

When waitlists are frustratingly long, whānau and kaiako cannot help but think *what is the point?*

Whānau 1: *“Pep (pseudonym) really needed speech therapy, umm but in the end we did it ourselves. Like [my daughter] and I worked with her every day just to improve her speech and that’s how we fixed it cause we didn’t get any help”.*

On July 13, 2023, the NZSTA released to their social media platforms the current speech-language therapy workforce capacity, as of 01 July 2023:

Country / Association	Date	# SLTs per 100,000 population
<b>American Speech-Language-Hearing Association (ASHA)</b> Retrieved 10 July 2023 <a href="https://www.asha.org/siteassets/surveys/audiologist-and-slp-to-population-ratios-report.pdf">https://www.asha.org/siteassets/surveys/audiologist-and-slp-to-population-ratios-report.pdf</a>	2021	57.7
<b>Irish Association of Speech + Language Therapists (IASLT)</b> Email communication from IASLT on 13 July 23 #2,288 registered/ 2022 census #5,149,139	2023	44
<b>Speech Pathology Australia (SPA)</b> Retrieved 10 July 2023 <a href="https://speechpathologyaustralia.cld.bz/Speech-Pathology-Workforce-Analysis-Preparing-for-our-future/12/">https://speechpathologyaustralia.cld.bz/Speech-Pathology-Workforce-Analysis-Preparing-for-our-future/12/</a>	2023	42.2
<b>Speech-Language &amp; Audiology Canada (SAC)</b> Retrieved from document shared from SAC - Health Workforce in Canada, 2017 to 2021: Overview – Data Tables	2021	29.3
<b>Royal College of Speech and Language Therapists (RCSLT)</b> Retrieved from <a href="https://www.hcpc-uk.org/globalassets/resources/factsheets/hcpc-diversity-data-2021-factsheet-speech-and-language-therapists.pdf">https://www.hcpc-uk.org/globalassets/resources/factsheets/hcpc-diversity-data-2021-factsheet-speech-and-language-therapists.pdf</a> (17,240) and World Bank 2021 population (67.33 million)	2021	25.6
<b>New Zealand Speech-language Therapists' Association (NZSTA)</b> Retrieved from NZSTA member database on 01 July 2023 (#1041) and Stats NZ for the estimated population as of 31 March 2023 (5,199,100)	2023	20

(<https://www.facebook.com/photo/?fbid=647391664087710&set=a.614656650694545>)

To be a speech-language therapists in New Zealand, it is not a requirement to be registered with the NZSTA. Therefore, the numbers of practising SLTs in NZ who are not registered members of NZSTA may not be accounted for in the data above.

What it does highlight, is the criticality of workforce shortages across Aotearoa, and the world.

Irrespective of current SLT workforce data, according to the MoE's Learning Support Action Plan 2019-2025 (p15), The MoE is promising to:

1. Reduce waiting times for existing early interventions – Timing: Jul '19-Dec '25.
2. Improve early interventions for young children and their whānau – Timing: Jan '19-Dec '25.

(MoE 2019).

The systemic issues reported by whānau and kaiako prompt the following questions that need to be asked of the government (and successive governments):

- How do you plan on achieving this target in terms of your kaimahi Māori recruitment and retention policies?
- How do you plan on ensuring equitable access to safe and appropriate SLT service provisions for tamariki and whānau of the Māori Education sector, more specifically, of KME?
- Is there scope in your plans, to resource KME adequately to lead and develop their own learning support/communication support pathways for their tamariki-mokopuna, according to KME philosophy, curriculum and tikanga whakahaere?

### Criteria

Many whānau have been informed after a screening assessment or a full assessment that their tamaiti does not meet criteria for communication support.

Whānau 1: *"The speech language therapists came out and said they weren't entitled. So, they didn't meet criteria".*

Whānau 4: *"But when she was four, we got told [that] because she's not mute, she didn't need a speech language therapist. [...]. Her level of communication wasn't there, I had to communicate for*

*her to others. By the time she started kura, she was just struggling so much to the point that we had so many different specialists coming in now. I was having meetings with the kura pretty much every two weeks, with somebody different, trying to work collectively with the teachers and the kura”.*

Prior to the release of the Learning Support Action Plan 2019-2025, the criteria to receive an SLT service was that the tamariki needed to be within the significant 3% requiring high special education needs (Learning Support: MoE, 10 October 2017). In the current Learning Support Action Plan, the MoE noted a request from a large group of respondents that “to better support students with mild to moderate needs, the Ministry needed either to expand its criteria for the Ongoing Resource Scheme (ORS), or to establish an alternative programme” (p45). Given the data above relating to SLT workforce, it appears unlikely that the MoE has capacity to expand its criteria for communication support provisions without overloading its current SLT workforce, or if it does, the quality of SLT services would be questionable.

Deriving from kōrero regarding waitlists, the following question is posed to the MoE:

- Current SLT caseloads are full. Stretched with tamariki with the most significant communication needs. For those tamariki with mild to moderate communication needs, who do not make it on to an SLT caseload, who do you expect will provide the communication support needed for these tamariki, their whānau and to their kaiako?

### **Geographical Reach**

The MoE’s Learning Support provides communication support to tamariki-mokopuna across Te Tairāwhiti. Within Te Tairāwhiti, there are four main iwi, these are Te Aitanga a Mahaki to the north; Ngāti Porou to the east (from Te Toka a Taiau to Pōtaka passed Wharekāhika); Rongowhakaata (Awapuni in Tūranga to Manutuke); and Ngai Tāmanuhiri (South edge of Manutuke to Muriwai and beyond), south of Gisborne city. Te Tairāwhiti iwi boundaries are not the subject of this paper, and these are approximations only, kei tutū te puehu o wō mātau whanaunga<sup>17</sup>.

Additional to understaffing and high caseloads, SLTs are often required to travel 30mins – 2hours (i.e. from MoE base in Gisborne city to Maungahaumi = 1hr 54mins; from base to Mōtu School = 1hr 9mins; from base to Rere School = 40mins) one way to visit tamariki within Te Aitanga a Mahaki rohe.

*Whānau 2: “I think she got hōhā traveling to Maungahaumi, she used to come right up there to do Pep (pseudonym), once or twice a month and then she got hōhā”.*

Irrespective of whether this is the reason for case-closure, this is the perception of whānau who live in rural areas of Te Aitanga a Mahaki iwi.

### **Teacher Ratios**

In terms of ratios, only one kaiako spoke about the extra demands on kaiako when they have tamariki with learning or communication needs in their classroom.

*Kaiako 2: “Ratios. We have 10 other tamariki to look after”.*

While only one kaiako made specific mention of the ratios, all other kaiako present agreed.

The way in which SLTs employed by The MoE are now providing communication services seems to be largely due to the systemic issues listed above (waitlists, criteria, travel, SLT shortages). Taken directly from the MoE website, they say that their SLT “support focuses on building the capability of

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<sup>17</sup> Interpretation: ‘so as not to accuse, offend or stir up the dust with our relatives of neighbouring iwi’.

family, whānau, and educators to support the child’s ability to communicate effectively in their daily life”.

### The support that’s available

If a child has speech, language and communication needs, the speech-language therapist will talk with the child’s family, whānau and educators about the best ways to support the child. The plan could include:

- cultural support for the child, whānau, educators and speech-language therapist
- ideas and strategies for the educators to support the child in the early learning service, school or kura kaupapa māori
- ideas and strategies for the family and whānau to support the child at home
- advice and guidance for everyone supporting the child on how things are going and whether the plan is on track.

<https://www.education.govt.nz/school/student-support/special-education/supporting-students-with-speech-language-and-communication-needs/>

What is interesting about this type of service provision, is that this is very dissimilar to how student SLTs are being taught to provide communication services for tamariki-mokopuna in speech-language therapy clinic programmes. The main discrepancy, other than an obvious lack of a Māori worldview, is the intensity of support. That is, how often SLTs will see the client and their whanau. Depending on need, it might be more beneficial for the client to receive therapy weekly, or multiple times during the week. However, because SLTs in MoE have high caseloads, and waitlists are long, homework is often given to whanau and kaiako with the hopes that whanau and kaiako will be providing the intensity of mahi that is needed to achieve communication goals. In which case, the SLT will assume a monitoring role of the communication plan, so that they can meet the demands of their caseloads. If in fact the rationale for providing this kind of service is based on the whanau and kaiako being the most present people in the child’s life; it would be beneficial for the SLT programmes to include this kind of service provision in their courses, as advice and guidance, and coaching and mentoring adults makes up a substantial part of the current SLT service in education.

### Māori SLTs with lived experience of te ao Māori/ Māori Representation in the SLT profession

Most SLTs in Aotearoa are well-intentioned and have a deep desire to do good by their Māori clients and colleagues. There have been huge shifts by many SLTs to increase their reo Māori production, to gain an awareness of Te Tiriti o Waitangi, to begin their process of decolonising their practice. This project is not to take away from the great work that is being carried out by a small group of Māori SLTs leading the way in bicultural/bilingual Te Tiriti focused SLT; This project is about rightfully affording the mana to Te Ao Māori, and elevating the experiences and lived realities of kaiako, whānau, hapu and iwi of Te Aitanga a Mahaki, with the hope of strengthening the case put forward by KME, in terms of their fight for equity within Learning Support for their Akonga Māori.

Despite a general recognition of well-intentioned practice and support, whānau and kaiako express a desire to work with SLTs who are Māori, with lived experience of being raised in te ao Māori. Kaiako explained their views:

Kaiako 1: *“it’s not that they [the whānau] aren’t nice, and don’t have the best intentions, they’re [SLTs] just not Māori. [...]. One person came in and she was Scottish, and I was thinking how is she teaching our children to speak when she’s got that really thick accent? Beautiful lady, her mahi was fantastic but it’s just like that language coming out and the kids were just like ‘umm’”.*

Kaiako 2: *“They’re lovely women aye, don’t get me wrong. They’re not necessarily the right type or kind of specialists for our whare. [...]. But they only look at the world with their own lens”.*

Whānau 1: *“When we were going through it, that’s what we would of liked, somebody who understood us [...] I don’t think it’s people with open minds, I think it’s Māori people with open minds because really, realistically only Māori can understand the thinking of another Māori”.*

The language difference of Te Aitanga a Mahaki iwi (moreover, Te Tairāwhiti whānui<sup>18</sup>) is distinct, both in Te Reo Māori and in English. Being able to communicate and use the language of the people is an important aspect of connecting with our people.

Whānau 3: *“using all those big words and all that, the other end of communication is actively listening but if you’re gonna throw that at me I’m gonna start shutting down. I’m not listening to you, I’m done aye”.*

Additionally, the importance of correct pronunciation of Te Reo Māori kupu and especially ingoa is significant.

Kaiako 8: *“Leave it alone, they should actually leave it alone if they can’t say it properly, they should leave that language alone!”*

Being culturally aware or having cultural awareness, also includes knowing whether you are the right person to initiate, implement and/or engage in tasks and activities that should be led by Māori. Kaiako 2 reflected on a time when a Pākeha SLT was wanting to facilitate the transition of five mokopuna from ECE to a kura kaupapa Māori.

Kaiako 2: *“Yeah, you’re the worst person to come here and try talk to kura kaupapa about five mokopuna that will be transitioning from here! [ECE facility]”*

Māori SLTs with lived experience of te ao Māori, have and still do experience the impacts of colonisation. They think and behave differently across the entire service delivery pathway. For the most part, they can recognise what is appropriate and achievable, and what is not.

Kaiako 2 comments on the intervention ideas of pākeha SLTs: *“...and then some of their concepts they want to implement in their plans are not appropriate for our culture. [...]. Our engagement with SLTs, we found that their intent is way off our intent of what we are doing in the [classroom]”.*

Kaiako 7 & 8 comment on appropriate engagement practices: *“so, if you don’t start properly, if you don’t set the tuāpapa down, you’re not gonna get you know, (Kaiako 8: a warm reception) If you don’t set that foundation, we’ll be sitting there very quiet!”.*

Equally important is when the engagement practices are not adhered to.

Kaiako 7: *“...that actually happened to me again, [the SLT] came to see a child in my class, and I had no idea who [the SLT] was, why [the SLT] was there, so I had a yarn with [the Tumuaiki], and [the SLT] was cut quick-smart!”*

Quite often when damages are done, it is the kaimahi Māori who are called in to clean up the mess and begin rebuilding trust with whānau Māori, kōhanga reo, and kura kaupapa Māori. However, sometimes the kaimahi Māori working for the MoE cannot even repair/resolve these damages. This kind of ‘damage-control’ is often not listed in their job-descriptions and is likely not remunerated. These are the added, unspoken pressures and responsibility that kaimahi Māori take on, mostly due to their own obligations and responsibilities to their Māori people.

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<sup>18</sup> Interpretation: ‘entire east coast region’.

## Conclusion

*“Ka ngaro rā aku whenua. Ka ngaro rā aku tika. Mātaotao ana te aroha. Mōmona ana te iwi whai rawa. Tupuhi ana ngā iwi rawa kore”<sup>19</sup> – Kiingi Matutaera Ihaka. (Black 2018. p9)*

SLT works extremely well for those whom it was intended to support, that is, pākeha. Research, resource, policy, practice and the typical SLT demographic is significantly geared towards providing rich nourishment for pākeha children with speech language and communication needs. There is a small group of Māori SLTs making significant gains towards a bicultural- Te Tiriti led SLT pathway, but there is a huge gulf between SLT as it currently is and te ao Māori/ KME.

The kōrero provided in this paper is only a small piece of an enormous world that is te ao Māori. What is important to note, is that this paper is not one to be picked up and read by SLTs who do not have lived experience of te ao Māori, to know and understand all that *is* te ao Māori. It is a paper that should stimulate wānanga, discussion and reflection. For the pākeha SLT researchers who are eager and very motivated to get into the KME sector or Iwi Māori to test their theories on mokopuna and whānau Māori, it is recommended that you reflect deeply on cultural safety and think about who the right people are to lead those projects.

Te ao Māori is a vast, infinite, and changing world. The intention of this paper is to bring awareness to how the SLT profession does not align with te ao Māori theory, tikanga and kawa, Māori pedagogy, and subsequently KME. Furthermore, it is not enough to only highlight the discrepancies; the purpose of Kaupapa Māori Research is to achieve transformation. When SLTs understand how their day-to-day roles, roles that are indoctrinated by a world that is non-Māori, perpetuate a system that continues to marginalise Māori through suppression of the Māori voice, Māori lived experience, and Māori ways of knowing, being and doing; the world of speech-language therapy might then understand the power inherent in SLT. It then becomes apparent that the entire profession (including the systems and structures that maintain SLT in Aotearoa) must devolve that power and control to Māori whānau, hapu, iwi, and KME to lead this particular sector of support. Only then we can build a body of knowledge that is drawn from te ao Māori and mātauranga Māori, to determine what communication support for tamariki-mokopuna Māori might look like for them.

The responsibility does not sit squarely on the shoulders of the SLT profession; systemic change is required at a higher level, through government policy and legislation in a manner that is transformative across sectors, and not as incremental shifts within silos.

## Recommendations and Whakaaro to consider

Rather than end this paper with a checklist, it is more appropriate to end with recommendations and whakaaro based on the experiences of whānau and kaiako Māori.

### **For the Minister of Education & the Government (current and successive).**

Since its inception, the New Zealand Education system has not catered to the needs of Māori. Kōhanga Reo, Kura Kaupapa Māori, Wharekura and Whare Wānanga institutions were established by Māori to mitigate the effects of Language loss caused by colonisation and racist legislation. Reports (Te Pae Roa, Te Matakahuki, MoE) relating to the previous Labour government’s proposed Māori Education Reform, all point to the devolution of power and authority over KME to Māori. The MoE’s Report (2022) provided recommendations and created four packages to present to the

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<sup>19</sup> Interpretation: “My heritage lands have disappeared. My customary rights extinguished. Love has become callous. The rich have become wealthier. Iwi have become poor and insignificant” (Black 2018).

Minister. Package 4 speaks to the establishment of an Independent Māori Education Authority; point 12 states that:

*“In addition, we [MoE] recommend that Ministers consider whether they wish to signal that they are open to progress towards Package 4 in the longer term. **Package 4 scores the highest in relation to a set of policy criteria (effectiveness, quality of learning, cost, ease of implementation and accountability) and Te Tiriti o Waitangi/ Treaty of Waitangi analysis. It is likely to have the greatest impact in relation to effectiveness, accountability, and empowerment of Māori”** (p17).*

SLT for Māori children in education is better suited under the leadership and guidance of an Independent Māori Authority as it would be expected that this authority would include all relevant stakeholders of KME. Subsequently, this Māori Authority would be the most suitable collective to lead the development of a relevant Speech Language and Communication (SLC)/Learning support pathway.

### **For the Ministry of Education**

In June 2022, this research under the Official Information Act (1982) made the following request for information to the MoE:

**Please can I make an official request for information of the Two most recent stock take lists of all information, resources, interventions, programs, services, and reports pertaining to the Speech Language Therapy needs of tamariki-mokopuna or akonga Maori in Maori Medium or Kaupapa Maori education. Including Kōhanga Reo, Puna Reo, Kura Kaupapa Maori and Rumaki Reo Maori.**

Response from the MoE was received within the two-week timeframe, via phone-call on 10 June 2022 to organise a hui to discuss this request further. Ultimately at that time, the MoE could not provide this information, stating in a follow up summary of the meeting:

#### **MoE position**

- No stocktake of resources available for any learners as MoE don't collect this information.
- MoE practitioners are supported to work with whānau, kaiako and communities to find local solutions for akonga
- Practitioners are guided by He Pikorua, our practice framework, and Ka Hikitia Ka Hapaitia

The full MoE response to this OIA Request for Information can be found in appendices (appendix 3), with personal names redacted to protect the mana of these whakapapa.

Te Runanganui o Ngā Kura Kaupapa Māori have provided their 2021 submission to the Māori Affairs Select Committees' Inquiry into Learning Support for Akonga Māori. Te Pae Roa (2022) have provided two reports that were commissioned by the then Labour government with recommendations. Te Matakahuki has also provided their report in relation to the pending Māori Education Reforms. As a government agency, the MoE have obligations under Te Tiriti o Waitangi to actively protect KME. Commissioning more reports is wasted funding and resource. It is more economically viable and sustainable for the MoE to model true partnership and advocate for KME, whānau, hapū and iwi to be adequately resourced to lead and design a learning/communication support pathway that best aligns to their context and kaupapa, for they are the only institutions who know their kaupapa best.

A recommendation for the MoE to consider is to use this cultural framework as valid and legitimate evidence for funding applications to support KME and Iwi in realising and actualising their dreams and aspirations in this space.

Additionally, most Learning Support kaimahi are experiencing exhaustion and fatigue. This is significantly higher for kaimahi Māori because of the extra responsibilities that they take on. These extra responsibilities are likely to include providing tikanga Māori advice and guidance; mentoring/supervising new (and older) kaimahi to be responsive to Māori needs. Kaimahi Māori are having to build their own support pathways as they navigate the intersection of being Māori and government public servants. The responsibility and obligation that kaimahi Māori wear is an enormous pressure that is not properly supported nor resourced. These are the kaimahi that must face their people when tikanga is not followed, when practice is not responsive to cultural needs, when whānau do not wish to engage with pākeha specialists.

Aotearoa is world leading in the space of 'Culturally Responsive Practice'. Having Kaitakawaenga roles and Māori Advisory roles within the MoE and Learning Support. Te Tairāwhiti particularly does this well in terms of the number of kaimahi Māori working in this space. Additionally, Te Tairāwhiti have also established Kaimahi Aukaha<sup>20</sup> positions to support speech, language, and communication plans in kōhanga reo and kura kaupapa Māori. These are all commendable actions that inch towards transformation. However, matters concerning tamariki-mokopuna in kōhanga reo, kura kaupapa Māori and Māori Education overall, need to be led by them and the iwi, and supported by the MoE. This would help to mitigate the behaviour of translating pākeha SLT theory and practice into te reo Māori without consideration for iwi and KME tikanga, kawa and mātauranga. This could be achieved under Package 4 of the MoEs' Education Report: Māori Medium / Kaupapa Māori Education: Options for a new framework (4 August 2022).

In terms of funding and resource, this MoE report spoke directly to the 'funding constraints' as a key risk associated with package 4 and provided its advice towards mitigating these risks:

b. Funding constraints – the Treasury has advised that, the further away you move from the Crown, the more challenging it is to get funding. However, this risk can be managed by the Crown committing to doing things differently from its existing way of operating. There are also significant risks of unintended consequences for ākongā, whānau, MME and KME providers and English-medium providers if there are insufficient resources and limited time to work through the implications of devolving functions from the Ministry and other agencies to an independent entity operating outside the Crown. (2022, p30).

### **For Speech Language Therapy**

Commitment to Te Tiriti o Waitangi and equity for Māori in speech-language therapy is evident within the SLT profession. The current drive towards decolonising the speech-language therapy profession, co-designing bicultural/bilingual initiatives in this space is invaluable.

Understanding colonisation and its impacts on tamariki-mokopuna of all iwi today might assist non-Māori SLTs in understanding the complex position many whānau Māori are in.

Within Education, there needs to be recognition of the difference between MME and KME as Te Matakahuki proposes. In the MME space, a bicultural/bilingual service might work effectively with guidance and leadership provided by Puna Reo, Reo Rua and Rumaki educational facilities. For

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<sup>20</sup> Interpretation: Employed by the MoE as assistants supporting speech, language, and communication plans for tamariki-mokopuna in kōhanga reo and kura kaupapa Māori.



kōhanga reo and kura kaupapa Māori, this is not the case. KME is unique and should not have to accommodate or adapt their customs, values and beliefs for speech-language therapists or the profession. More work is required to address all levels of racism within the profession before a request for collaboration is sent to Māori colleagues and Māori spaces of learning. So that, when the time is ripe, the profession might have well-built infrastructure to mobilise a strong Māori SLT workforce who has whakapapa to kōhanga reo and/or kura kaupapa Māori. This Māori SLT workforce needs to be ready for when (and if) KME open their door and afford this group a seat at their table in a supporting role. Initiatives about this collective need to come from and be led by this collective, and SLT advocacy is needed to ensure that their dreams and aspirations in this space are supported and implemented.

### **For Kaupapa Māori SLT**

SLT programmes in Aotearoa are making some headway with alignment to te Tiriti o Waitangi and responding to the cultural needs of Māori students, however there is still no SLT programme available in the world that could cater to the cultural needs of kōhanga reo, kura kaupapa, and wharekura students. Under the guidance and leadership of relevant KME stakeholders, Māori SLT needs to mobilise towards establishing a Kaupapa Māori SLC training programme.

A Kaupapa Māori SLC Programme would fundamentally be different to an SLT Programme, as it is envisaged that this Kaupapa Māori SLC Programme would be grounded in te ao Māori philosophy, guided by mātauranga Māori with a large component of its curriculum delivered in te reo Māori. This pathway would be based on what Māori see as important and relevant. Māori would determine what aspects, themes and standards would be included in such a qualification. These may relate to te reo Māori competency, te ao Māori philosophy, mātauranga ā hapu/ā iwi, Māori curriculum and how the clinical aspects of SLT in health can be realised through this lens.

This would also allow for collaboration with the NZSTA and Te Ohu Māori: Speech Language Therapists Special Interest Group to ensure the Practice Accreditation Framework has the infrastructure to support a Kaupapa Māori SLC Programme. Additionally, SLTs who are also Kaupapa Māori Researchers could also investigate how this could/should look across the health sector, with the projected outlook that those qualified under a new Kaupapa Māori SLC programme could then work across the sectors of health and education. This would also mitigate the current gap in service provision for Māori where the SLT Māori workforce are better aligned to provide a more appropriate and relevant service for Māori children across sectors (KME, Health, Justice).

Effective SLC support for Māori can only transpire with leadership and guidance provided by KME and Iwi; as the SLT profession's current knowledge of kōhanga reo, kura kaupapa aho matua and kura ā iwi curriculum, philosophy and strategic plans are non-existent. Equally, iwi and hapu knowledge systems are invisible in this space.

Agreement by Te Matakahuki, KME and Iwi could mean an uninterrupted pathway from kōhanga reo to kura kaupapa Māori, wharekura, and then onto a Kaupapa Māori SLC support programme in whare wānanga. The flow on effects of such a self-determined pathway would lead to iwi/Māori self-sustainability in speech, language, and communication support; as well as collaboration across other disciplines (like Early Intervention Services, Audiology, Psychology, Resource Teacher Learning and Behaviour, Resource Teacher of Māori, Resource Teacher of Literacy etc.) to build a workforce fit for purpose under an Independent Māori Education Authority.

Additionally, more research is required to assess how a Kaupapa Māori SLC programme would fare globally according to the Mutual Recognition Agreement of professional associations 'credentials.

Does a Kaupapa Māori SLC programme fit this context? Or reframed, Does the MRA fit within the context of a Kaupapa Māori SLC programme? Furthermore, does the MRA fit any Indigenous SLC context?

Is it more relevant to investigate the need for an International Indigenous SLC Association? Where Indigenous SLTs of the world come together to wānanga, collaborate, create, feel supported, and eventually develop their own Mutual Recognition Agreement. (e.g. potential collaboration with The American Speech and Hearing Associations' Native American Caucus; Speech Pathology Australia's Aboriginal and Torres Strait Islander Advisory Committee and Reconciliation Action Plan Working Group.)

### **For Kaupapa Māori Education**

Ko te manako ia, kua whakatakotoria e mātau o Mahaki i ētahi rau hei hāpai ia koutou. Anō nei, kua roa te wā ngā tamariki-mokopuna, ō rātau whānau me te whānau whānui o ngā kōhanga reo me ngā kura kaupapa Māori e rongo i ēnei momo tukinotanga. Heoi, tāria te wā, kia piri tahi, kia noho tahi, kia āta wānagahia ko ēhea ngā huarahi pai hei hāpai i ā tātau tamariki-mokopuna, whānau me te hunga kaiako e kaha poipoi i te reo kōrero o te āpōpō. Rokohanga, kia hangāia rautaki e whai wāhi motuhake te reo o Ngāi Māori ki ngā punaha o roto i te NZSTA, o Te Tāhuhu o Te Mātauranga (SLT Services) anō hoki.

*“Whāia te Kahurangi o te mātauranga, e eke ai koe ki ngā taumata i oaitia mou”.*

*Find your level of excellence and you'll find your mission in life.*

- *Waioeka Brown, Te Aitanga a Mahaki Matriarch.*

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## Appendix

### 1. Mōteatea: Kāore te pō nei mōrikarika noa.

<p>Kāore te pō nei mōrikarika noa! Te ohonga, ki te ao mapu kau ana ahau. Ko te mana tuatahi, ko te Tiriti o Waitangi Ko te mana tuarua, ko te Kooti Whenua Ko te mana tuatoru, ko te Mana Motuhake. Ka kiia, i reira ko te Rohe Potae o Tuhoe He rongu ka hohouhia ki a Ngāti Awa He kino ano ra ka āta kitea iho Nga mana, Māori ka mahue kei muri Ka uru, nei au ki te mahi kaunihera E rua aku mahi e noho nei au Ko te hangāia nga rori, ko te hangāia nga tiriti! Pukohu tāiri ki Poneke rā Ki te kainga rā, i noho ai te minita Ki taku whakaaro, ka tae mai Te Poari. Hai noho i te whenua e Kootitia nei Pā rawa te mamae ki te tau o taku ate. E te iwi nui, e tu ake ki runga ra, Tirohia mai ra te hē o aku mahi Māku e kī atu, nōhia, nōhia! No mua iho ano, no nga kaumātua! Nā taku ngākau i kimi ai ki te ture. Nō konei hoki au i kino ai ki te hoko! Hi! Hei aha te hoko e!</p> <p><i>Te Kooti Arikirangi Te Turuki- 1883</i></p>	<p><i>Alas for this unhappy night! For when I awoke to the light, it was with a sobbing gasp. There is the first law, the Tiriti o Waitangi. Then the second authority, the Land Court. Then the third mana is the Independent Sovereignty. Proclaimed as Te Rohe Pōtae of Tuhoe. And peace was made with Ngāti Awa. But a malevolence can be clearly seen. Where the mana of the Māori is abandoned! If I took part in the activities of councils, there's two things I would. Build roads and build streets! Yonder the mist hangs over Wellington. Over the place where the Minister resides. It is my belief that the [Land] Board will emerge. To take over the land being processed by the court. Pain strikes deep in my gut. All my people, rise up! See if you can see the faults of my deeds! I say to you, Remain! Remain! [on your lands]. 'It is from former ages, from your ancestors! Because my heart has searched out the law and for this reason I abhor selling! Never! Never selling!</i></p>
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# 1. 75years of Speech Language Therapy (NZSTA).

## Commemorating 75 years of advocacy and member service

**Slobhan Molloy**

**1920**  
Speech therapy began in Christchurch at the School for the Deaf. It was to this school that children with difficulties travelled to for help with their speech. Adults with war injuries impacting speech were also directed to the school.

**1921 and 1922**  
Three teachers sent from the School for the Deaf to Dunedin, Wellington, and Auckland to initiate the first speech classes in New Zealand.



**Above:**  
Miss Marion E. Saunders, first president and first director of speech therapy training.

**1930**  
Miss Marion E. Saunders appointed to establish a speech class at the Normal School, Christchurch.

**1939**  
The Education Department altered policy enabling teachers interested in speech and hearing disability to set up speech clinics instead of classes.


**1940**

**1942**  
Christchurch Teachers College chosen as first centre for formal speech therapy training – a one year course post 2 years of primary teacher training. Three students selected – Evelyn Widdowson, Grace Gane and Muriel Lister.



**Above:**  
First three speech therapy students 1942.

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**1944**  
The Hutt Valley Speech Therapy Association formed. (Other regions followed – Otago, North Canterbury, Wellington...)

**1950**

**1954**  
Annual general meetings and conferences moved to biennial events for ten years.


**1960**

**1965**  
Incorporated as a society, the New Zealand Speech Therapy Association (Incorporated).


**1966**  
The New Zealand Speech Therapists' Journal founded in May with Grace Gane as editor. A practical supplement of value to parents and teachers accompanied each issue.

**1968**  
Speech therapy training changed to a two-year course following one-year primary teacher training.

**1968**  
The New Zealand Speech Therapy Association formed in Christchurch in August, during the first refresher course for therapists to be held in New Zealand. Thirty-three members recorded as having paid the first annual membership fee of £1.



**Above:**  
Registrants at first refresher course 1946.



**Left:**  
Speech Therapy Journal supplement – 1959.

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**1973**  
Marion Saunders' Trust Fund launched dedicated in perpetuity as a prize fund for original writing or research into matters or problems related to speech therapy.

**1978**  
The McKeracher Report recommended degree training in speech therapy.

**1979**  
Mary Roberts became advisor in speech therapy to the Department of Education.

**1980**

**1982**  
Budget announcement that a Bachelor of Speech-Language Therapy would be set up at the University of Canterbury with open entry.

**1983**  
First edition of the NZSTA Bulletin published – for more practical sharing of professional news and events in addition to the journal.

**1987**  
Speech-language therapy training extended to three-year diploma course post one-year primary teacher training.

**1989**  
The first 25 students enrolled for the intermediate year of the BSLT programme with Jo de Seriere as head of department. The last diploma students graduated.

**1992**  
Speech-language therapists increasingly incorporate dysphagia as part of their remit. Inaugural dysphagia themed conference: Speaking of Swallowing. Communication Matters first published.

**1994**  
Adopted the standards contained in "Communicating Quality" (RCSLT). Standards were gradually modified to meet our unique cultural and geographical needs.

**1996**  
50th anniversary of NZSTA. Inaugural joint NZSTA and AASH conference: Communication Partnership – first of its kind with Australasia. First Speak Week – a collaboration between Telecom, The New Zealand Disorders Trust and NZSTA. NZSTA's position regarding ethics, standards, quality measures and complaints procedures articulated – a move towards self-regulation. The Asia-Pacific Journal of Speech, Language and Hearing is launched – Bruce Murdoch as editor.

**1970**

**1978**  
Let us remember that we are part of a movement in New Zealand which is still active and growing. We must record now. It is almost a duty to write down something of what we like to recollect about our experience. Not all of it will find its way into print but, if written down, it will be there to be called on when needed. It should not be lost. It is our very own history, and it is precious.

**Marion E. Saunders, April 1971 – quoted in Looking Back with Joy – Recollections of an Early New Zealand Speech Therapist.**

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**1986**  
NZSTA joined a working party with representatives from health, education, and current lecturers. The goal was to integrate the needs of both health and education and ensure it underpinned the philosophy and content of the proposed Bachelor of Speech-Language Therapy at the University of Canterbury.

**1993**  
Dame Ann Hercus launched the New Zealand Communication Disorders Trust. NZSTA donated \$1,000. The first 14 students graduated from the BSLT programme.

**1995**  
The outcome of the review of the BSLT programme at University of Canterbury secured the future of speech-language therapy education in New Zealand including masters and PhDs.

**1999**  
NZSTA official logo registered with a certificate of trademark registration from the Intellectual Property Office.



**Left:**  
Evelyn Terris, Anne Buckley, Rosemary Hargreaves, Sally Claidge, Jo de Seriere.



**Above:**  
Past NZSTA logo.

**15** • Communication Matters



Left: Programme Accreditation Framework working party – 2002.

2000

**2002**  
Launch of the Programme Accreditation Framework reflecting both New Zealand and international values and standards related to speech-language therapy education. Framework updated in 2011 and will undergo a formal review in 2022–23.

**2005**  
Massey University established the Bachelor of Speech and Language Therapy with Honours at the Albany campus, Auckland.

**2010**  
Dean Sutherland appointed as first male president. Established new NZSTA executive council portfolio of Māori and Multicultural Development.

2010

2000

**2003**  
University of Canterbury programme successfully accredited against the NZSTA Programme Accreditation Framework.  
NZSTA a founding member of Allied Health Aotearoa New Zealand (AHANZ) (formerly Allied Health Association of NZ) – a national voice for allied health professions.  
Master of Speech Language Therapy Practice established at University of Auckland along with PhD opportunities.

**2008**  
The Mutual Recognition of Professional Association Credentials signed at ASHA Congress in Chicago between ASHA, CASLPA, RCSLT, IASIT, SPA and NZSTA.

2013

Volume 16 the *Asia Pacific Journal of Speech, Language and Hearing (APSLH)* published under a new title: *Speech, Language and Hearing (SLH)* – Michael Robb as editor.

**2014**  
NZSTA, a founding member of the International Communication Project whose aim is to influence international health and disability policy. Over 50 organisations participate now.

**2015**  
Karen Brewer established He Kete Whanaungatanga – a support network for Māori SLTs.

2016

Launch of yearlong advocacy campaign – Giving Voice Aotearoa including communication accessible awards and the development of communication access principles. Successful bid to host an IALP 2022 congress (postponed to 2023).

**2018**  
Establishment of a consumer reference group and consumer lead position.  
At the United Nations' Universal Periodic Review for New Zealand NZSTA highlighted actions the Government can take to work towards the goal of a fully accessible society for Aotearoa.

2020

**2011**  
Judge Andrew Becroft appointed the first patron of NZSTA.



Above: NZSTA Board with kaumātua, Te Rono o Te Rangī ki Te Kairau Marae.

Right: Giving Voice Aotearoa Consumer Representative: Geneva Hakarua-Timo.

**2019**  
Appointment of kaumātua, Rūkingi Haupapa (Te Arawa, Ngāi Whakaue) and the development of our NZSTA kaupapa including our waiata: Tonā Reo.  
NZSTA established a self-regulation model and began issuing annual practising certificates.  
Third joint NZSTA and SPA conference: *Engaging, Collaborating and Empowering*, hosted in Brisbane.  
Postponement of biennial conference to 2021.

**2021**  
75 years on, the New Zealand Speech-language Therapists' Association continues to flourish. A vision of a thriving profession working in partnership to enhance lives is embedded with its values of kotahitanga, whanaungatanga, rangatiratanga and aroha.  
Members number over 960.  
Conference hosted in Christchurch: *Aonaki Iho Ake: Grounded – Aspiring – Connected.*



2. The Ministry of Education's Summary of Meeting held via zoom, in response to OIA Request for Information:



### Speech Language Therapy needs of tamariki-mokopuna or akonga Māori in Māori Medium or Kaupapa Māori education

Kōrero 17 June 2022, 1.00 – 2.00 pm

**Present:** Nicky-Marie Kohere-Smiler, Karen Brewer, Suzanne Purdy, [name removed]  
[name removed]

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#### Summary from Nicky-Marie

- Wide scoping around NZ research into Akonga Māori needing support with speech, language and communication needs
- Important to have something local to reference
- Also looking at indigenous research from overseas as there is a limited pool in NZ
- Kōrero with iwi around starting a connection with local MoE
- Also looking at other initiatives within the iwi

#### MoE position

- No stocktake of resources available for any learners as MoE don't collect this information
- MoE practitioners are supported to work with whānau, kaiako and communities to find local solutions for akonga
- Practitioners are guided by He Pikorua, our practice framework, and Ka Hikitia Ka Hapaitia

#### Kōrero

- Criterion for inclusion – due to the limited amount of research in this area, will include 'grey literature' = anything to do with SLT that is written down
- This could include [He Pikorua](#) practice examples – these are being worked on currently
- [Te Kōrerorero](#) may also have examples around working with akonga Māori (albeit in non immersion settings)
- [Tama Ariki](#) website could also be another source
- Massey's new Post Graduate course for kaiako working in Kohanga Reo – He Korowai Mokopuna – co designing programme with TKRT, [name removed]/[name removed] from Massey, [name removed] from MoE supporting
- Other MoE resources are available online: [www.education.govt.nz](http://www.education.govt.nz)

#### Next steps

- Nicky-Marie to share a brief overview of research aims
- [names removed] to share with colleagues and ask for any practice examples that may be helpful

## Glossary of Terms

Akomanga	Classroom
Ākonga Māori	Māori students
Aotearoa	New Zealand
Āwangawanga	Worry, concern, distress, anxiety
Atua	Gods
Awa	River
Basic Tikanga	Basic knowledge of correct Māori procedures/processes
Hāpori	Community
Hapu	Sub-Tribe of an Iwi
Hauātanga	Disabled; disability
Hōhā	Annoyed
Ingoa	Name(s)
Iwi	Tribe
Kaiako	Teacher
Kaimahi Māori	Māori colleagues, Māori workforce within a mainstream institution/organisation
Kaitakawaenga	An MoE Mediator or Arbitrator who facilitates services between tamariki, whānau, Māori education, hapu and iwi with MoE field workers.
Kaitiakitanga	Guardianship
Kanohi ki te kanohi	The act of being a seen face (attending kaupapa within the hāpori, hapū, iwi).
Kauhau	Proclamation
Karakia	Prayer(s)
Karakia tuku	A prayer to release a person or people from the sacredness of a wānanga
Kaumātua	Elder
Kaumātuatanga	Old age, latter years, later life
Kaupapa	Theme or topic; Often shortened to mean kaupapa Māori
Kaupapa Māori Education	A Māori approach to education. Underpinned by Māori tikanga and kawa
Kaupapa Māori Research	A Māori approach to Research. Underpinned by Māori Tikanga and Kawa
Kaupapa Māori Theory	Māori ways of knowing, doing, being and understanding a worldview
Kawa	Correct protocol of Māori people
Kete	Basket, pack
Kete-Rauemi	Resource-Pack
Kōhanga Reo	Māori language nest(s) for pre-schoolers
Kōrero	To speak
Kura	School
(Kura) kaimahi	School Staff
Kura Kaupapa Māori	Māori School delivering a Māori approach to education
Kupu	Word(s)

Mahi	Work
Māmā	Mother
Mana	Status and power inherited from whakapapa.
Manaakitanga	The process of showing respect, generosity, and care for others
Manu Pīrere	Referring to a graduate of Kōhanga Reo; a fledging bird who has not yet gained experience
Māori Medium Education	Sector of Māori Education including Puna Reo, Bilingual schools & units, Māori immersion units within mainstream/English-medium schools
Māori Pedagogy	Māori methods of teaching and learning
Marae	Ancestral Meeting House
Mātauranga Māori	Māori knowledge system(s)
Mātauranga ā Iwi	Knowledge belonging to and deriving from a tribe
Mātua	Parent(s)
Mauri	Life force/essence
Mihimihi	Acknowledgements
Mokopuna	Grandchild(ren)
Mōteatea	Lament
Ngā Kura a Iwi o Aotearoa	National peak-body representing Kura Kaupapa Māori that follow the philosophy of Te Tihi o Angitū
Ngā Pōtiki	Sub-Tribe of Te Aitanga a Mahaki Iwi
Ngā Puna Reo Māori	Governing body of Puna Reo
Nohopuku	To sit; time in reflection
Pākehā	New Zealander of European descent; European
Pakeke	Elder
Pānui	Read
Pāpā	Father, Uncle, Dad
Pōharatanga	Poverty; poor
Pohiri	Formal Māori Welcome
Pōpō	A popular East Coast oriori (Orioi = song composed for a baby or child) composed by Enoke Te Pakaru.
Pūkōrero	Orator(s), spokesperson(s)
Purākau	Oral histories and/or stories
Rangatira	Chief
Rangatiratanga	Self-determination
Raupatu Whenua	Confiscated Land
Rāwaho	Outsider
Reo Revitalisation	Language Revitalisation
Reo Rua	Bilingual
Rohenga	Region
Rohe	Boundary of land
Rumaki	Immersion
Taiāo	Environment

Taina	Younger brothers (of a male), younger sister (of a female), cousins (of same gender from a more junior branch of the family)
Tauiwi	Foreigner(s)
Tamaiti	Child
Tamariki-mokopuna	Children (lit: children-grandchildren)
Taonga Tuku Iho	History or cultural heritage passed down to younger generations
Tapu	Sacred
Tauira	Student
Te Aho Matua	The guiding philosophy of some Māori schools in Aotearoa.
Te Aitanga a Mahaki	Tribe based on the East Coast
Te ao Māori	The Māori World(view)
Te Haahi Ringatū	The Ringatū Faith; Religion founded by Te Kooti Arikirangi Te Turuki
Te Korowai o Ngā Kōhanga Reo	Official Charter of Kōhanga Reo
Te Kōhanga Reo National Trust	National peak-body representing Kōhanga Reo.
Te Pae Roa	Independent Māori Education Oversight Group
Te Reo Māori	The Māori Language
Te Rūnanganui o Ngā Kura Kaupapa Māori	The Governing body of Māori schools who follow the philosophy of Te Aho Matua
Te Tairāwhiti	East Coast region of the North Island of New Zealand
Te Tauihu o Ngā Wānanga	A representative body of the three wānanga: Te Whare Wānanga o Raukawa, Te Wānanga o Aotearoa and Te Whare Wānanga o Awanuiarangi.
Te Tino Rangatiratanga	Sovereignty
Te Tiriti o Waitangi	The Treaty of Waitangi. This paper refers only to the Māori text – Te Tiriti o Waitangi
Te Whānau a Taupara	Sub-Tribe of Te Aitanga a Mahaki Iwi
Te Whāriki	The New Zealand Early Childhood Curriculum
Tikanga	Correct procedure/processes of Māori people
Tipuna Awa	Ancestral River
Tohu	Sign or symbol
Tuakana	Older sibling of the same sex
Tūāpapa	Foundation
Tuku	Release
Tumuaki	Principal
Tūranganui OR Tūranganui-a-Kiwa	Gisborne
Uri	Descendent(s)
Waerenga a Hika Pā	Historical fortified village situated approx. 5 km north-west of Gisborne city
Waiata	Song
Waiho!	Stop! Leave it alone!
Wānanga	A space and place of higher learning; The act of meeting to discuss and deliberate on a topic or theme.
Whakaaro	Thought(s) or thinking

Whakaiti	Belittle
Whakapapa	Genealogy
Whakatau	Informal Māori welcome
Whakawhanaungatanga	The act of establishing relationships; relating well towards others.
Whakawhiti kōrero	Discuss; Converse
Whanau	Immediate Family
Whānau	Extended Family
Whanaunga	Relative
Whānui	Extend; Extended; Extension of land or people
Whare	House
Wharekura	A secondary school that delivers a Māori approach to education for students in years 9-13.
Whare Wānanga Māori	A place of higher learning;
Whenua	Land