



New Zealand
Speech-language Therapists'
Association

**PROGRAMME ACCREDITATION
FRAMEWORK
2025**

THE PROGRAMME ACCREDITATION FRAMEWORK DESIGN

The inspiration for the Programme Accreditation Framework design comes from the deep whakapapa of the symbols used to represent the meaning behind the whakaaro (thoughts) embedded into the development of the design during deep wānanga in the development of PAF.

The haehae within the inner circle reflect the mātāpono that have been etched into the Programmes Accreditation Framework. These mātāpono have been a central anchor to all discussions, deliberations and decisions. The relationship between the mātāpono is vital and why they are all connected to each other in the design.

The rito sit between the inner haehae and the outer circle. The three rito represent the husk of the harakeke seed. The two outer husks nurture the seed in the centre until it is ready to hatch. This represents the growth of the students within the programme and the nurturing journey that lies ahead of them.

The outer circle speaks to an ongoing journey to perfection. Perfection as the desire, not the destination. The base of the rito lay on the outer circle and the tips of the haehae touch the outer circle. We are continuously learning and growing throughout our lives, etched in mātāpono and nurturing.

Designer: Carleen Heemi (Te Whakatōhea, Ngai Tai)

DOCUMENT MANAGEMENT AND CONTROL

Owner: NZSTA Programme Accreditation Committee (PAC) Chairs

Content Manager: NZSTA Programme Accreditation Committee

Approved by: NZSTA Board

Date approved: 31 March 2025

Review Date: 2027



ACKNOWLEDGEMENTS

AUTHORS

Programme Accreditation Framework Working Rōpū:

Carleen Heemi (Te Whakatōhea, Ngai Tai). BSLT

Karen Brewer (Te Whakatōhea, Ngaiterangi). BA, MSLTPrac, PhD

Nicky-Marie Kohere-Smiller (Te Aitanga a Mahaki, Ngāti Porou, Tūhoe). BA, MSLTPrac

Libby Coates. BA, MSLTPrac

Felicity Bright. BSLT(Hons), MHSc(Hons), PhD

ADVISORS

Programme Accreditation Committee:

Associate Professor Felicity Bright (Chair), Gina Tillard (University of Canterbury), Associate Professor Clare McCann (Waipapa Taumata Rau, the University of Auckland), Associate Professor Sally Clendon (Massey University), Aoife O'Reilly (Health Representative), Fiona Cook (Education Representative), Mary-Beth Williams (Private Practice Representative), Marie Jardine (Māori Academic).

REVIEWERS

Dr Simone Arnott, National Professional Standards Advisor, Speech Pathology Australia

Stacey Baldac, Manager, Professional Standards, Speech Pathology Australia

Dr Karyn Aspden, Senior Lecturer, Initial Teacher Education, Massey University

Rukingi Haupapa, Kaumatua, New-Zealand Speech-language Therapists' Association

CONTENTS

TĪMATATANGA: INTRODUCTION

Orokohanga // The Beginning	6
Purpose of Accreditation	9
Mātāpono // Values	10

NGĀ KETE: ACCREDITATION REQUIREMENTS

Tuakiritanga // Identity	15
Te Haerenga // The journey	19
Pūkenga // Competencies	23

NGĀ TUKANGA WHAKAMANATANGA: ACCREDITATION PROCESSES

Key Definitions	30
Accreditation Panel	32
New Programme Accreditation	34
Reaccreditation of Accredited Programmes	43
Appeals	51
Review of Accreditation Status	54

KUPU WHAKAMUTUNGA: CLOSING STATEMENT

Glossary	63
References	66

TEMPLATES

1. Notification of Intent	70
2. Accreditation Agreement	73
3. Summary of Evidence	75
4. Annual Report (Provisional Programmes)	90
5. Annual Report (Accredited Programmes)	93
6. Annual Reporting against Ngā Kete	195
7. Student Demographic and Success Report	114
8. Staffing Profile Report	119

OROKOHANGA // THE BEGINNING

Nā te kore, te pō. Ka puta ki te whai āo, ki te āo Mārama.

From the void, the night. To the glimmer of dawn, to the bright light of the day, there is life.

All documents come from a place and a time. Just as the sun rose and set on previous Programme Accreditation Frameworks, the time has arrived for a new Accreditation Framework to guide future speech-language therapy practice. This Framework was born from a place in Te Kore, a place of unlimited potential, through the transition in Te Pō and emerging into the light of Te Ao Mārama. It is based on what is needed to unite the profession in its current landscape and guide speech-language therapy practice in Aotearoa New Zealand (hereafter referred to as Aotearoa) for the foreseeable future.

Accreditation, at its core, is the way in which the Association communicates to speech-language therapy Programmes that which is core to our identity as speech-language therapists in this place and of this time. It is a critical means of keeping the profession in relationship with the Programmes training the future generations of speech-language therapists in Aotearoa. If fully enacted, the Framework will mean that Programme staff, students, and colleagues in the profession are well supported as they educate and support new speech-language therapists.

The first Programme Accreditation Framework in New Zealand was written in 2002 and formally reviewed in 2011, with minor changes made in 2018, and again in 2020. This version of the Framework dawned gradually. Following several reaccreditation cycles, the Programme Accreditation Committee (PAC), which is responsible for accreditation, gathered the thoughts of previous accreditation panel members and accredited speech-language therapy Programmes. They carefully listened to what worked well, and what needed to change. The PAC spent time in wānanga (deep discussions) with different members of our profession, asking questions such as: Who are we as a profession? What makes us speech-language therapists? What skills, knowledge, and attributes do our graduates need to have, both now and into the future?

From this place in Te Kore, of unlimited potential, it was clear that the Framework needed to ensure speech-language therapy Programmes are teaching both those aspects of our profession that are unique to us as speech-language therapists - holders of specific knowledge about communication and feeding/swallowing - as well as those skills, knowledges, and attributes which are common across the settings in which we work, such as lifelong learning, reflective practice and cultural humility.

The PAC also listened carefully to what the Programmes said was important in the processes of how accreditation and reaccreditation is undertaken. Programmes want to engage with the NZSTA in a way that is mana-enhancing, grounded in relationship, and supports the upholding of a minimum set

of standards, but also allows them to demonstrate unique strengths and growth, and recognise and celebrate where they are thriving.

A framework review rōpū (group) was established in 2022, consisting of Felicity Bright, Karen Brewer, Libby Coates, Nicky-Marie Kohere-Smiller and Carleen Heemi. The potential for what was to come began to rise with the guidance and support of the NZSTA kaumatua, Rukingi Haupapa. Striving to work in a bicultural way, the rōpū adopted a three whare (house) model, gifted to us by Madame National President of the Māori Women's Welfare League, Dr Hope Tupara. In walking through decisions, discussions and wānanga (deep discussions), tangata whenua (people of the land/Māori) and tangata tiriti (people of the Treaty/non-Māori) members of the rōpū discussed questions or ideas in separate whare (houses), then came together in a third whare, Te Whare o Te Tiriti o Waitangi, to reach an agreement.

The Māori version of Te Tiriti o Waitangi is central to the NZSTA accreditation policy and process, and it has been at the centre of revising this Framework. Te Tiriti o Waitangi affirms the rights that Māori held prior to 1840, including the right to protect and preserve their lands, forests, waters, and other taonga for future generations. It also established a framework of rights and responsibilities for tauiwi (non-Māori) and the Crown, enabling their settlement in Aotearoa. These rights extend to tangata moana. Te Tiriti o Waitangi creates space for the special relationship between tangata moana and tangata whenua to be acknowledged and strengthened, grounded in their shared ancient whakapapa and connection to Te Moananui-a-Kiwa.

Prior to developing this framework, the Framework Review rōpū conducted a prospective Critical Tiriti Analysis (Came, O'Sullivan, Kidd & McCreanor, 2023) to consider how Te Tiriti o Waitangi could underpin the Framework and the accreditation process. Creating a framework that enables Māori tino rangatiratanga within Programmes and within the accreditation process has been central to this revision.

In creating this revised PAF, we recognise that the profession of speech-language therapy encompasses all of us - our students, their educators, those providing speech-language therapy services, and those working in research and academic spaces. The relationship between the speech-language therapy Programmes and the speech-language therapy workforce is not linear. Students do not flow in from the outside world and move in one direction towards becoming a member of our profession. The relationship has a cyclical nature, in which the workforce relies on our students and our students rely on the workforce.

A good Accreditation Framework serves to define, and support Programmes to uphold, a set of standards that will ready their students to be the rangatira (leaders) of tomorrow within the profession. To this end, the requirements specified within this Framework aim to respond to where speech-language therapy is now as a profession and within the current practice context of Aotearoa, but also to push us forward as a profession, to challenge us, and to grow graduates who will in turn lead the profession towards a future that looks different from current practice. While Programmes do not hold this responsibility alone, they have a crucial role in equipping our future workforce.

Finally, this Framework reflects where our profession is, at the time of writing, on the journey towards decolonising and indigenising speech-language therapy practice. It is aspirational, looking to where

we want to be, but also acknowledging that we cannot yet envisage where we need to be. As we move toward the aspiration of a bicultural profession, there is work for both Māori and tauwiwi (non-Māori) to own. The nature of this work will differ, as a Tiriti partnership requires different roles of tangata whenua and tangata tiriti. Throughout the framework revision process, the review rōpū have strived to model a Tiriti partnership, in the make-up of the rōpū itself, and in the activities that contributed to how this framework came to be. It is grounded in mātāpono (values), and weaves the Māori version of Te Tiriti o Waitangi throughout. To the best of our ability, this is a bicultural document that has been created in a bicultural way, while holding the knowledge that this document must live in Institutions that are not bicultural.

We recognise that, just as the sun rose and set on previous versions of the Programme Accreditation Framework, so too it will rise and set on this version. Our hope is that this version will be the bedrock that supports and enables our profession to continue to grow, until it is time for it to be replaced.

PURPOSE OF ACCREDITATION

The New Zealand Speech-language Therapists' Association (NZSTA) is responsible for self-regulation of the speech-language therapy profession in Aotearoa. Accreditation is a core component of maintaining high standards of professional and clinical practice in speech-language therapy. The NZSTA, via the Programme Accreditation Committee (PAC), aims to support speech-language therapy Programmes to graduate speech-language therapists who are ready to practise in Aotearoa, with a strong sense of who they are as people and as speech-language therapists, with the humility to build relationships and connections with the diverse populations that we serve, and with the skills and knowledge to provide clinically and culturally safe speech-language therapy services, as defined by the NZSTA Scope of Practice.

The Programme Accreditation Framework is a key part of assuring the general public, the profession, and employers of the quality of speech-language therapy Programmes and their graduates. The Programme Accreditation Framework further serves to:

- support Programmes to uphold their obligations under Te Tiriti o Waitangi;
- ensure Programmes are preparing and equipping students to work in a culturally safe way, in particular with tangata whenua;
- inform prospective and current students of standards for entry to the profession and the range of competencies they must achieve prior to recognition as members of the profession;
- demonstrate internationally the level of competency achieved by speech-language therapy graduates in Aotearoa, which supports graduate mobility;
- provide a benchmark against which speech-language therapy qualifications from other countries can be assessed for eligibility for NZSTA membership;
- inform Provider Institutions and Programmes of the minimum requirements of the professional education of speech-language therapists;
- advise the speech-language therapy sector of its responsibilities in supporting the education of speech-language therapists;
- outline the range and standards of practice employers can expect of graduating speech-language therapists at entry-to-practice; and
- promote dialogue between the Programmes and the NZSTA.

MĀTĀPONO // VALUES

Accreditation is part of an on-going process of reflection and growth. Through accreditation, we look back to where we have come from, where we are now, and where we are going, recognising that people and Programmes are always developing and improving, and that reflection is an important aspect of growth.

This Framework, the third framework developed for speech-language therapy in Aotearoa, signals shifts needed in key areas of programme development and delivery, and provides momentum to make necessary changes. Taking a strengths-based, collaborative approach built on whanaungatanga (establishing and maintaining relationships), manaakitanga (the process of showing respect, generosity and care for others), kaitiakitanga (stewardship) and wairuatanga (spiritual harmony), kōunga (excellence) and angitūtanga (success), this Framework provides a process for reflection and a safe space for Programmes to identify and create plans to address their development needs, as well as those of their staff and students.

These key values are integral to how this Framework was developed, and are woven throughout both the requirements Programmes must meet in order to maintain accreditation and throughout the processes and procedures that govern how the NZSTA and Programmes travel together through the cycles of accreditation and reaccreditation.

WHANAUNGATANGA

Whanaungatanga is premised on reciprocity and aroha (attention to the breath of others). There is no end-point to the process of whakawhanaungatanga. This means that once a connection is established, it becomes life-long, maintaining the understanding that those involved are now bound as a whānau (family) and carry the roles and responsibilities associated with being a whānau. Within the Framework, whanaungatanga involves actively nurturing and protecting the relationship between NZSTA, the PAC and Accreditation Panels, and Programmes. Within the Programmes, whanaungatanga will be attended to across staff and student cohorts, and students will learn and practise whakawhanaungatanga with clients and their whānau.

MANAAKITANGA

Manaakitanga ensures all engagement between NZSTA, the PAC, Accreditation Panels, and the Programmes are respectful and welcoming, reciprocal and supportive. This means that all participants involved in the accreditation must hold empathy and understanding within, so that humility and kindness are shown to maintain the harmony and balance (mauri tau) of te ira tangata and the wānanga process. Te ira tāngata is the connection of taha-wairua (spiritual being) to taha-tinana (physical being).

KAITIAKITANGA AND WAIRUATANGA

Upholding kaitiakitanga and wairuatanga ensures that all reasonable steps will be taken to safeguard te ira tangata. The practice of aroha, manaakitanga and kaitiakitanga is a culmination of how we nurture and sustain Mauri (essence or life force). Kaumātua (elders), pakeke (adults), tohunga (highly learned people), kaitakawaenga (cultural mediators), advisors and leaders provide guidance, counsel and spiritual preparation and safety of students, staff and Programmes, and for the processes of accreditation. Where there is potential for discussion regarding sensitive kaupapa (topics), a space shall be created in Te Whare o Rongo (see glossary) for wānanga to take place.

KOUNGA AND ANGITŪTANGA

Kounga and angitūtanga relate to success, quality and excellence. Accreditation processes rely on trust and open communication and collaboration between the NZSTA through the PAC, the Programmes, and the Provider Institutions, in which all have a shared focus: the development of speech-language therapists who are ready to practice in Aotearoa. There is no one right way to educate speech-language therapy students. A core intent of this Framework is that it remains sufficiently flexible so that Programmes retain their unique identity and strengths and can determine Programme delivery and assessment, while meeting all requirements, some of which are easier to sense than to measure.

While this Framework is designed for creativity and flexibility, there is also an expectation of kounga. This means that Programmes take all reasonable steps to provide a robust suite of quality documentation and evidence that speaks to their success, demonstrates rigour, and meets the specified requirements to graduate speech-language therapists who are fit for practice in Aotearoa for the foreseeable future.

To uphold kounga and angitūtanga, PAC will ensure that PAC members and Accreditation Panel members possess the relevant skill, knowledge and attributes required to analyse all evidence and data, provide critical feedback, and engage in the wānanga process from a Tiriti-led standpoint, carrying the mauri of manaakitanga and kaitiakitanga.



NGĀ KETE

ACCREDITATION
REQUIREMENTS

NGĀ KETE

1

TUAKIRITANGA

IDENTITY

The Programme demonstrates commitment to teaching and operationalising Te Tiriti o Waitangi.

The Programme is resourced to provide sustainable high-quality, evidence-based teaching and research.

Ko wai mātau (who are we)? The Programme demonstrates awareness of its essence, unique identity, strengths and areas for development; its place within the speech-language therapy profession in Aotearoa and internationally; and how it will be situated in the future.

2

TE HAERENGA

THE JOURNEY

Ko wai au (Who am I)? Students and staff are supported to develop an understanding of their own identity, in all its forms, and use this knowledge to develop therapeutic reflexivity.

Programmes will actively contribute to a diverse workforce that meets the needs of the population.

Programmes will nurture the wairua of students and staff.

3

PŪKENGĀ

COMPETENCIES

The Programme provides a curriculum that ensures students have a comprehensive knowledge of theory and evidence for speech-language therapy practice in Aotearoa and internationally, and supports them to transfer their knowledge to novel contexts.

The Programme provides an education programme that ensures competency development, and assessment of competence, in core ranges of practice in speech-language therapy.

1

TUAKIRITANGA IDENTITY

Inā kei te mōhio koe ko wai koe. I anga mai koe i hea, kei te mōhio koe kei te anga atu ki hea.

If you know who you are and where you are from, then you will know where you are going.

This kete is about situating the Programme, its staff, and its students within the current time and space. It includes the tūāpapa (foundation) and governance structure of the Programme.

It recognises that Māori staff and students bring with them their own hapū- and iwi-specific practices and beliefs, but also acknowledges the whenua (land) where our Programmes and Provider Institutions are situated. It includes an acknowledgement of the responsibility that our Programmes and Provider Institutions have to give back to that whenua and to that whakapapa (past, present and future).

In addressing the contents of this kete, Programme staff and students are supported to explore their place within their institution, within their rohe (region), within Aotearoa, and within the national and international context of the speech-language therapy profession. Graduates of the programme are equipped to work in Aotearoa, grounded in Te Tiriti o Waitangi.

The Programme demonstrates commitment to teaching and operationalising Te Tiriti o Waitangi.

There will always be room for growth and development in teaching and operationalising Te Tiriti o Waitangi. In recognition of this, the Programme is expected to demonstrate awareness of where it is currently, where it aims to be and the growth and development required to get there.

Specific requirements:

1. The Programme has a strategic plan for enacting and upholding Te Tiriti o Waitangi. Where development is required, the Programme identifies the steps they will take to ensure this.
2. The Programme draws on tikanga Māori and kawa (protocols associated with the correct practice of a tikanga) to establish and maintain relationships with Māori, in line with the strategy of the Provider Institution. This includes:
 - engaging with individual students;
 - forming intentional and reciprocal relationships with mana whenua where the programme is situated and/or undertakes significant work;
 - engaging with Māori colleagues within and outside the Provider Institution; and
 - engaging with cultural advisors, advocates, staff, clients and whānau at sites where students undertake practice placements.
3. The Programme demonstrates how research, practice, and teaching activities align with hapū (kinship group/subtribe) and iwi (extended kinship group/tribe) priorities.
4. The Programme actively reflects on how it values Māori, safeguards Māori knowledge, strives for equitable outcomes for Māori students and clients, and continues to deepen staff and students' critical consciousness around issues of racism, colonisation, power, trauma, inequity and privilege.
5. The Programme demonstrates how it supports all students to develop and use te reo me ngā tikanga Māori. At a minimum, staff and students should be able to:
 - pronounce te reo Māori accurately;
 - practise whakawhanaungatanga by exchanging personal information about themselves and their whānau in te reo Māori;
 - demonstrate a basic knowledge of te reo Māori vocabulary;
 - understand and use basic sentence structures in reading and writing; and
 - understand when and how to use te reo Māori appropriately.
6. The Programme demonstrates understanding of the effects of colonisation and how this has impacted on te reo Māori acquisition for tangata whenua and the Programme has a plan to mitigate the risks of language trauma for Māori students and staff.
7. The Programme actively protects the mauri of Māori staff and students where racism and trauma are known to occur.

The Programme is resourced to provide sustainable high-quality, evidence-based teaching and research.

High quality teaching and research can only take place when appropriately resourced. This includes having staff with sufficient experience and expertise who are resourced to provide the leadership and education necessary to achieve the requirements of this Framework. There should be mechanisms in place for monitoring quality and supporting on-going development.

Specific requirements:

8. The Programme has identifiable leadership which supports the Programme towards being Te Tiriti o Waitangi-led, and demonstrates experience in speech-language therapy practice, teaching, research, practice education, and leadership. Within the leadership, at least one person must meet each of the following criteria, although these may be fulfilled by different individuals:
 - hold a doctorate in an area relevant to speech-language therapy;
 - hold a full-time or near full-time designated appointment within the Programme;
 - be a registered member of the NZSTA.
9. The Provider Institution employs sufficient academic and practice education staff to deliver the Programme. This includes:
 - academic staff, the majority of whom hold or are working towards a doctorate and have a clinical qualification in speech-language therapy, and
 - Specialist Practice Educators who have a clinical qualification in speech-language therapy, a minimum of two years post-qualifying clinical experience, and who have or are working towards a postgraduate qualification in areas related to student and/or practice education.

Academic and practice education staff should include Māori.

The majority of academic and practice education staff must be registered members of the NZSTA or an equivalent professional body.
10. The Provider Institution ensures the administration, resources, and funding required to sustainably deliver the Programme are provided.
11. Staff are enabled to fulfil responsibilities across research, teaching, practice education, service, and leadership. Specific cultural knowledge is resourced, including paid hours and allocated time.
12. Programmes should meet the appropriate level of the NZQA register, that is:
 - Bachelor level Programmes are level 7.
 - Bachelor Honours, post-graduate certificates, and diplomas are level 8.
 - Master level Programmes are level 9.
13. The Programme adheres to quality assurance processes and requirements of the Provider Institution and tertiary sector.

Ko wai mātau? The Programme demonstrates critical awareness of its essence, unique identity, strengths and areas for development; its place within the speech-language therapy profession in Aotearoa and internationally; and how it will be situated in the future.

Each Programme has its own unique identity. Understanding how this identity is connected to, and influenced by, the local, Aotearoa, and international contexts, is a critical part of upholding cultural safety for staff and students within the Programme. This should include critique of national and international trends, and clear decision making about what is appropriate for speech-language therapy in Aotearoa. The Programme contributes to developing research evidence to support evidence-based practice in Aotearoa.

Specific requirements:

14. The Programme ensures the curriculum will enable students to develop a comprehensive understanding of:
 - contemporary issues facing the profession, including contemporary socio-political issues that impact the communities in which speech-language therapists work;
 - colonisation and Western approaches to health, education and disability and how these relate to speech-language therapy practice; and
 - historical origins and culture of the profession, and how these shape speech-language therapy practice.
15. The Programme demonstrates how it is responsive to changes in speech-language therapy in Aotearoa and internationally, and in the socio-political context of Aotearoa.
16. The majority of staff within the Programme are research active.
17. The Programme demonstrates how it seeks and responds to student feedback.
18. The Programme collaborates with the speech-language therapy sector and other Programmes to ensure a cohesive and collaborative approach to educating speech-language therapists in Aotearoa.

2

TE HAERENGA THE JOURNEY

Mai te whenua ki te whenua, tātau ako tonu ai.

From the womb of our mothers, to the womb of mother-earth, we are forever learning.

This kete recognises te haerenga, or the journey, that the student undertakes as they prepare to enter the workforce. The journey will be different for every student, and will feature exposure to the elements for which the Programme cannot control. What the Programme *can* control is how it equips the students to undertake this haerenga, what supports it can put in place to connect with, and nurture relationships with, those who join them on the journey.

The journey encompasses pre-entry, from exploring speech-language therapy as a career, to entry into the Programme, across the course of their study, and to the point of graduation from the Programme.

Students do not undertake this journey alone, and so this section also focuses on their fellow travellers – other students, kaiako (teachers) and Programme staff, field educators, whānau, community, hāpu and iwi - and encompasses the tools and relationships these partners need to nurture wellbeing in the workforce of tomorrow.

In this kete, Programmes will demonstrate how they actively seek to contribute to a profession that reflects, and responds to, the population we serve – from considering a diverse student cohort, to supporting and celebrating a range of diversity within a strengths-based approach, as well as how it connects and nurtures relationships with key providers along the way.

Ko wai au? Students and staff are supported to develop a critical understanding of their own identity, in all its forms, and use this knowledge to develop a therapeutic reflexivity.

Central to the role of speech-language therapist is an ability to be grounded in one's own identity, as well as an ability to reflect on where this might differ from that of our clients and colleagues. From this place of reflection we are then able to understand where and how our practice might need to change, in order to work for the recipient.

Specific requirements:

19. The Programme and Provider Institution support staff and students to explore who they are, as tangata whenua or tangata tiriti (including tangata moana), their culture, values and attributes, and place in their whānau, hapū, iwi and society.
20. The Programme supports staff and students to integrate their life experience, taonga tuku iho, taonga heke iho, and personal and professional identity.
21. The Programme demonstrates how it supports the critical reflexivity of staff and students with regard to:
 - alignment between professional, cultural, and personal values;
 - how their own identity intersects with that of others;
 - how values and identity impact therapeutic relationships and the provision of speech-language therapy; and
 - anti-racist practice in speech-language therapy.

Programmes will actively contribute to a diverse workforce that meets the needs of the population.

Speech-language therapy as a profession must reflect the demography of those we serve. In order to create a more diverse workforce, we must not only increase the presence of diversity within student cohorts, but also be active in supporting students from a range of diverse backgrounds to succeed in Programmes, from recruitment and selection, through to graduation.

Specific requirements:

22. The Programme enacts practices and processes to recruit and support a diverse staff and student cohort, demonstrating anti-racism, awareness of implicit bias, and cultural safety.
23. The Programme has a plan, including goals and a series of actions, to seek and support Māori and Pacific students and staff.
24. The Programme values and prioritises the contributions of Māori staff and students in the ongoing development of the Programme, as and when they are ready, willing, and able to contribute, and ensures any added responsibility is not burdensome on Māori staff or students.
25. The Programme records and monitors enrolment, student progress, and graduation patterns at a Programme level to inform processes and practices that support retention, or redirection where necessary.
26. The Programme demonstrates continued efforts to identify and eliminate the cultural and institutional barriers, as defined by those experiencing them, that make success difficult for populations who experience academic inequities, in particular Māori, Pacific, and disabled students and staff.
27. The Programme has processes in place for early identification and response to students who need additional support.
28. Students demonstrate adequate spoken and written English and/or te reo Māori to enable them to provide for the needs of clients. The Programme indicates how it monitors and supports students for whom English and/or te reo Māori proficiency has been raised as an issue by an assessor or educator, indicates the steps taken to address the problem, and reports the outcomes.

Programmes will nurture the wairua of students and staff.

Attending to the health and wellbeing of students and staff is essential to ensuring students succeed to graduation and beyond, and staff can thrive. Student support comes from many spaces. The Programme should demonstrate how it prioritises and engages with each of these supports, in order to build trusting relationships, which will in turn be protective and nurturing for students.

Specific requirements:

29. Primary te reo Māori speakers are supported to use te reo Māori within courses and complete assessments in te reo Māori, and have their work marked by examiners with the requisite reo and content knowledge.
30. The curriculum supports students to instil practices that support their well-being as professionals entering the workforce.
31. The Programme demonstrates how whanaungatanga and manaakitanga are explicitly attended to across staff and student cohorts.
32. The Programme demonstrates processes for ensuring relationships with key providers of supports for students wherever they are situated. These can include:
 - students' whānau/aiga;
 - university supports;
 - other students;
 - hāpori/sector.
33. The Programme demonstrates how students are informed of, and have access to, academic, cultural, and support services.

3

PŪKENG COMPETENCIES

Ko koe ki tēnā, ko ahau ki tēnei kīwai o te kete.

You at that handle, and I at this handle of the basket.

This kete attends to the speech-language therapy skills, knowledge, and competency that students acquire during their time in the Programme. It recognises that students enter the Programme with existing knowledge, which is supported and developed with profession-specific knowledge of communication, feeding/swallowing and professional practice.

The requirements in this kete speak to the areas of speech-language therapy practice that are unique to us as speech-language therapists. They also attend to foundational professional skills and knowledge which apply across the breadth of settings in which our profession will practise, including development of culturally safe practice.

The Programme provides a curriculum that ensures students have a comprehensive knowledge of theory and evidence for speech-language therapy practice in Aotearoa, and supports them to transfer their knowledge to novel contexts.

The Programme needs to provide a robust, evidence-based programme of study that prepares students to work in a variety of practice contexts, providing services across areas related to communication and feeding/swallowing. While students are not required to demonstrate entry to practice competence in every area of speech-language therapy practice, it is essential that students develop the underpinning knowledges for speech-language therapy practice, can transfer knowledge to novel contexts, and that these are taught and assessed within the Programme. Similarly, it is required that students are able to transfer their knowledge into novel situations, and their capability to do this needs to be integrated into, and assessed within, the Programme. The Programme supports students to become evidence-based practitioners with a good understanding of research processes and quality, the ability to integrate different forms of evidence into practice, and the ability to critique and apply existing research knowledge.

Specific requirements:

34. The Programme demonstrates purposeful curriculum design, described in the context of contemporary teaching and learning theory and evidence.
35. The curriculum reflects a planned trajectory that supports students to progress to entry to practice competence. This includes a combination of academic and practice education.
36. The Programme ensures the curriculum will enable students to develop a comprehensive understanding of:
 - typical development, function, differences, and conditions of speech, language, hearing, voice, stuttering, multimodal communication, and feeding/swallowing across the lifespan;
 - information gathering, assessment, and intervention strategies for working with differences and conditions of speech, language, hearing, voice, stuttering, multimodal communication and feeding/swallowing, across the lifespan, and in the context of underlying diagnoses/conditions;
 - professional competencies (advocacy, lifelong learning, reflective practice, cultural safety, ethical practice, interprofessional practice, evidence-based practice, therapeutic relationships, person- and whānau-centred approaches);
 - the psychosocial and holistic impacts of communication and feeding/swallowing differences and conditions;
 - how knowledge can be transferred between contexts, to novel situations, and across the lifespan; and
 - different research paradigms and methodologies including an understanding of kaupapa Māori research (research done by Māori, for Māori, in a Māori way), with teaching, assessment and conduct of kaupapa Māori research and mātauranga Māori (Māori knowledge) led by Māori.

37. Acquisition of knowledge, skills, and competency development is assessed across:
- typical development, function, differences, and conditions of speech, language, hearing, voice, stuttering, multimodal communication, and feeding/swallowing across the lifespan, and in the context of underlying diagnoses/conditions;
 - information gathering, assessment, and intervention strategies for working with differences and conditions of speech, language, hearing, voice, stuttering, multimodal communication and feeding/swallowing, across the lifespan;
 - professional competencies (advocacy, lifelong learning, reflective practice, cultural safety, ethical practice, interprofessional practice, evidence-based practice, therapeutic relationships, person- and whānau-centred approaches); and
 - the psychosocial and holistic impacts of communication and feeding/swallowing differences and conditions.
38. The Programme demonstrates a robust approach to student assessment. This includes:
- demonstration of how it ensures that the person who completed the work is in fact the student being assessed;
 - demonstration of how it ensures any modified pathways to graduation do not compromise integrity of assessment;
 - moderation of assessment processes; and
 - rigour in assessment design and content.
39. The curriculum draws on a range of knowledge bases. This includes integrating Māori and Indigenous knowledges, with respect and care, when it is appropriate to do so.
40. The curriculum shows evidence of its commitment to actively protect te reo Māori, tikanga Māori, mātauranga Māori and Māori worldviews throughout the delivery of the curriculum.
41. Evidence-based practice is embedded throughout the curriculum.
42. The Programme demonstrates that the curriculum covers up-to-date theory and knowledge about disabilities, including current New Zealand disability strategies, as they relate to communication and feeding/swallowing.

The Programme provides an education programme that ensures competency development, and assessment of competence, in core ranges of practice in speech-language therapy.

The Programme should be able to demonstrate how it ensures progressive student development, overseen and supported by practice educators with specialist skills and knowledge, culminating in an assurance of entry to practice competence in core ranges of practice of speech-language therapy and across the populations we serve. 'Entry to practice' competence and ranges of practice will be defined by an agreed, NZSTA-endorsed tool.

Specific requirements:

43. The Programme demonstrates how it monitors student learning opportunities, student progress and development in clinical practice, and ensures entry to practice competence, as defined by an agreed, NZSTA-endorsed tool or framework, in the required areas.
44. Prior to graduation, students must be assessed as demonstrating entry to practice competence:
 - in at least two distinct communication ranges of practice with clients at different points across the lifespan, and
 - with clients with feeding/swallowing difficulties across the lifespan.Assessment of entry to practice competence must include in-person experiences, with real (not simulated) clients.
45. The Programme describes how it ensures each student has met all of the following criteria. Each student must have:
 - been exposed to clients with a variety of types and severities of communication and feeding/swallowing conditions across the lifespan;
 - had opportunities to engage with diverse client groups and develop culturally safe practice;
 - had some responsibility for providing speech-language therapy services to those with communication and feeding/swallowing needs across the lifespan;
 - experienced at least three practice placements throughout their course of study;
 - had opportunities to engage with different modes and intensities of service delivery;
 - achieved entry to practice competence in the required areas; and
 - demonstrated the ability to transfer knowledge and skills between areas of practice.
46. The Programme demonstrates how students are supported to develop and implement culturally safe practice and how the Programme assesses this appropriately.
47. Practice placements meet the following criteria for each student graduating from the Programme. The majority of student placements are:
 - in Aotearoa with clients residing in Aotearoa, with educators who are residing in Aotearoa;
 - supervised by practice educators who are NZSTA members; and

- with real, rather than simulated, clients.

48. The Programme demonstrates how it recognises and supports specialist knowledge and skills in practice education. This includes:

- a designated Specialist Practice Educator within the Programme who has responsibility for practice education and clinical competency development across the Programme;
- a practice education programme that is supported by Specialist Practice Educators; and
- every student receiving direct supervision by a Specialist Practice Educator for at least two placements.

49. Where practice education is supported by the field, the Programme ensures that:

- Field Educators have a minimum of two years' clinical experience, and are eligible for registered membership of the NZSTA or relevant professional body;
- Field Educators have been provided with support and education regarding practice education principles by the Programme;
- Field Educators have access to a specialist practice educator throughout the practice experiences; and
- there are quality assurance mechanisms to ensure that practice education learning, teaching and assessment is of a high standard.



NGĀ TUKANGA WHAKAMANATANGA

ACCREDITATION PROCESSES

INTRODUCTION

This section describes how the NZSTA, via PAC, engages with the Programmes throughout the accreditation cycle. This includes processes governing accreditation of new Programmes and reaccreditation of existing Programmes, including annual reporting.

The values of whanaungatanga, manaakitanga, kaitiakitanga and wairuatanga, kouna and angitūtanga are described earlier in this framework. Together with Te Tiriti o Waitangi, these values are central to the accreditation and reaccreditation processes. These processes are embedded within an on-going cycle of engagement between PAC and the Programmes. A key feature of the accreditation processes is the relationship between PAC and/or the Accreditation Panel, who have a core role in walking alongside Programmes, to enable Ngā Kete to live within the Programmes – whether that be during the initial ideation and development of a Programme, during the annual reporting phase of the cycle, or during an Accreditation Year.

The accreditations processes encompass four sections:

KEY DEFINITIONS

This section defines key terms and concepts, referred to throughout the accreditation and reaccreditation processes. It also describes the Accreditation Panel and provides further information about the requirements of the Site Visit.

NEW PROGRAMME ACCREDITATION

Processes, timelines, and submission guidance for new Programmes seeking accreditation for the first time are described throughout this section.

REACCREDITATION FOR EXISTING PROGRAMMES

Processes, timelines, and submission guidance for currently accredited Programmes seeking reaccreditation are described throughout this section.

APPEALS AND REVIEWS

This section describes the process governing appeal of the outcome of an Accreditation Year, as well as indicators and processes for when a Programme's status needs to be reviewed.

KEY DEFINITIONS

ACCREDITATION PERIOD

This refers to the period for which the Programme is accredited.

For new Programmes with **Provisional Accreditation**, the Accreditation Period refers to the period from granting of Provisional Accreditation until the end of the Accreditation Year.

For Programmes which are **Accredited (with Conditions, or with Full Accreditation status)**, the Accreditation Period is seven years from when accreditation status is ratified, expiring on 31 December of the seventh year.

ACCREDITATION EVALUATION YEAR

This refers to the calendar year during which accreditation activity occurs, from whakawhanaungatanga with the Panel, to written application for Accreditation and Site Visit by the Accreditation Panel, culminating in the determination of accreditation status.

- For new Programmes, this refers to the year in which it seeks Provisional Accreditation, prior to enrolment of students.
- For Programmes with Provisional Accreditation, this refers to the year in which students are expected to graduate (the 'first graduating year').
- For Programmes with Full Accreditation, this is the seventh year of the accreditation period.

SITE VISIT

The Site Visit has multiple functions, including:

- enabling ongoing whanaungatanga between PAC (through the Accreditation Panel) and the Programme, and kanohi ki te kanohi engagement between the Programme and the Accreditation Panel;
- enabling the Panel to triangulate evidence that has been submitted, with the lived experience of those engaged in, and with, the Programme;
- providing the opportunity to gather additional information where the written information was missing, unclear, or insufficient, and to contextualise the material presented in the written application; and
- providing support and feedback for on-going and future developments within the Programme.

OUTCOMES OF ACCREDITATION

Provisional Accreditation

Provisional Accreditation is awarded to new Programmes that have not yet enrolled students but have demonstrated through their accreditation application that the Programme is likely to be able to meet the requirements of Ngā Kete prior to the end of the first graduating year.

Full Accreditation

The Programme is deemed to be a fully accredited Programme, with accreditation status awarded from 1 January of the year immediately following the Accreditation Year.

The Programme will be awarded this status if it is meeting all the requirements of Ngā Kete. The Panel may, however, identify areas that are mandatory for the Programme to address to maintain its accreditation status. The Panel may also make recommendations for development; these are not mandatory. Graduates of the Programme will be eligible for membership of the NZSTA.

Accreditation with conditions

The Programme will be awarded this status if it is meeting most, but not all the requirements of Ngā Kete. The Programme is deemed to be accredited, on the condition that it meets the requirements outlined in the Accreditation Report, within the time specified by the Panel. The Panel may also make recommendations for development; these are not mandatory.

The Panel must have confidence that the Programme will be able to be fully accredited once the conditions have been met. Graduates of Programmes accredited with conditions will be eligible for membership of the NZSTA provided that the Programme meets the conditions required in the Accreditation Report, within the time specified. Where conditions are directly related to the ability to demonstrate or be assured of graduate competence, it may be required that individual graduates meet conditions before being eligible for membership of NZSTA. In the case of an already accredited Programme, this requirement can be imposed for students graduating from the Programme in the Accreditation Year.

Not accredited

The Programme does not meet the requirements in Ngā Kete, and, based on the evidence provided and the site visit, the Panel deems it will not be possible for the Programme to meet these requirements within a reasonable period of time.

ACCREDITATION PANEL

Accreditation Panels are convened at the beginning of the Accreditation Year and walk alongside the Programme throughout that year. The PAC will propose a Panel based on the requisite skills, knowledge, and experience required below to ensure a robust process, and the Programme will have an opportunity to respond to the proposed Panel.

Throughout the initial accreditation of a new Programme, the role of the Accreditation Panel is to support and guide the Programme to ensure the Programme is addressing the criterion outlined in Ngā Kete.

PANEL SKILLS, KNOWLEDGE AND EXPERIENCE

The Accreditation Panel comprises four people, at least two of whom are tangata whenua, at least two of whom have experience in accreditation, and at least two of whom are members of the PAC. The Panel should hold knowledge across the breadth of speech-language therapy practice.

Within the Accreditation Panel, the following skills and experience are required:

- At least one PAC member with in-depth knowledge of the Framework and direct experience in accreditation, who will serve as Chair of the Accreditation Panel.
- One senior academic with experience in curriculum development, monitoring and delivery.
- One senior speech-language therapist with experience in accreditation or other forms of quality assurance.
- One representative who has an in-depth understanding of tikanga Māori.
- One representative who has an in-depth understanding of university curriculum in terms of Te Tiriti o Waitangi and cultural humility and safety.

A Panellist may fit one or more of these criteria.

Consistent with the roles and responsibilities of the Accreditation Panel (see below), at least one member must have the skills, knowledge and experience to be Kaipupuri Mauri.

In addition, a PAC member may attend as an observer as part of their training.

The PAC will maintain a record of people within and external to the profession with the requisite skills, knowledge and experience, in order to facilitate Panel selection.

CONFLICTS OF INTEREST

No person with current involvement in, or close association with a Programme may serve on the Accreditation Panel of that Programme or be an observer of the accreditation process. All Accreditation Panel members must declare any conflicts of interest, actual or perceived, that they may have with being involved in an Accreditation, to the PAC Chairs (or if both the PAC Chairs have the actual or perceived conflict, then to the PAC).

APPOINTMENT

The PAC will engage with the Programme to identify potential panellists. PAC will propose an Accreditation Panel based on the requisite skills, knowledge, and experience to ensure a robust process. The Programme holds the right to appeal to PAC with regard to any nominated member/s of the Accreditation Panel. This appeal must be made to the PAC Chairs in writing and must detail the grounds for the objection. In making the final decision, the PAC will be guided by the mātāpono of the Framework.

ROLES & RESPONSIBILITIES OF ACCREDITATION PANEL

Throughout the Accreditation Year, the role of the Accreditation Panel is to ensure the requirements of Ngā Kete are met by the Programme. This may include support and guidance.

The following responsibilities will be allocated to panellists:

Kaipupuri mauri At least one Panel member will have explicit responsibility for protecting the mauri of the kaupapa. This includes ensuring people are cared for, and the mātāpono are upheld throughout the process.

Chair The Panel Chair will be responsible for:

- ensuring all timeframes outlined in the Accreditation Agreement are adhered to;
- overall organisation and administration of the Accreditation process;
- supporting adherence to the process throughout the review;
- ensuring interpretation of Ngā Kete is consistent with the Framework and the mātāpono that guide it; and
- producing the final Accreditation Report, including ensuring that it adequately reflects the views of all Panellists.

The Panel Chair is the first point of contact for any concerns regarding the process for both the Panel and the Programme.

Record keeper One person will be allocated the responsibility of record keeping/minute taking. This will usually be the PAC observer.

TRAINING AND ORIENTATION

Each Accreditation Panel member will receive orientation and training, facilitated by the Panel Chair. This will include an orientation to Ngā Kete and the process of accreditation, details of how to prepare for the Panel review, and guidance about how to conduct the Site Visit.

The Accreditation Panel will be advised of the expected time commitment, the requirement that the accreditation report fairly represents the views of all Panel members, and the need for confidentiality regarding the accreditation and any other associated activities.

WHAKAMANATANGA O NGĀ HŌTAKA HOU

NEW PROGRAMME ACCREDITATION

The accreditation process for a new Programme is divided into five phases, designed to support Programmes to purposefully design and deliver speech-language therapy training that is Tiriti-led and based on the intent and requirements of Ngā Kete. It is intended to foster relationships between the NZSTA and the Programme to support on-going development, reflecting ngā mātāpono that underpin the Framework; and to assure students, the NZSTA, and the rest of the speech-language therapy profession, that there are relationships and quality assurance mechanisms in place to support the Programme toward achieving the requirements of Ngā Kete.

Each phase should encompass a mixture of opportunities for discussion, with the final component at each phase being a written confirmation of the discussions and evidence that has been submitted to date. Evidence of meeting the requirements of Ngā Kete may be provided at any phase during the initial accreditation process. Responsibility for ensuring this is documented will sit with the Accreditation Panel. The Programme and the Panel will keep a master record of Ngā Kete, with the intent that by the end of the first graduating year, all of the requirements will be met.

Note that the timelines are based on a two semester model with a Programme that starts in the first semester of a given year and ends in the second semester of the final year. Dates can be adjusted for Programmes structured with different timelines.

18 MONTHS PRIOR TO ENROLMENT OF FIRST STUDENT COHORT

PROGRAMME DEVELOPMENT

Allows for whakawhanaungatanga between the NZSTA and the Programme to commence, and for both the NZSTA and the Programme to be assured of the need and acceptability of the Programme, and that it broadly meets the intent of the Framework, before significant work is undertaken to develop the Programme.

- Programme submits notification of intent
- PAC creates Accreditation Panel
- Whakawhanaungatanga
- Letter of support for CUAP process

12 MONTHS PRIOR TO ENROLMENT OF FIRST STUDENT COHORT

ACCREDITATION APPLICATION

Continues whakawhanaungatanga and provides the opportunity for the Programme to demonstrate how it is meeting, or has realistic plans to meet, the requirements of Ngā Kete.

- Accreditation Agreement created
- Programme submits application
- Panel responds to submission
- Running record of evidence against Ngā Kete is maintained by PAC

ANNUALLY

ANNUAL REPORTING

Ensures ongoing progress towards meeting the requirements of Ngā Kete and supports the Programme in development.

- Programme submits annual report
- Accreditation Panel responds to report

FINAL YEAR OF FIRST GRADUATING COHORT

SITE VISIT

Supports kanohi ki te kanohi engagement and enables the Panel to gather evidence from multiple perspectives and contextualise written material presented to date to determine if the requirements of Ngā Kete have been met.

- Accreditation Panel visits the Programme to gather and contextualise evidence
- Panel and Programme identify any remaining requirements that need to be addressed
- Accreditation Panel prepares report

FINAL YEAR OF FIRST GRADUATING COHORT

FINAL DETERMINATION

The Panel recommends the Programme's accreditation status to PAC. Once confirmed by PAC, this is ratified by the Board.

- Programme reviews and responds to Panel report
- Panel presents report to PAC
- PAC determines accreditation status
- Board ratifies PAC determination

DETAILED PROCESS: NEW ACCREDITATION

PROGRAMME DEVELOPMENT

As early as possible in developing a new Programme, the Provider Institution will engage with the NZSTA via the PAC Chairs to discuss the potential Programme. The PAC Chairs will be available for wānanga, guided by the mātāpono of the Framework, to discuss the feasibility, necessity, and rationale for developing a new Programme. Through this phase of programme development, there will be attention to how the Provider Institution is ensuring the mātāpono of the Framework and the requirements of Ngā Kete are embedded in the new speech-language therapy Programme. The kōrero will support the Provider Institution to make an informed decision about whether to proceed.

Notification of Intent

Following discussions between the Provider Institution and PAC Chairs, an authorised representative of the Provider Institution will submit a Notification of Intent (Template 1) to the PAC Chairs. This must be submitted no later than 18 months prior to the start of the semester in which the students will commence the Programme.

The Notification of Intent will contain core information about the structure and resourcing of the Programme. It will demonstrate a clear and systematic process of Programme development, structure and graduate outcomes that are consistent with the mātāpono and requirements of Ngā Kete. It will demonstrate engagement with, and thoughtful response to, the feedback of those with an interest in the Programme. This must include engagement with Māori, including mana whenua in the rohe of the proposed Programme.

The New Zealand qualifications approval process, in 2024, requires new qualifications to be approved by the Committee of University Authority Programmes (CUAP). For the NZSTA to provide any correspondence as part of the CUAP approval process, the information detailed above must be provided to the PAC.

NZSTA Response

The PAC Chairs will engage with the NZSTA Board to discuss the application and gather feedback from the Board. Within one month of receiving the complete notification of intent, the PAC Chairs and the NZSTA President/s will provide a written response to the Notification of Intent. This will state whether the NZSTA supports continued Programme development.

ACCREDITATION APPLICATION

This phase of the process occurs in the year immediately before the first student cohort enrolls in the Programme. It is designed to support the Programme to meet the requirements of Ngā Kete before the end of the first graduating year.

Accreditation Agreement

The PAC, via the PAC Chairs, will develop an Accreditation Agreement (Template 2) together with the Programme. This will be done as soon as possible, but must be completed no later than 31 January in the year before the first student cohort enrolls in the Programme. The Agreement confirms

timeframes and key dates and includes the formation of the Accreditation Panel (see Accreditation Panel section for detail). The Agreement should also identify a key person from the Accreditation Panel to tautoko the Programme throughout the duration of the re-accreditation year. The Agreement will be developed collaboratively, with the PAC Chairs holding ultimate responsibility for ensuring the Agreement is completed.

The Accreditation Panel will be appointed at the start of this phase and will, where possible, remain in place until the end of the final decision-making phase.

Meeting Between the Programme and the Accreditation Panel

Explicit attention should be given to how the relationship between the Accreditation Panel and the Programme is developed, and how the Accreditation Panel is welcomed into the Programme. There should be an opportunity for the Accreditation Panel, or one or more representatives, and the Programme, to meet early in the accreditation process, but no later than March in the year before the first student cohort enrolls. Whakawhanaungatanga is the priority for this meeting. This includes an opportunity for the Programme and Panel to begin their expression of 'Ko wai mātau' and to seek and provide support for embedding Ngā Kete within the Programme.

Accreditation Application

No later than 30 April of the year before the first student cohort enrolls, the Programme will submit a written application for provisional accreditation. This will include:

- A narrative statement, detailing Programme developments to date. This is not expected to be exhaustive. As a guide, this should be between 2 and 4 pages.
- [Template 3](#) which must evidence how each requirement of Ngā Kete is being met. This may include links to supporting evidence. Knowing that it will not be possible to meet all the requirements before the Programme is underway, the written application must also detail how the Programme plans to address requirements that are not yet able to be met.
- [Template 8](#): Staffing Profile Report
- **Programme Map:** Programmes will complete and submit a mapping exercise, demonstrating constructive alignment between practice experiences and courses throughout the entire Programme. This should include an overview of the Programme, broken down by year, that demonstrates which courses are taught across each semester, where assessment occurs (including assessment of competency) and which maps practice experiences to course codes.
- **Course information:** Course outlines (including assessments and learning outcomes for these) for each course in the Programme.
- Reporting on any internal or external University or government quality assurance requirements.

Accreditation Panel Response

The Accreditation Panel will review the written application. In this, they will determine if there is sufficient evidence to indicate that the Programme is likely to meet the requirements of Ngā Kete by the time the first cohort of students graduate from the Programme. The Accreditation Panel may also engage in kōrero in person, online, or in writing, to support them in decision-making. This may include

the Programme being able to contextualise or explain written material, or the Panel seeking further information.

The Accreditation Panel will provide a written report. The report will reflect the mātāpono of manaakitanga, kōunga, and angitūtanga and will include:

- reflection of the strengths of the Programme and its contribution to the Profession.
- A statement of the accreditation status being recommended. This will be:
 - The Accreditation Panel is satisfied there is sufficient evidence the Programme is likely to be able to meet the requirements of Ngā Kete on completion of the accreditation period, and recommend that the Programme is awarded Provisional Accreditation Status, OR
 - The Accreditation Panel is satisfied there is sufficient evidence the Programme is likely to be able to meet the requirements of Ngā Kete on completion of the accreditation period, and recommend that the Programme is therefore awarded Provisional Accreditation Status; maintenance of this status is conditional upon meeting specific requirements within a specified time period, OR
 - The Accreditation Panel is not satisfied the Programme is likely to be able to meet the requirements of Ngā Kete on completion of the accreditation and recommend that the Programme is not awarded Provisional Accreditation status. This will be accompanied by details of the requirements that the Programme must address in a specified period of time in order for the Programme to attain Provisional Accreditation status.
- recommendations for further growth and development.

Accreditation Panel Report to PAC

The Accreditation Panel will provide the written report within six weeks of receiving the Accreditation Application. The PAC will then determine the accreditation status. The PAC may request further information from the Accreditation Panel and/or the Provider Institution to support decision-making. The accreditation status will be either: Provisional Accreditation, Provisional Accreditation with conditions, or Not Accredited.

Board Ratification

The PAC will present its determination to the Board for ratification within four weeks of receiving the Accreditation Panel's report. The Board will determine if the accreditation determination was formed following due process. If so, it will ratify the determination. If the Board is not satisfied that due process was followed, the determination will be returned to PAC with the instruction to follow due process. The PAC Chairs will be present for this discussion to answer any questions and offer any clarification needed.

ANNUAL REPORTING

Throughout the period of Provisional Accreditation, the annual report process enables the Programme to demonstrate how it is meeting, or working toward meeting, the requirements of Ngā Kete, and enables the Accreditation Panel to provide support and advice to inform the Programme's growth and development.

An annual report will be submitted no later than 31 March each year, including the year immediately following the Provisional Accreditation process, and the year in which the Site Visit occurs. This must include:

- a narrative statement, detailing Programme developments to date. This is not expected to be exhaustive. As a guide, this should be between 2 and 4 pages.
- [Template 3: Summary of Evidence for Requirements of Ngā Kete](#), which must contain updated descriptions of how each requirement of Ngā Kete is being met. The Programme may state 'no change' if there has been no change since the original application. If a requirement has not yet been met, the Programme must detail how it is working toward achieving this requirement.
- reporting on any areas required by the Accreditation Panel, including how the Programme has addressed recommendations and requirements from the Panel's review of the previous annual report.
- [Template 7: Student Demographics and Success Report](#). This should be accompanied by an update on practice education opportunities.
- reporting on any internal or external University or government quality assurance requirements.
- development plans for the next 12 months.

The report can indicate areas where the Programme would like advice from, or further discussion with, the Accreditation Panel.

Panel Response

The report will be reviewed by the Accreditation Panel. Within six weeks of receiving the written report, the Programme Leader/s and Accreditation Panel will meet online to discuss the Programme's progress over the preceding 12 months and its plans for the next 12 months. This process is intended to be supportive and formative, supporting Programme growth and development, and supporting the Programme to be able to meet full accreditation status at the end of the accreditation period. The Accreditation Panel will share their feedback on the Annual Report. If specifying requirements that the Programme must meet to maintain their Provisional Accreditation status, these must be discussed so that the Programme has the opportunity to ask questions, to provide further information if it exists, and to ensure clarity as to the requirements and how these can be evidenced. At each meeting, the accreditation agreement will be reviewed, including review of timelines for achieving full accreditation.

Within two weeks of this meeting, the Accreditation Panel will produce a written summary of their evaluation of the Annual Report, including requirements that must be met to maintain Provisional Accreditation and/or recommendations to support Programme development. This will be provided to the Programme and to the PAC. The PAC Chairs will notify the Board of the outcome in their quarterly reporting.

If, after the specified period of time, the Programme has not met the requirements, they will be deemed to be not accredited.

SITE VISIT

The Site Visit is intended to nurture bonds established through whakawhanaungatanga, support Programme development, and confirm that the requirements of Ngā Kete have been met prior to the first cohort of students graduating from the Programme.

Before 30 April of the year in which the first cohort of students graduate, the Programme and the Accreditation Panel will meet to review progress towards meeting Ngā Kete, and to clarify what evidence is required for the requirements that have not yet been met. This meeting will also include more detailed planning for the Site Visit. The schedule for the site visit will be confirmed by 15 July.

The Site Visit should occur no later than 30 August of the year in which the first cohort of students graduate.

Wherever practicable, the Site Visit should occur *kanohi ki te kanohi*, accepting that some engagement with those engaged with the Programme may occur online. In the case of distance-taught Programmes, the Programme should indicate the preferred site(s) that would be most beneficial for the Panel to visit.

The Site Visit Schedule

Programmes are encouraged to develop a Site Visit schedule that:

- reflects the mauri of the Programme, and demonstrates the Programme's essence, unique identity, strengths, and plans for the future;
- allows Panellists to speak with key parties in relationship with the Programme; and
- responds to any areas the Accreditation Panel have identified as needing to be addressed.

The Programme drafts an initial Site Visit schedule for discussion with the Accreditation Panel. This should include time for the Accreditation Panel to meet and develop its report and recommendations. Once the Panel and Programme have agreed the structure of the site visit, the Programme will then finalise the schedule.

Within the Site Visit, the Accreditation Panel should meet with:

- leadership (including Māori leaders) within the Provider Institution and Programme.
- Māori staff, students, and advisors to the Programme.
- the Advisory Group for the Programme, if existing.
- staff and students within the Programme, including tangata moana and disabled students.
- Field Educators.
- Clients/consumers of student services.

In meeting with these groups, particularly those groups for whom barriers may be present, or where small numbers may make people identifiable, the Accreditation Panel should take care to uphold the mana of those offering feedback.

Throughout the visit, a “no surprises” approach is paramount. This means that if there are concerns requirements have not been addressed, this must be made explicit to the Programme and they must be offered the opportunity to provide additional evidence. On completion of the Site Visit, the Programme and the Accreditation Panel will meet and discuss any areas which have not

demonstrated sufficient evidence, and a preliminary determination of recommended Accreditation Status will be discussed.

The Programme, supported by NZSTA administration, will organise catering during the Site Visit. NZSTA administrators will be responsible for organising travel, accommodation, and offsite meals.

On completion of the Site Visit, the Programme and Accreditation Panel will meet to discuss the Accreditation Panel's evaluation and the recommended Accreditation Status.

FINAL DECISION

Accreditation Panel Report

Within two weeks of the Site Visit, the Accreditation Panel will produce a detailed report outlining its appraisal of the Programme's achievement of Ngā Kete, and its recommendation for accreditation status. This will be sent to the Programme providing the opportunity to correct any factual errors or omissions within three working days.

Accreditation Panel Report to the PAC

The Panel will share the detailed report and recommendation to the PAC within two weeks of the report being confirmed by the Programme; this will be followed by a wānanga between the Panel and the PAC to ensure they have a robust understanding of the Panel's process and decision-making.

PAC Decision

The PAC will examine the Accreditation Panel's report and make the final decision on accreditation status. They may ask for additional information from either the Accreditation Panel, the Programme, or the Provider Institution if needed.

Final Status

Within six weeks of the site visit, the PAC will confirm the accreditation status.

Board Ratification

The PAC Chairs will present the accreditation status to a meeting of the Board, within two weeks of PAC making its decision regarding accreditation status. Decision-making will be consistent with the Accreditation Policy. If the Board is satisfied that the accreditation outcome was formed following due process, this will be ratified. If the Board is not satisfied that due process was followed, this will be discussed with the PAC Chairs, and the determination will be returned to PAC with the instruction to follow due process.

The Programme has 30 days to lodge an appeal of this decision (see Appeals section).

Public Notification of the Programme's Accreditation Status

After the appeal period has expired or the appeals process is fully resolved, the NZSTA may inform any practitioners, organisations, agencies, authorities, or government departments about the accreditation status of the Programme. Additionally, the NZSTA may disclose the Programme's accreditation status and any related conditions; this will include providing this information on the NZSTA website.

WHEN	WHAT	WHO
YEAR BEFORE THE FIRST STUDENT COHORT ENROLS		
No later than 18 months prior to the start of the semester in which the students will commence the Programme.	Notification of Intent	Provider Institution
Within one month of receiving Notification of Intent	PAC Chairs discuss with NZSTA Board and provide response	PAC Chairs and NZSTA President/s
No later than 31 January	Accreditation Agreement developed	PAC Chairs and Programme
No later than 31 March	Programme and Accreditation Panel meet	Programme and Panel
No later than 30 April	Accreditation Application submitted	Programme
No later than six weeks following submission	Accreditation Panel submit report to PAC	Panel
Within four weeks	PAC will present determination to the Board for ratification	PAC Chairs
ANNUALLY		
No later than 31 March	Annual report submitted	Programme
Within six weeks of receiving the report	Programme and Accreditation Panel meet to discuss the report and provide initial verbal response	Programme and Panel
Within two weeks of meeting	Accreditation Panel will prepare written response to report. PAC Chairs will notify the Board of the outcome during routine quarterly reporting	Panel and PAC Chairs
YEAR IN WHICH FIRST STUDENT COHORT GRADUATES		
Before 30 April	Programme and Accreditation Panel meet to discuss progress towards meeting requirements of Ngā Kete	Programme and Panel
Before 15 July	Site Visit Schedule confirmed	Programme and Panel Chair
No later than 30 August	Site Visit completed	Programme and Panel
Within two weeks of Site Visit	Panel will send detailed report of Site Visit to Programme for correction of factual errors or omissions	Panel
Within three days of receipt	Programme will confirm there are no factual errors or omissions. Panel will send report to PAC	Programme
Within two weeks of report being confirmed by Programme	Panel and PAC will meet to discuss report	Panel and PAC
Within six weeks of Site Visit	PAC will confirm the accreditation status	PAC
Within two weeks of making final decision	PAC will present the recommended status to the Board for ratification	PAC and Board
Within 30 days	Programme may lodge appeal	Programme
Once appeal timeframe has expired	NZSTA may disclose status and update website accordingly	NZSTA

WHAKAMANATANGA O NGĀ HŌTAKA TUAUKIUKI

REACCREDITATION OF ACCREDITED PROGRAMMES

Accredited Programmes are reaccredited every seven years, with Annual Reporting required in the interim years. A shorter interval can be required when a Programme experiences significant or substantive changes, or when substantial concerns are brought to the attention of the NZSTA. An out-of-cycle reaccreditation can be requested by the Programme, or required by the PAC if there is evidence the changes may impact on the Programme's ability to meet the requirements of Ngā Kete.

The process has five distinct phases, beginning 18 months prior to the current accreditation lapsing.

Note that the timelines are based on a two semester model with a programme that starts in the first semester of a given year and ends in the second semester of the final year. Dates can be adjusted for programmes structured with different timelines.

18 MONTHS BEFORE ACCREDITATION PERIOD ENDS

PREPARING FOR ACCREDITATION

Supports whakawhanaungatanga between the NZSTA and the Programme, enables timeframes for the Accreditation Year to be developed, and an Accreditation Panel to be mutually agreed.

- Accreditation agreement is developed

SEMESTER ONE OF FINAL YEAR OF ACCREDITATION PERIOD

ACCREDITATION APPLICATION

Occurs during semester one of the final year of the Accreditation Period. Continues whakawhanaungatanga, and provides the opportunity for the Programme to demonstrate how it is meeting the requirements of Ngā Kete. Enables the Accreditation Panel to consider which requirements of Ngā Kete appear to be met and which will require further evidence or discussion at Site Visit.

- Programme submits written application
- Panel reviews and responds to submission

NO LATER THAN 30 AUGUST

SITE VISIT

Supports kanohi ki te kanohi engagement, and enables Accreditation Panel to confirm and contextualise written material presented to date. Culminates in confirmation the requirements of Ngā Kete have been met. Occurs in the middle of the Accreditation Year.

- Accreditation Panel and Programme plans Site Visit
- Site Visit occurs
- Accreditation Panel provides preliminary feedback and a preliminary report

SEMESTER TWO OF FINAL YEAR OF ACCREDITATION PERIOD

FINAL DECISION-MAKING

The Panel recommends the Programme's accreditation status to PAC. Once confirmed by PAC, this is ratified by the Board.

- Accreditation Panel prepares response
- Programme and Accreditation Panel review report
- Accreditation Panel present report to PAC
- PAC makes recommendation to Board

ANNUALLY

ANNUAL REPORTING

Occurs annually for the seven years a Programme is accredited, to ensure the Programme continues to meet the requirements of Ngā Kete, and to continue whanaungatanga between PAC and the Programme.

DETAILED PROCESS: REACCREDITATION

PREPARING FOR REACCREDITATION

Accreditation Agreement

No later than 18 months prior to the end of the Programme's accreditation period, the PAC Chairs will contact the Programme and advise of the upcoming accreditation.

The PAC, via the PAC Chairs, will develop an Accreditation Agreement (Template 2), together with the Programme. This will be done as soon as possible, but must be completed no later than 15 months before the accreditation expires. The Agreement confirms timeframes and key dates, and includes the formation of the Accreditation Panel (see Accreditation Panel section for detail). The Agreement should also identify a key person from the Accreditation Panel to tautoko the Programme throughout the duration of the reaccreditation year. The Agreement will be developed collaboratively, with the PAC Chairs holding ultimate responsibility for ensuring the Agreement is completed.

A core role of the Accreditation Panel is to walk alongside the Programme for the duration of the Accreditation Year. As such, explicit attention should be given to how the relationship between the Accreditation Panel and the Programme is developed, and how the Accreditation Panel is welcomed into the Programme. There should be an opportunity for the Accreditation Panel, or one or more representatives, to meet with the Programme early in the reaccreditation process.

REACCREDITATION APPLICATION

This phase of the reaccreditation process may involve opportunities for discussion as well as written communication, such that both the Programme and the Accreditation Panel have the opportunity to further explain or elicit evidence in meeting the requirements.

Reaccreditation Application

The Programme will make a written submission of how it is meeting the requirements of Ngā Kete to the PAC no later than 28 February of the Accreditation Year.

This will include:

- **Summary:** A narrative statement, detailing Programme developments since the previous accreditation. This is not expected to be exhaustive. As a guide, this should be between two and four pages.
- **Programme Map:** The Programmes will complete and submit a mapping exercise, demonstrating constructive alignment between practice experiences and courses throughout the entire programme. This should include an overview of the Programme, broken down by year, that demonstrates which courses are taught across each semester, maps practice experiences to course codes, and details where assessment occurs, including assessment of expected levels of competency.
- **Course information:** Course outlines, including assignments, and marking rubrics for these, for each course in the Programme.

- **Template 3:** Evidence of Meeting Requirements of Ngā Kete. This must demonstrate how each requirement is being met; may include links to supporting evidence.
- **Template 7:** Student Demographic and Success Report.
- **Template 8:** Staffing Profile Report.

Accreditation Panel Response

The Accreditation Panel will review the written application and provide a written report to the Programme and to the PAC no later than 30 April. This review and report will reflect the mātāpono of manaakitanga, kōunga, and angitūtanga and will include:

- reflection of the strengths of the Programme and its contribution to the profession;
- details of which requirements appear to have been met based on the Programme's written application, and which requirements require further evidence at Site Visit; and
- suggestions as to the types of information that the Panel will require at or before Site Visit.

The Accreditation Panel will advise the PAC of their evaluation.

Before 15 May of the year in which the Programme's current accreditation is due to lapse, the Programme and the Accreditation Panel will meet to discuss the Accreditation Panel's report, to discuss any questions or concerns, to identify the key areas of focus for the Site Visit, and to confirm the evidence required for requirements that have not yet been met. This meeting will also include more detailed planning for the Site Visit.

SITE VISIT

The Site Visit is intended to further whanaungatanga, support Programme development, and confirm that the requirements of Ngā Kete continue to be met. Wherever practicable, the Site Visit will be conducted in person. The schedule for the site visit will be confirmed by 15 July.

The Site Visit should occur no later than 30 August of the year in which the current accreditation will lapse.

Wherever practicable, the Site Visit should occur kano hi ki te kano hi, accepting that some engagement with those engaged with the Programme may occur online. In the case of distance-taught Programmes, the Programme should indicate the preferred site(s) that would be most beneficial for the Accreditation Panel to visit.

The Site Visit Schedule

Programmes are encouraged to develop a Site Visit schedule that:

- reflects the mauri of the Programme, and demonstrates the Programme's essence, unique identity, strengths and plans for the future;
- allows Panellists to speak with key parties in relationship with the Programme; and
- responds to any areas the Panel has identified as needing to be addressed.

The Programme drafts an initial Site Visit schedule for discussion with the Accreditation Panel. This should include time for the Panel to meet and develop its report and recommendations. Once the Panel and Programme have agreed the structure of the site visit, the Programme will then finalise the schedule.

Within the Site Visit, the Panel should meet with:

- leadership (including Māori leaders) within the Provider Institution and Programme;
- Māori staff, students, and advisors to the Programme;
- the Advisory Group for the Programme, if existing;
- employers;
- staff and students within the Programme;
- recent graduates of the Programme;
- Field Educators; and
- clients/consumers of student services.

Throughout the visit, a “no surprises” approach is paramount. This means that if there are concerns requirements have not been addressed, this must be made explicit to the Programme and they must be offered the opportunity to provide additional evidence. On completion of the Site Visit, the Programme and the Accreditation Panel will meet and discuss any areas which have not demonstrated sufficient evidence, and a preliminary determination of recommended Accreditation Status will be discussed.

The Programme, supported by NZSTA administration, will organise catering during the Site Visit. NZSTA administrators will be responsible for organising travel, accommodation, and offsite meals.

On completion of the Site Visit, the Programme and Panel will meet to discuss the Panel’s evaluation and the recommended Accreditation Status.

FINAL DECISION-MAKING

Panel Report

Within two weeks of the Site Visit, the Accreditation Panel will produce a detailed report outlining its appraisal of the Programme’s achievement of Ngā Kete, and its recommendation for accreditation status. This will be sent to the Programme ensuring it has the opportunity to correct factual errors or omissions. Any corrections must be made within three working days.

Panel Report to PAC

The Accreditation Panel will share the detailed report and recommendation to the PAC; this will be followed by a wānanga between the Accreditation Panel and the PAC within two weeks of receiving the report, to ensure PAC have a robust understanding of the Panel’s process and decision-making.

PAC Decision

The PAC will then examine the Accreditation Panel's report and make the final decision on accreditation status. They might ask for additional information from either the Accreditation Panel or the Provider Institution if needed. Within six weeks of the site visit, the PAC will confirm the accreditation status.

Board Ratification

The PAC Chairs will present the accreditation status to a meeting of the Board, within two weeks of PAC making its decision regarding accreditation status. Decision-making will be consistent with the Accreditation Policy. If the Board is satisfied that the accreditation outcome was formed following due process, this will be ratified. If the Board is not satisfied that due process was followed, this will be

discussed with the PAC Chairs, and the determination will be returned to PAC with the instruction to follow due process.

The Programme has 30 days to lodge an appeal of this decision (see Appeals section).

Public Notification of the Programme's Accreditation status

After the appeal period has expired or the appeals process is fully resolved, the NZSTA may inform any practitioners, organisations, agencies, authorities, or government departments about the accreditation status of the Programme. Additionally, the NZSTA may disclose the Programme's accreditation status and any related conditions; this will include providing this information on the NZSTA website.

ANNUAL REPORTING

By 31 March of every year, every accredited Programme must submit an Annual Report (Template 5: Annual Report for Accredited Programmes). This will include:

- A brief narrative statement of up to two pages, detailing:
 1. Programme developments in the preceding year.
 2. A brief summary of any internal or external University or government requirements that have occurred since the previous Annual Report (e.g. Graduating year review, external peer review).
 3. Progress and development plans for the next 12 months.
- Reporting on any requirements or recommendations provided by the Accreditation Panel in their report from the previous accreditation.
- **Template 6:** Updated for calendar year to indicate whether any substantive changes to meeting requirements of Nga Kete have occurred. Note this intended as a 'tick box' process in order to support both the Programme and PAC to visualise change across the duration of the Accreditation cycle. Any areas requiring narrative explanation should be outlined in the summary section provided.
- **Template 7:** Students Demographics and Success Report.
- **Template 8:** Staffing Profile Report.

PAC Response

The PAC will review the Annual Report. Consistent with the mātāpono of whanaungatanga, designated members of the PAC will meet with the Programme within six weeks to discuss the response to the Annual Report, including:

- any areas that require further evidence or discussion;
- particular areas where excellence is evident; and
- any areas where there is concern about the Programme's ability to continue meeting the specific requirements of Ngā Kete.

They will provide an appraisal as to whether the accreditation standards continue to be met. They may provide suggestions and/or requirements that the Programme must address within 12 months to maintain accreditation status. If there are required actions, these will be discussed with the Programme in a face-to-face meeting between the PAC Chairs and Programme Leader/s.

Where the annual report indicates a substantive change (or where the PAC have questions about whether a change constitutes substantive change) to the Programme's ability to meet the requirements of Ngā Kete, the PAC will instigate the processes outlined in the Review of Accreditation Status section (page 53).

Within two weeks of this meeting, the Accreditation Panel will produce a written summary of their evaluation of the Annual Report, including requirements that must be met to maintain Provisional Accreditation and/or recommendations to support Programme development. This will be provided to the Programme and to the PAC. The PAC Chairs will notify the Board of the outcome in their quarterly reporting.

If, after the specified period of time, the Programme has not met the requirements, they will be deemed to be not accredited.

WHEN	WHAT	WHO
YEAR BEFORE CURRENT ACCREDITATION EXPIRES		
No later than 18 months prior to end of the Programme's accreditation period	PAC Chairs contact Programme to advise of accreditation	PAC Chairs
No later than 15 months before accreditation expires	Accreditation agreement developed	PAC Chairs and Programme
ACCREDITATION YEAR		
Early in year	Programme and Accreditation Panel representative/s meet	Programme and Panel
No later than 28 February	Accreditation Application submitted	Programme
No later than 30 April	Accreditation Panel review submission and prepare written response for PAC and Programme.	Panel
Before 15 May	Accreditation Panel meet with Programme to respond to submission and prepare for Site Visit.	Panel and Programme
Before 15 July	Site Visit Schedule confirmed	Programme and Panel Chair
No later than 30 August	Site Visit completed	Programme and Panel
Within two weeks of Site Visit	Accreditation Panel will send detailed report of Site Visit to Programme for correction of factual errors or omissions	Panel
Within three days of receipt	Programme will confirm there are no factual errors or omissions. Accreditation Panel will send report to PAC	Programme
Within two weeks of report being confirmed by Programme	Accreditation Panel and PAC will meet to discuss report	Panel and PAC
Within six weeks of Site Visit	PAC will confirm the accreditation status	PAC
Within two weeks of making final decision	PAC will present the recommended status to the Board for ratification	PAC and Board
Within 30 days	Programme may lodge appeal	Programme
Once appeal timeframe has expired	NZSTA may disclose status and update website accordingly	NZSTA
ANNUALLY		
No later than 31 March	Annual report submitted	Programme
Within six weeks of receiving the report	Programme and PAC meet to discuss the report and provide initial verbal response	Programme and PAC
Within two weeks of meeting	PAC will prepare written response to report. PAC Chairs will notify the Board of the outcome during routine quarterly reporting	PAC

APPEALS

It is acknowledged that appeals arise from a perception that hapa (faults) have occurred. During this time, it is pertinent that all mātāpono of this PAF guide the process of making an appeal and reviewing an appeal. This means that interactions are driven by the tikanga of whanaungatanga, manaakitanga, kaitiakitanga and wairuatanga. Additionally, appeals are made and reviewed following the tikanga of kounga and angitūtanga.

During the appeal process, no change shall be made to the accreditation status held by the Programme prior to the accreditation status under appeal. If the Programme does not submit an appeal within the 30 days, then the ratified decision to withhold or withdraw accreditation (or reaccreditation) or grant provisional accreditation becomes final and no appeal is available.

GROUNDINGS FOR APPEAL

An appeal can be made against any decision to award the following accreditation classifications: Provisional, Accredited with Conditions, and Not Accredited.

There are three acceptable grounds for appealing a decision. These are:

1. The accreditation procedures and processes as set out in the Programme Accreditation Framework have not been implemented or adhered to by the Accreditation Panel, the PAC, or the NZSTA.
2. There is clear evidence of prejudice or bias exhibited by the Accreditation Panel or the PAC in undertaking the accreditation, and this has adversely affected the outcome.
3. The Accreditation Panel, the PAC or the NZSTA has failed to consider relevant information or documentation that was submitted by the Programme, and there is a reasonable basis to conclude that this information was material to the application and would have altered the outcome.

The Programme is responsible for providing evidence that one or more of the grounds for appeal have been met. The purpose of an appeal is not to re-evaluate the Programme for which accreditation is being sought.

An appeal will not be considered on any other grounds, including, by way of example:

- a dispute over or questioning of the NZSTA's accreditation requirements as detailed in the Programme Accreditation Framework.
- a dispute over or questioning of the NZSTA's accreditation procedure or process.
- the Programme or Provider Institution's failure to meet dates and appointments or provide evidence as required in the NZSTA's accreditation process or Programme Accreditation Framework.

THE APPEALS PROCESS

The Programme must document, in writing, the grounds for appeal and supporting evidence, within 30 days of receiving the ratified decision from the NZSTA Board. Appeals should be directed to the Executive Director of the NZSTA.

Within fifteen working days of receiving the notification of appeal, the PAC Chairs will meet with the Programme Leader/s or their delegate. This process will be supported by a neutral person in the role of kaupupuri mauri who will have explicit responsibility for protecting the mauri of the kaupapa. This person will not be a member of the PAC, the Programme, or have been in the accreditation process in any way. This conversation provides the opportunity for the Programme to lay out their concerns and for the PAC Chairs to advise the Programme if they consider the Programme has grounds for appeal.

If the Programme proceeds with the appeal, within fifteen working days of this meeting, the NZSTA will appoint an Accreditation Appeals Committee. The function of the Accreditation Appeals Committee is to review the records relating to the relevant accreditation application and to determine whether one or more of the three available grounds of appeal set out above has been reasonably and clearly established.

The Accreditation Appeals Committee shall consist of two experienced accreditors who have not been involved with the particular accreditation or reaccreditation to this point, at least one of whom is Māori, and a third person, who has experience in tikanga-based processes and expertise in legal governance and decision-making processes. Nomination of committee members is agreed between the NZSTA Executive Board and the Provider Institution.

Within fifteen working days of the appointment of the Accreditation Appeals Committee, the NZSTA will send full documentation to the Accreditation Appeals Committee, including:

- the original documentation provided by the Programme seeking accreditation.
- the written reports of the Accreditation Panel: that written after reviewing the written application of the Programme, and that written after the site visit.
- the Programme's stated grounds for appeal and the supporting evidence for the appeal.

Following receipt of the documentation, the Accreditation Appeals Committee will review the evidence and decide on the validity of the appeal. The Programme, and/or the PAC, may request to meet with the Accreditation Appeals Committee to speak to the written evidence provided. New evidence cannot be introduced at this time. These meetings will be held with each group separately. Any such meetings will be supported by a neutral person in the role of kaupupuri mauri.

The committee will determine if the appeal should be upheld and make their determination to the NZSTA Board, the PAC Chairs, and the Programme within thirty business days of receiving the evidence. This will be followed by a meeting between the PAC Chairs, the kaupupuri mauri, and the Programme Leader/s to discuss the final decision. No further appeal of the decision is permitted.

If the final decision of the Accreditation Appeals Committee is to uphold the original decision of the PAC and Board, the effective date of that decision will be the date the Programme was notified of the Board's ratification of the original Accreditation Panel's report and recommendation.

COSTS OF THE APPEAL

If the appeal is successful, then the costs of the appeal will be borne by the NZSTA. If the Appeal is unsuccessful, the costs of the appeal will be borne by the relevant Provider Institution.

REVIEW OF ACCREDITATION STATUS

An accreditation classification may be reviewed or revised during an accreditation period in the following circumstances:

Programme changes (see next page):

- The Programme indicates that past, current or upcoming changes affect or will affect the Programme's ability to deliver the Programme as accredited *or*
- Annual Reporting highlights a change in a Programme's ability to meet the requirements of Ngā Kete.

Complaint or concern:

The PAC is advised by an external party, with supporting evidence, that the Programme does not appear to be meeting the requirements of Ngā Kete, or PAC has evidence that the Programme does not appear to be meeting the requirements of Ngā Kete.

Conditions or Requirements not met:

- A Programme fails to meet conditions of accreditation within the specified time period *or*
- A Programme fails to meet requirements outlined in the Annual Report, or Accreditation report, within the specified period of time.

Cessation of Programme:

Where the Provider Institution withdraws a Programme, the accreditation will be revoked.

In all instances, the PAC Chairs will meet with the Programme Leader/s or delegate. This process will be supported by a neutral person in the role of kaupupuri mauri who will have explicit responsibility for protecting the mauri of the kaupapa. This conversation provides the opportunity for the Programme and the PAC to discuss the issues. The PAC Chairs will outline the specific issues which may impact on accreditation status. The Programme will have the opportunity to respond to these, including providing additional context where appropriate.

There are a range of options available to the PAC in the instance of Programme changes. Where changes will occur, or have occurred, and there is evidence to indicate that this does, or will impact on the Programme's ability to meet the requirements of Ngā Kete, the PAC will determine if the changes to the Programme will result in:

- conditions being placed on the Programme to ensure it meets the requirements of Ngā Kete within a specified timeframe *or*
- require the Programme to have an earlier reaccreditation process *or*
- in some circumstances, equate to a new Programme requiring full accreditation.

In the instance of a Programme failing to meet conditions of accreditation within the specified time period, and these conditions have not been met within the specified time, the Programme's accreditation will be revoked. A Programme has the right to appeal this decision.

PROGRAMME CHANGES

Programmes are expected and obliged to change over time to respond to new research and evidence, new scopes of practice and new ways of working in Aotearoa. Staff, facilities and student demographics change and robust internal reviews lead to improvement processes. Many of these changes are minor and either do not need to be reported or purely require documenting in Programme Annual Reports. Any change in a Programme's clinical education, academic education, and/or Programme structure must be reported prior to the change, and may result in a need for a reaccreditation process.

Substantive changes are any change or changes, big or small, that individually or cumulatively may significantly affect the Programme's compliance with any of the specific requirements for accreditation.

Communication should occur through annual reporting where appropriate. However, the timing of annual reporting may not always be the same as Programme or Provider Institution timelines. If this occurs, the Provider Institution is required to notify PAC as soon as it becomes aware of changes that would typically be reported in the Annual Report.

It is the responsibility of the PAC to determine if the changes require the Programme to have an earlier reaccreditation process, or in some circumstances, equate to a new Programme requiring full accreditation. If a Provider Institution is unsure if their Programme's proposed changes are substantive, the NZSTA recommends that they approach PAC for guidance.

Below are a non-exhaustive list of changes that may be considered substantive. This cross-references to specific requirements of Ngā Kete which may be impacted by Programme changes:

- Changes in degree/qualification award level [# 12].
- Changes in campus site/location [# 2, 3].
- Changes in the Provider Institution's structure and/or resourcing which impacts on the Programme [# 2, 4, 10].
- Changes to more than a third of courses/papers in the Programme (e.g. deletion/ addition of papers) [# 34, 35, 36].
- Changes to more than a third of teaching or assessment delivery/mode [# 35, 37, 44].
- Changes to how entry to practice competence is scaffolded and/or assessed [# 35, 26, 37, 42, 43, 44, 45].
- Changes in staff or other resources that impact on Programme's ability to meet the requirements of Ngā Kete [# 9, 10, 23].

Changes to be reported in an Annual Report or at the annual NZSTA/PAC/Programme meeting that are not considered substantive:

- Individual staffing.
- Wider Provider Institution policy / procedure changes with minor effect on Programme.
- Wider Provider Institution governance changes with minor effect on Programme.
- Minor enrolment conditions / entry criteria.
- Minor changes in enrolment numbers.
- Minor changes in learning outcomes or assessments.
- Minor changes in academic or clinical content in response to new evidence/feedback/ course reviews.

KUPU WHAKAMUTUNGA // CLOSING STATEMENT

Embedded throughout this Programme Accreditation Framework, is knowledge and understanding drawn from te reo Māori, tikanga Māori and mātauranga Māori. Of significance to this framework is the mātauranga and tikanga pertaining to harakeke (flax) and the art of raranga (weaving). Within the harakeke plant lie symbolic meanings of nurturing, caring, wellbeing, and the growth and protection of the whānau. The inner shoot of the plant represents the young and is called the rito. The protection of this shoot is vital as it ensures continued growth, succession, and the survival of whānau and whakapapa. This shoot is protected by two rau (leaves) on either side, these rau represent the nurturing care of mātua (parents) and are called awhi rito. This structure of the harakeke is likened to the smallest family unit and is never to be cut if it is to survive. The leaves that grow expansively from the awhi rito are tūpuna leaves. These leaves are mature and represent the wisdom, guidance and protection of our kaumātua and pakeke. These leaves *can* be cut and are harvested for their healing properties (rongoā) and creative dexterity (kākahu, kete, whāriki). The harakeke plant grows within the whenua and is called the pū harakeke. In modern times, the pū harakeke is often metaphorically representative of ‘grass-roots’ or ‘flax-roots’ experiences. The pā harakeke is known to Māori as a plantation or group of harakeke growing together to represent the entire whānau and the tikanga of collectivity.

Ancestral knowledge such as this has guided the development of this third version of the Programme Accreditation Framework. Drawing on traditional knowledge systems, we aim to support future speech-language therapists to understand and value te ao Māori and mātauranga Māori as taonga. Based on a conceptual framework such as the Pā Harakeke, carrying all of its tikanga and wānanga, this Framework represents a commitment to the protection of future generations of speech-language therapists, acknowledging those who have come before, and leading transformation toward a bicultural future in Aotearoa.

The three kete model found in this version of the Framework is symbolic of the tikanga and mātauranga pertaining to raranga, as well as the ascension of Tāne-nui-ā-kiwai to the heavens to retrieve ngā kete o te mātauranga.

Everything is connected. The three kete within the Framework hold vital threads that are likened to whenu (harakeke that has been prepared ready for weaving). These whenu have been harvested and prepared by a collective of weavers, to bring forth *Te Kete o te Tuakiritanga*, *Te Kete o te Haerenga*, *Te Kete o te Pūkenga*.

Kete One, Tuakiritanga, acknowledges Te Tiriti o Waitangi, where the Programme is situated, how it is supported within the Provider Institution, the unique identity and strengths of the Programme, its place within the speech-language therapy profession and how the profession will be situated in the future. Kete Two, Te Haerenga, speaks to the journey students undertake as they prepare to enter the workforce. While on their journey, students feel protected, cared for and nurtured. There are supports in place that allow them to establish and nurture relationships that they create with those

who join them along the way. Students and staff are supported to explore their own identity and develop an understanding of who they are. Kete Three, Pūkenga, focuses on the skills, knowledge, and competency that students acquire during their time in the Programme as they become speech-language therapists. It recognises that students enter the Programme with their own mātauranga, taonga tuku iho and taonga heke iho. Together with profession-specific knowledge of communication, feeding/swallowing and professional practice, all mātauranga are woven together.

Whakapapa is the genealogical tie of all living things, through all time, past, present and future. When weaving kete, weavers will use traditional methods to prepare harakeke into whenu. The whenu are then laid into a “whakapapa”. The laying of this whakapapa will determine the outcome of the kete. If it is laid well, with the right intentions, the kete is more likely to succeed with its purpose.

There are many different patterns you can weave when weaving a kete and all patterns tell a different story. As each pattern in a kete tells a story and has a unique identity, so too does each Programme. Understanding how this identity is connected to, and influenced by, the local, Aotearoa, and international contexts, is a critical part of upholding cultural safety and cultural humility for staff and students within the Programme. As the PAC and the Accreditation Panel embark on the journey with the Programme in the accreditation or reaccreditation process, they will have their own story to tell and their own journey to show.

At the right time, the two sides of a kete will be brought together. Up until now, it is woven laying flat on a surface. Once the two sides are brought together, they begin to be woven together as one. This speaks to the joining together of the Accreditation Panel and the Programme from their point of meeting kano ki te kano. The Panel will journey along with the Programme moving forward for the duration of the accreditation/reaccreditation process.

As the Accreditation Panel deliberates on their findings to formally present to the Programme, to the PAC and then to the Board, conclusions are drawn, and outcomes are prepared. Once a kete is woven to the right size, the weaver will close off the bottom and finish the top of the kete with a nice plait. Kīwai (handles) are added and finally, the completed kete is handed over, ready to carry all it is made for.

Through a bicultural lens and honouring Te Tiriti o Waitangi, a synergy has been created by weaving te ao Māori into the Programme Accreditation Framework thus bringing both worlds into Te Ao Mārama. This third Programme Accreditation Framework for speech-language therapy in Aotearoa embraces significant shifts across key areas of programme development and delivery and allows space for necessary changes that will come. In walking forward with this Framework, Programmes are reminded they are not alone. They have the guidance of those who have gone before us, the richness of our combined cultural and profession-specific knowledge, the support of the PAC and the promise of a different future. The sun has risen, a new day has dawned.

GLOSSARY

NB: English translations are from the general knowledge of the working rōpū, unless otherwise stated.

Aiga	Family (Samoan)
Angitūtanga	Success
Aotearoa	New Zealand
Aroha	Love, respect, sympathy, compassion, attention Aroha is the sharing of love for all people, all living things expressing a quality of goodness, genuine concern without discrimination (Barlow 1991)
Awahi rito	Harakeke leaves on either side of te rito, representing the nurturing care of parents for the child or grandchild.
CUAP	Committee of University Authority Programmes
Culture/cultural	Cultural in this context refers to all aspects of culture, including ethnicity, gender, age, and religion.
Cultural humility	“Cultural humility does not have an endpoint or goal; there is no objective of mastering another culture. Rather it is a continual process of self-reflection and self-critique that overtly addresses power inequities between providers and clients. Attaining cultural humility becomes not a goal but an active process, an ongoing way of being in the world and being in relationships with others and self” (Miller, 2009, p.92).
Cultural safety	“Cultural safety requires healthcare professionals and their associated healthcare organisations to examine themselves and the potential impact of their own culture on clinical interactions and healthcare service delivery. This requires individual healthcare professionals and healthcare organisations to acknowledge and address their own biases, attitudes, assumptions, stereotypes, prejudices, structures and characteristics that may affect the quality of care provided. In doing so, cultural safety encompasses a critical consciousness where healthcare professionals and healthcare organisations engage in ongoing self-reflection and self-awareness and hold themselves accountable for providing culturally safe care, as defined by the patient and their communities, and as measured through progress towards achieving health equity. Cultural safety requires healthcare professionals and their associated healthcare organisations to

	influence healthcare to reduce bias and achieve equity within the workforce and working environment” (Curtis et al 2019, p.14)
Diverse populations	We recognise that diversity is multifaceted, and may include cultural, social, gender, sexuality, religious, and linguistic diversity, and/or ability.
E kore au e ngaro, he kakano i ruia mai i Rangiātea	I shall never be lost, I am a seed sown from Rangiātea
Entry-level	Entry-level performance is performance that indicates that a student has demonstrated the minimum level of competency required to enter the profession. The Competency Based Occupational Standards (CBOS) state that: <i>It is unrealistic to expect that an entry-level speech pathologist will be competent in all areas of speech pathology practice without access to supervision, guidance and support from a senior member of the profession. An entry-level speech pathologist needs to have professional support and clinical supervision as well as managerial supervision</i> (Speech Pathology Australia, 2011, p. 2). Further: <i>Speech pathologists at entry-level are not required to demonstrate full competence in areas of complex clinical practice.</i> (Speech Pathology Australia, 2011, p. 8)
Evidence-based practice	Refers to evidence arising from clinical practice, best research evidence, and patient/whānau values, preferences, experience and knowledge.
Field Educators	Speech-language therapists working clinically in the field who provide student supervision and instruction during placement experiences.
Hapū	Kinship group/subtribe. A number of hapū make up an iwi (tribe). It also means to be pregnant.
Harakeke	Flax
IALP	The International Association of Communication Sciences and Disorders (previously International Association of Logopedics and Phoniatrics)
Iwi	Extended kinship group/tribe. One iwi is made up of many hapū and typically occupies an area of land that has been in their possession for many generations (Barlow, 1991)
Kaiako	Teacher
Kaipupuri mauri	Protecting the mauri of the kaupapa

Kaitakawaenga	Cultural mediator
Kaitiakitanga	Stewardship/guardianship
Kanohi ki te kanohi	Face to face <i>In order to maintain the strong bonds of whanaungatanga, kin members need to be seen face to face (Moko Mead, 2016).</i>
Kaumātua	Elders <i>Male Leaders of a tribe who are guardians of knowledge, traditions and are spokesmen for the marae (Barlow, 1991)</i>
Kaupapa	There are a number of meanings to the word kaupapa and it is a word widely used in Māoridom. It can refer to the type of work or functions, subject, programme, theme, plan and purpose to be carried out. It can be associated with the policies and practices of an organization or the matter of discussion (Moko Mead, 2016)
Kaupapa Māori research	Research about Māori done by Māori, for Māori, in a Māori way
Kawa	Protocols associated with the correct practice of a tikanga
Kete	Basket
Kīwai	Handle
Ko koe ki tēnā, ko ahau ki tēnei kīwai o te kete	You at that handle, and I at this handle of the basket
Kounga	Excellence
Ko wai au?	Who am I?
Ko wai mātou?	Who are we? (not including the listener)
Ko wai tātou?	Who are we? (all, including the listener)
Mai te whenua ki te whenua, tātau ako tonu ai	From the womb of our mothers, to the womb of mother-earth, we are forever learning.
Manaakitanga	The process of showing respect, generosity and care for others. To express love and hospitality towards others.
Mana whenua	Mana is an enduring, indestructible power. Whenua means land and the nourishing placenta or afterbirth. Mana Whenua is a power associated with the possession of lands and the associated mana

	between land (whenua) and the afterbirth (whenua). Mana whenua are the whānau, hāpu and iwi who hold customary rights and are the kaitiaki of a particular region.
Mātāpono	Values
Mātauranga Māori	Māori knowledge. There is a reciprocal relationship between tikanga Māori and mātauranga Māori, where tikanga Māori are strongly embedded in mātaranga Māori (Moko Mead, 2016; Moorfield, 2024)
Mauri	Essence or life force. Everything has a mauri, including people, land, seas, rivers, birds, fish and animals. Mauri is the life force that joins the spiritual and physical bodies together as one. Mauri enables the heart to beat, the mind to think, energy to flow and personality to rise. Life giving systems stop working when the mauri leaves. (Barlow, 1991; Moko Mead, 2016; Moorfield, 2024)
Mauri tau	Harmony and balance When a person is physically and emotionally well, the mauri is in a state of balance and referred to as mauri tau (Moko Mead, 2016; Moorfield, 2024)
Nā te Kore, te pō. Ka puta ki te whai āo, ki te āo mārama	From the void, the night. To the glimmer of dawn, to the bright light of the day, there is life
Ngā Ariā Matua	The important things
Ngā hōtaka hou	New programmes
Ngā kete	The baskets of knowledge and wisdom. Tāne-nui-a-rangi is attributed to retrieving the three baskets of knowledge. Te kete Tūāuri: The basket of ritual knowledge Te kete Tūātea: The basket of occult knowledge Te kete Aronui: The basket of secular knowledge
Ngā Kete	The term 'Ngā Kete' refers to the three baskets of the Programme Accreditation Framework. These are: Kete One: Tuakiritanga (Identity) Kete Two: Te Haerenga (The journey) Kete Three: Pūkenga (Competencies)
NZQA	New Zealand Qualifications Authority
NZSTA	The New Zealand Speech-language Therapists' Association
Orokohanga	The beginning

PAC	Programme Accreditation Committee
PAF	Programme Accreditation Framework
Pā harakeke	A group of harakeke plants growing together
Pakeke	Adult(s)
Placement	The practice education programme may be made up of a range of practice experiences, including clinical placement, shadowing and simulation-based learning experiences, which cumulatively build towards entry-level competence. In the context of this framework, placement refers to practical experiences that are specific to speech-language therapy practices, have clear learning objectives for development of competency over time and generally occur over a number of interactions, visits, or occasions.
Programme	A combination of tertiary level courses required to achieve an academic qualification of diploma or degree. In this document 'Programme' refers to such a combination in speech-language therapy.
Provider Institution	A tertiary institution that provides, or proposes to provide entry-level speech-language therapy qualifications to the required level for accreditation.
Pū harakeke	A harakeke plant
Rangatira	Chief(s)
Ranges of practice	As defined by CBOS: pertains to Speech, Language, Voice, Fluency, Swallowing, and Multimodal Communication.
Raranga	Weaving
Rōpū	Group
Rohe	Region
Service delivery models	This includes individual, group, consultative, and technology-mediated service delivery.
Specialist Practice Educators	Have in-depth knowledge of current clinical practice, clinical education pedagogy, and student competency development.

Taha-tinana	Physical being
Taha-wairua	Spiritual being
Tangata whenua	People of the land. The placenta (whenua) is returned to the land (whenua) after the birth resulting in the new members of a whānau being connected to the land. This bond is referred to as tangata whenua, the people of the land (Moko Mead, 2016; Moorfield, 2024).
Tangata tiriti	People of the treaty. People connected to these lands through the signing of te Tiriti o Waitangi.
Taonga heke iho	Giftings, knowledge and precious heritage passed on from those around us
Taonga tuku iho	Giftings, knowledge and precious heritage passed down from ancestors
Tauīwi	Non-Māori
Te Ao Mārama	The physical world
Te haerenga	The journey
Te ira tangata	The connection of taha-wairua (spiritual being) to taha-tinana (physical being)
Te reo Māori	The Māori language. The Māori language is believed to be sacred and has a spirit and mauri of its own. The vehicle for thoughts, hopes, history, frustrations, customs, knowledge, dreams and prayers are passed on from one to another (Barlow, 1991). Te reo Maori is considered under article two of Te Tiriti o Waitangi as a taonga.
Te rito	The inner shoot of harakeke, representing a child or grandchild.
Te Whare o Rongo	Te Whare o Rongo represents the space inside ancestral meeting houses. The Whare Tipuna belongs to the atua of peace and harmony, Rongo-mā-Tāne. The tikanga of Te Whare o Rongo is determined by the characteristics of this atua Māori (Higgins & Moorfield, 2004)
Te Tiriti o Waitangi (Te Tiriti)	Te Tiriti o Waitangi is the founding document of this nation. It was signed on 6 February 1840 at Waitangi and signified the bringing together of two peoples into one nation. The indigenous Māori tribes and the British Crown (Barlow, 1991)
Tikanga Māori	Tikanga Māori are values, principles and customs important to Māori. Tikanga Māori vary across tribes and are often guidelines to ensure

	our safety and the protection of our wairua. They guide us in practices and ways of life in what is considered right or correct.
Tohunga	A tohunga is a highly learned person with specialist skills, knowledge who carry a chiefly mantle.
Tuakiritanga/ tuakiri	Identity
Tūāpapa	Foundation
Tupuna	Ancestors
Wairuatanga/wairua	Wairua is translated as soul or spirit. The spiritual and physical bodies. Unlike mauri, the wairua is immortal (Barlow, 1991; Moko Mead, 2016; Moorfield, 2024)
Wānanga	Deep discussion, sharing of knowledge and wisdom
Whakapapa	Whakapapa is the genealogical descent of all living things through all time to the present time. Whakapapa provides our identity and every person comes from two whakapapa lines. Whakapapa means to lay one thing on top of another, that is, to lay one generation on top of another (Barlow, 1991; Moko Mead, 2016; Moorfield, 2024).
Whānau	(Extended) family. The basic social unit of Māori society.
Whakawhanaungatanga	The act of building relationships through shared experiences, shared whakapapa and coming together in unity.
Whare	House
Whanaungatanga	Whanaungatanga is an important value to Māori and focuses on relationships, embracing whakapapa and relationships with non-kin who become like kin through shared experiences (Moko Mead, 2016; Moorfield, 2024)
Whenu	Harakeke that has been prepared ready for weaving
Whenua	Whenua has many meanings, including land and placenta. There is a significant reciprocity between the land and placenta. Both are a source of life and are both of high value and importance (Moko Mead, 2016; Moorfield, 2024)

REFERENCES

Barlow, C. (1991) *Tikanga Whakaaro. Key Concepts in Māori Culture*. Oxford University Press.

Black, R., Rae, N., Tan, K., Waitoki, W., & Waipuka-Bain, L. K. (2023). The "standard story" of anti-Māori talk in Pae Ora (Healthy Futures) Bill submissions. *The New Zealand Medical Journal*, 136(1579), 62–69. <https://doi.org/10.26635/6965.6137>

Came, H., O'Sullivan, D., Kidd, J., & McCreanor, T. (2023). Critical Tiriti Analysis: A prospective policy making tool from Aotearoa New Zealand. *Ethnicities*, 24(6), 985-1004. <https://doi.org/10.1177/14687968231171651>

Crengle, S., Kewene, F., Morgaine, K. & Veenstra, N. (2023). *Māori Hauora ā Iwi Competencies: Māori Public Health Competencies*. University of Otago. https://www.otago.ac.nz/_data/assets/pdf_file/0023/328190/maori-hauora-a-iwi-competencies-maori-public-health-competencies-0244494.pdf

Curtis, E., Jones, R., Tipene-Leach, D. *et al.* (2019). Why cultural safety rather than cultural competency is required to achieve health equity: a literature review and recommended definition. *International Journal for Equity in Health* 18: 174. <https://doi.org/10.1186/s12939-019-1082-3>

Education Review Office: Te Tari Arotake Matauranga. (2014). *Framework for Review & Evaluation in Kura Kaupapa Māori Te Aho Matua*. Education Review Office. https://ero.govt.nz/sites/default/files/2021-04/ERO-KKM-TAM-Framework-Eng-PRINT_0.pdf

Higgins, R., & Moorfield, J. C. (2004). Ngā tikanga o te marae: Marae practices. In T. M. Ka'ai, J. C. Moorfield, M. P. J. Reilly, & S. Mosley (Eds.), *Ki te whaiiao: An introduction to Māori culture and society* (pp. 73–84). Pearson Education.

IALP Education Committee for Speech and Language Pathology and Audiology. (2022). *Guidelines for Initial Education of Communication and Swallowing Professionals*. International Association for Communication Sciences and Disorders. <https://ialp-org.com/wp-content/uploads/2024/09/IALP-Guidelines-for-Initial-Education-of-SLT-final.pdf>

Kewene, F., Morgaine, K., Colhoun, S., & Crengle, S. (2023). Challenging structural racism through the development of equity-driven core Māori hauora ā iwi/public health competencies for university hauora ā iwi/public health teaching. *Higher Education Research & Development*, 43(2), 349–361. <https://doi.org/10.1080/07294360.2023.2246404>

Kohere-Smler, N-M., Malone, M.L., Purdy, S. & Brewer, K.M. (2024). *Te Koekoe o te Tui: A Guiding Framework Towards Indigenizing Speech, Language, Communication Support for Tamariki-Mokopuna*

of Te Aitanga a Mahaki Iwi. The University of Auckland.

<https://doi.org/10.17608/k6.auckland.25778589.v1>

Macfarlane, S. (2009). Te Pikinga ki Runga: Raising Possibilities. *Set: Research Information for Teachers*, 2, 42–51. <https://doi.org/10.18296/set.0458>

Macfarlane, S., & Macfarlane, A. (2013). Culturally responsive evidence-based special education practice: Whaia ki te ara tika. *Waikato Journal of Education*, 18(2). <https://doi.org/10.15663/wje.v18i2.162>

Margaret, J. (2016). *Ngā Rerenga o Te Tiriti: Community Organisations Engaging with the Treaty of Waitangi*. Treaty Resource Centre. <https://www.trc.org.nz/treaty-application/nga-rerenga-o-te-tiriti/>

McAllister, S., Lincoln, M., Ferguson, A. & McAllister, L. (2006). *COMPASS®: Competency Assessment in Speech Pathology*. The Speech Pathology Association of Australia Ltd.

McBreen, K. (2023, October 29). The slow path to mātauranga. e-Tangata. Retrieved March 25, 2024, from <https://e-tangata.co.nz/reflections/the-slow-path-to-matauranga>

Miller S. (2009). Cultural humility is the first step to becoming global care providers. *Journal of Obstetric, Gynecologic, and Neonatal Nursing*, 38(1), 92–93. <https://doi.org/10.1111/j.1552-6909.2008.00311.x>

Ministry of Health. (2014) *Equity for Healthcare for Māori: A Framework*. Ministry of Health.

Ministry for Pacific Peoples. (2023). *Improving Pacific Data Equity: Opportunities to Enhance the Future of Pacific Wellbeing*. Ministry for Pacific Peoples. <https://www.mpp.govt.nz/assets/2-v2.-Appendix-1-The-Ministrys-LTIB-Pacific-Data-Equity-Opportunities-to-Enhance-the-Future-of-Pacific-Wellbeing.pdf>

Moko Mead, H. (2016) *Tikanga Māori, Living by Māori Values*. Huia Publishers

Moorfield, J. C. (2024) *Te Aka Maori Dictionary*. <https://www.maoridictionary.co.nz/>

New Zealand Speech-Language Therapists' Association (2023). *Towards Equity for Māori: A Guide for Speech and Language Therapists Working in Aotearoa*. New Zealand Speech-Language Therapists' Association. <https://speechtherapy.org.nz/assets/NZSTA-version-Towards-Equity-A-Guide-for-SLTs-working-in-Health.pdf?vid=6>

New Zealand Human Rights Commission. (2020). *Talanoa: Human rights issues for Pacific peoples in Aotearoa New Zealand*. New Zealand Human Rights Commission.

Nursing Council of New Zealand. Te Kaunihera Tapuhi o Aotearoa. (2011). *Guidelines for Cultural Safety, the Treaty of Waitangi and Māori Health in Nursing Education and Practice*. Nursing Council of New Zealand.

<https://www.nursingcouncil.org.nz/common/Uploaded%20files/Public/Nursing/Standards%20and%20Guidelines%20for%20Nurses/Guidelines-for-cultural-safety-TW.pdf>

Occupational Therapy Board of New Zealand. (2022). *Accreditation standards: Te Poari Whakaora Ngaungau o Aotearoa*. https://www.otboard.org.nz/document/4909/Accreditation-Standards_with-Process-Guidelines-.pdf

Pharmacy Council. (2023). *Aotearoa New Zealand Accreditation Standards for Pharmacy Programmes*. Pharmacy Council. <https://pharmacycouncil.org.nz/wp-content/uploads/2023/05/Aotearoa-New-Zealand-Accreditations-Standards-for-Pharmacy-Programmes.pdf>

Salmond, A. (1975). *Hui: A Study of Māori Ceremonial Gatherings*. Dai Nippon Printing Company.

Smith, P. D., Evans, C. A., Fleming, E., Mays, K. A., Rouse, L. E., & Sinkford, J. (2022). Establishing an antiracism framework for dental education through critical assessment of accreditation standards. *Journal of dental education*, 86(9), 1063–1074. <https://doi.org/10.1002/jdd.13078>

Speech Pathology Association of Australia (2011). *Competency-based Occupational Standards for Speech Pathologists: Entry Level*. Speech Pathology Australia.

Speech Pathology Australia (2024). Guidelines for accreditation of speech pathology degree programs. Part 1: Regulation, standards and procedures. Speech Pathology Australia. <https://www.speechpathologyaustralia.org.au/common/Uploaded%20files/Speech-pathology-services/Accreditation-guidelines-2022-Part1.pdf>

Te Ara Poutama (2020). *Piki Ake, Kake Ake. For Those Who Aspire to Seek Excellence. Indicators of Quality for Early Childhood Education: What Matters Most*. Education Review Office. Te Tari Arotake Mātauranga. <https://ero.govt.nz/how-ero-reviews/early-childhood-services/akarangi-quality-evaluation/te-ara-poutama-indicators-of-quality-for-early-childhood-education-what-matters>

Te Arawhiti: The Office for Māori Crown Relations. (2019). *Māori Crown Relations Capability Framework for the Public Service-Individual Capability Component*. Te Arawhiti.

Te Tāhuhu o te Mātauranga. Ministry of Education (2021). *He Pikorua, Our Practice Framework*. Ministry of Education. <https://hepikorua.education.govt.nz>

Te Tāhuhu o te Mātauranga. Ministry of Education (n.d.). *Tātai Pou Competency Matrix*. Ministry of Education. https://web-assets.education.govt.nz/s3fs-public/2024-06/MGF-Rubric-1.3-Culturally-confident-staff-Tatai-Pou-Competency-Matrix.doc?VersionId=zRHjhQUt66_F4jB1pEMWwxqzU8.E4O2N .

Tupara, H. & McAra-Couper, J (n.d.). *Te Tiriti O Waitangi and Te Tatau o te Whare Kahu ki Hine Pae Ora-Our Journey*. Midwifery Council.

TEMPLATES

- 1 Notification of Intent
- 2 Accreditation Agreement
- 3 Summary of Evidence
- 4 Annual Report (Provisional Programmes)
- 5 Annual Report (Accredited Programmes)
- 6 Annual Reporting against Ngā Kete
- 7 Student demographic and success report
- 8 Staffing Profile Report

Template 1: Notification of Intent to Provide a Qualifying Degree in Speech-language Therapy

PROGRAMME INFORMATION			
Name of Provider Institution			
Name of degree and course code (if known)			
Name and qualifications of Programme Director			
Name of campus/es where students can enrol			
Mode of delivery	In person / Online / Hybrid		
Anticipated date of first enrolment			
Duration of Programme			
Anticipated month and year of first cohort completing the full degree			
Anticipated number of places to be offered in the first year of offering			
Proposed staffing FTE	Admin	Academic	Specialist Clinical Education
Key contacts for future communication with the NZSTA			

RATIONALE FOR PROGRAMME DEVELOPMENT
QUALIFICATIONS APPROVAL PROCESSES
<p><i>Please provide an update on parallel non-NZSTA accreditation processes (e.g. CUAP, NZQA)</i></p>
PROPOSED GRADUATE PROFILE

PROPOSED PROGRAMME STRUCTURE	
Year 1	<i>Intended courses/practice placement experiences</i>
Year 2	<i>Intended courses/practice placement experiences</i>
Year 3	<i>Intended courses/ practice placement experiences (delete for Masters' Programmes)</i>
Year 4	<i>Intended courses/ practice placement experiences (delete for Masters' Programmes)</i>

Template 2: Accreditation Agreement

PROGRAMME INFORMATION	
Name of Provider Institution	
Name of degree and course code	
Name of campus/es where students can enrol:	
Mode of delivery (distance/in-person)	
Duration of Programme	
Date last accredited	
KEY CONTACTS DURING ACCREDITATION PROCESS	
Programme	
PAC Tautoko	
NZSTA	
ACCREDITATION PANEL	
Role	Person
Kaupiripiri Mauri	
Panel Chair	
Panellists	
PAC Member in Training	

KEY DATES / DEADLINES	
Initial hui with Panel and Programme (may be online)	
Receipt of initial written submission	
Initial written response to submission + hui to discuss	
Site Visit date + duration	
Initial feedback session	
Initial accreditation report	
Concerns/appeals	
Report ratified by Board	

Template 3: Summary of evidence towards meeting the requirements of Ngā Kete

Kete One: Tuakiritanga			
<i>The Programme demonstrates commitment to teaching and operationalising Te Tiriti o Waitangi</i>			
Specific Requirements	Evidence Submitted	Evaluation of Evidence (for PAC use only)	Requirement Met (for PAC use only)
1. The Programme has a strategic plan for enacting and upholding Te Tiriti o Waitangi. Where development is required, the Programme identifies the steps they will take to ensure this.			
2. The Programme draws on tikanga Māori and kawa (protocols associated with the correct practice of a tikanga) to establish and maintain relationships with Māori, in line with the strategy of the Provider Institution. This includes: <ul style="list-style-type: none"> engaging with individual students; forming intentional and reciprocal relationships with mana whenua where the programme is situated and/or undertakes significant work; 			

<ul style="list-style-type: none"> engaging with Māori colleagues within and outside the Provider Institution; and engaging with cultural advisors, advocates, staff, clients and whānau at sites where students undertake practice placements. 			
3. The Programme demonstrates how research, practice, and teaching activities align with hapū (kinship group/subtribe) and iwi (extended kinship group/tribe) priorities.			
4. The Programme actively reflects on how it values Māori, holds Māori knowledge, strives for equitable outcomes for Māori students and clients, and continues to deepen staff and students' critical consciousness around issues of racism, colonisation, power, trauma, inequity and privilege.			
5. The Programme demonstrates how it supports all students to develop and use te reo me ngā tikanga Māori. At a minimum, staff and students should be able to: <ul style="list-style-type: none"> pronounce te reo Māori accurately; practise whakawhanaungatanga by exchanging personal information about themselves and their whānau in te reo Māori; demonstrate a basic knowledge of te reo Māori vocabulary; understand and use basic sentence structures in reading and writing; and understand when and how to use te reo Māori appropriately. 			

6. The Programme demonstrates understanding of the effects of colonisation and how this has impacted on te reo Māori acquisition for tangata whenua and the Programme has a plan to mitigate the risks of language trauma for Māori students and staff.			
7. The Programme actively protects the mauri of Māori staff and students where racism and trauma are known to occur.			
<i>The Programme is resourced to provide sustainable high-quality teaching and research.</i>			
8. The Programme has identifiable leadership which supports the Programme towards being Te Tiriti o Waitangi-led, and demonstrates experience in speech-language therapy practice, teaching, research, practice education, and leadership. Within the leadership, at least one person must meet each of the following criteria, although these may be fulfilled by different individuals: <ul style="list-style-type: none"> • hold a doctorate in an area relevant to speech-language therapy. • hold a full-time or near full-time designated appointment within the Programme. • be a registered member of the NZSTA. 			
9. The Provider Institution employs sufficient academic and practice education staff to deliver the Programme. This includes: <ul style="list-style-type: none"> • academic staff, the majority of whom hold or are working towards a doctorate and have a 			

<p>clinical qualification in speech-language therapy, and</p> <ul style="list-style-type: none"> Specialist Practice Educators who have a clinical qualification in speech-language therapy, a minimum of two years post-qualifying clinical experience, and who have or are working towards a postgraduate qualification in areas related to student and/or practice education. <p>Academic and practice education staff should include Māori.</p> <p>The majority of academic and practice education staff must be registered members of the NZSTA or an equivalent professional body.</p>			
10. The Provider Institution ensures the administration, resources, and funding required to sustainably deliver the Programme are provided			
11. Staff are enabled to fulfil responsibilities across research, teaching, practice education, service, and leadership. Specific cultural knowledge is resourced, including paid hours and allocated time.			
<p>12. Programmes should meet the appropriate level of the NZQA register, that is:</p> <ul style="list-style-type: none"> Bachelor level Programmes are level 7 Bachelor Honours, post-graduate certificates, and diplomas are level 8 Master level Programmes are level 9 			

13. The Programme adheres to quality assurance processes and requirements of the Provider Institution and tertiary sector.			
<i>Ko wai mātau? (Who are we?) The Programme demonstrates awareness of its essence, unique identity, strengths and areas for development, its place within the speech-language therapy profession in Aotearoa and internationally and how it will be situated in the future</i>			
14. The Programme ensures the curriculum will enable students to develop a comprehensive understanding of: <ul style="list-style-type: none"> contemporary issues facing the profession, including contemporary socio-political issues that impact the communities in which speech-language therapists work; colonisation and Western approaches to health, education and disability and how these relate to speech-language therapy practice; and historical origins and culture of the profession and how these shape speech-language therapy practice. 			
15. The Programme demonstrates how it is responsive to changes in speech-language therapy in Aotearoa and internationally, and in the socio-political context of Aotearoa			
16. The majority of staff within the Programme are research active.			
17. The Programme demonstrates how it seeks and responds to student feedback.			
18. The Programme collaborates with the sector and other Programmes to ensure a cohesive and			

collaborative approach to educating speech-language therapists in Aotearoa.			
---	--	--	--

Kete Two: Te Haerenga			
<i>Ko wai au? (Who am I?) Students and staff are supported to develop an understanding of their own identity, in all its forms, and use this knowledge to develop a therapeutic reflexivity.</i>			
19. The Programme and Provider Institution support staff and students to explore who they are, as tangata whenua or tangata tiriti (including tangata moana); their culture, values and attributes; and place in their whānau, hapū, Iwi and society.			
20. The Programme supports staff and students to integrate their life experience, taonga tuku iho, taonga heke iho, and personal and professional identity.			
21. The Programme demonstrates how it supports the critical reflexivity of staff and students with regard to: <ul style="list-style-type: none"> • alignment between professional, cultural, and personal values; • how their own identity intersects with that of others; • how values and identity impact therapeutic relationships and the provision of speech-language therapy; and • anti-racist practice in speech-language therapy. 			
<i>Programmes will actively contribute to a diverse workforce that meets the needs of the population</i>			
22. The Programme enacts practices and processes to recruit and support a diverse staff and student			

cohort, demonstrating anti-racism, awareness of implicit bias, and cultural safety.			
23. The Programme has a plan, including goals and a series of actions, to seek and support Māori and Pacific students and staff.			
24. The Programme values and prioritises the contributions of Māori staff and students in the ongoing development of the Programme, as and when they are ready, willing, and able to contribute, and ensures any added responsibility is not burdensome on Māori staff or students.			
25. The Programme records and monitors enrolment, student progress, and graduation patterns at a Programme level to inform processes and practices that support retention, or redirection where necessary.			
26. The Programme demonstrates continued efforts to identify and eliminate the cultural and institutional barriers, as defined by those experiencing them, that make success difficult for populations who experience academic inequities, in particular Māori, Pacific, and disabled students and staff.			
27. The Programme has processes in place for early identification and response to students who need additional support.			
28. Students demonstrate adequate spoken and written English and/or Te Reo Māori to enable them to provide for the needs of clients. The Programme indicates how it monitors and supports students for whom English and/or Te Reo Māori proficiency had			

been raised as an issue by an assessor or educator, indicates the steps taken to ameliorate the problem, and reports the outcomes.			
<i>Programmes will nurture the wairua of students and staff</i>			
29. Primary Te Reo Māori speakers are supported to use Te Reo Māori within courses and complete assessments in Te Reo Māori, and have their work marked by examiners with the requisite reo and content knowledge			
30. The curriculum supports students to instil practices that support their well-being as professionals entering the workforce.			
31. The Programme demonstrates how whanaungatanga and manaakitanga are explicitly attended to across staff and student cohorts.			
32. The Programme demonstrates processes for ensuring relationships with key providers of supports for students wherever they are situated. This can include: <ul style="list-style-type: none"> • students' whānau/aiga; • university supports; • other students; • hāpori/sector. 			
33. The Programme demonstrates how students are informed of and have access to academic, cultural, and support services			

Kete Three: Pūkenga			
<i>The Programme provides a curriculum that ensures students have a comprehensive knowledge of theory and evidence for speech-language therapy practice in Aotearoa, and internationally, and supports them to transfer their knowledge to novel contexts.</i>			
34. The Programme demonstrates purposeful curriculum design, described in the context of contemporary teaching and learning theory and evidence.			
35. The curriculum reflects a planned trajectory that supports students to progress to entry to practice competence. This includes a combination of academic and practice education.			
36. The Programme ensures the curriculum will enable students to develop a comprehensive understanding of: <ul style="list-style-type: none"> • typical development, function, differences, and conditions of speech, language, hearing, voice, stuttering, multimodal communication, and feeding/swallowing across the lifespan; • information gathering, assessment, and intervention strategies for working with differences and conditions of speech, language, hearing, voice, stuttering, multimodal communication and feeding/swallowing, across the lifespan, and in the context of underlying diagnoses/conditions; • professional competencies (advocacy, lifelong learning, reflective practice, cultural safety, ethical practice, interprofessional practice, 			

<p>evidence-based practice, therapeutic relationships, person- and whānau-centred approaches);</p> <ul style="list-style-type: none"> • the psychosocial and holistic impacts of communication and feeding/swallowing differences and conditions; • how knowledge can be transferred between contexts, to novel situations, and across the lifespan; and • different research paradigms and methodologies including an understanding of kaupapa Māori research (research done by Māori, for Māori, in a Māori way) with teaching, assessment and conduct of kaupapa Māori research and mātauranga Māori led by Māori. 			
<p>37. Acquisition of knowledge is assessed across:</p> <ul style="list-style-type: none"> • typical development, function, differences, and conditions of speech, language, hearing, voice, stuttering, multimodal communication, and swallowing across the lifespan, and in the context of underlying diagnoses/conditions; • information gathering, assessment, and intervention strategies for working with differences and conditions of speech, language, hearing, voice, stuttering, multimodal communication and swallowing, across the lifespan; • professional competencies (advocacy, lifelong learning, reflective practice, cultural safety, 			

<p>ethical practice, interprofessional practice, evidence-based practice, therapeutic relationships, person- and whānau-centred approaches); and</p> <ul style="list-style-type: none"> the psychosocial and holistic impacts of communication and feeding/swallowing differences and conditions. 			
<p>38. The Programme demonstrates a robust approach to student assessment. This includes:</p> <ul style="list-style-type: none"> demonstration of how it ensures that the person who completed the work is in fact the student being assessed; demonstration of how it ensures any modified pathways to graduation do not compromise integrity of assessment; moderation of assessment processes; and rigour in assessment design and content. 			
<p>39. The curriculum draws on a range of knowledge bases. This includes integrating Māori and Indigenous knowledges, with respect and care, when it is appropriate to do so.</p>			
<p>40. The curriculum shows evidence of its commitment to actively protect te reo Māori, tikanga Māori, mātauranga Māori and Māori worldviews throughout the delivery of the curriculum</p>			
<p>41. Evidence-based practice is embedded throughout the curriculum.</p>			
<p>42. The Programme demonstrates that the curriculum covers up-to-date theory and knowledge about disabilities, including current New Zealand disability</p>			

strategies, as they relate to communication and swallowing.			
<i>The Programme provides a practice education programme that ensures skill development, and assessment of competence, in core ranges of practice in speech-language therapy.</i>			
43. The Programme demonstrates how it monitors student learning opportunities, student progress and development in clinical practice, and ensures entry to practice competence, as defined by an agreed, NZSTA-endorsed tool or framework, in the required areas.			
44. Prior to graduation, students must be assessed as demonstrating entry to practice competence: <ul style="list-style-type: none"> • in at least two distinct communication ranges of practice with clients at different points across the lifespan; and • with clients with feeding/swallowing difficulties across the lifespan Assessment of entry to practice competence must include in-person experiences, with real (not simulated) clients.			
45. The Programme describes how it ensures each student has met all of the following criteria. Each student must have: <ul style="list-style-type: none"> • been exposed to clients with a variety of types and severities of communication and feeding/swallowing conditions across the lifespan; • had opportunities to engage with diverse client groups and develop culturally safe practice; 			

<ul style="list-style-type: none"> • had some responsibility for providing speech-language therapy services to those with communication and swallowing/feeding needs across the lifespan; • experienced at least three placements throughout their course of study; • had opportunities to engage with different modes and intensities of service delivery; • achieved entry to practice competence in the required areas; and • demonstrated the ability to transfer knowledge and skills between areas of practice. 			
46. The Programme demonstrates how students are supported to develop and implement culturally safe practice and how the Programme assesses this appropriately.			
47. Practice placements meet the following criteria for each student graduating from the Programme. The majority of student placements are: <ul style="list-style-type: none"> • in Aotearoa with clients residing in Aotearoa, with educators who are residing in Aotearoa; • supervised by field educators who are NZSTA members; and • with real, rather than simulated, clients. 			
48. The Programme demonstrates how it recognises and supports specialist knowledge and skills in practice education. This includes: <ul style="list-style-type: none"> • a designated Specialist Practice Educator within the Programme who has responsibility 			

<p>for practice education and clinical competency development across the Programme;</p> <ul style="list-style-type: none"> • that the practice education programme is supported by specialist practice educators; and • every student receives direct supervision by a Specialist Practice Educator for at least two placements. 			
<p>49. Where practice education is supported by the field, the Programme ensures that</p> <ul style="list-style-type: none"> • Field Educators have a minimum of two years' clinical experience, and are eligible for registered membership of the NZSTA or relevant professional body; • Field Educators have been provided with support and education regarding practice education principles by the Programme; • Field Educators have access to a specialist practice educator throughout the practice experiences; and • there are quality assurance mechanisms to ensure that practice education learning, teaching and assessment is of a high standard. 			

Template 4: Annual Report for New Programmes with Provisional Accreditation

In addition to the information provided in this template, Programmes must also update/submit annually:

- **Template 3:** Summary of Evidence for Requirements of Ngā Kete
- **Template 7:** Student Demographics & Success Report

PROGRAMME INFORMATION	
Name of Provider Institution	
Name of degree	
Annual report for year	20XX
Date last accredited	
Date reaccreditation due	
Prepared By	
Signed By:	<div>Head of School</div> <div>Programme Leader/s</div> <div>Director of Clinical Education</div>

RECOMMENDATIONS/REQUIREMENTS

Summary of Recommendations/Requirements across Cycle:

Year	Milestone	Status
20XX	Notification of Intent Received	
20XX	Accreditation Agreement Signed	
20XX	Accreditation Application Received	
20XX	Provisional Accreditation Granted	
20XX	Site Visit Complete	
20XX	External Qualification Approval granted	
20XX	Full Accreditation Granted	
Year	Recommendations	Met/not met
	<i>Copy/paste from previous year to create running record</i> <i>Add/delete lines as required</i>	
Year	Requirements	Met/not met

PROGRAMME DEVELOPMENTS SINCE LAST ANNUAL REPORT

General Developments

This section provides opportunity for a narrative description of developments in the preceding year. As a guide, this should be between 2-4 pages.

Response to Requirements from PAC Response to Accreditation Application/Previous Annual Report

Response to any requirements/recommendations from previous annual report/accreditation

Quality Assurance Updates

This section should include reporting on any updates pertaining to internal or external university quality assurance and qualifications approval processes

Summary of developments in meeting the requirements of Ngā Kete

This section is read in conjunction with [Template 3](#). Please provide any narrative summary of developments in meeting the requirements outlined in each of Ngā Kete

Kete One: Tuakiritanga // Identity

Kete Two: Te Haerenga // The journey

Kete 3: Pūkenga // Competencies

DEVELOPMENT PLANS FOR NEXT 12 MONTHS

Template 5: Annual Report for Accredited Programmes

In addition to the information provided in this template, Programmes should also update/submit annually:

- **Template 6:** Accredited Programme Annual Reporting against Ngā Kete
- **Template 7:** Student Demographic & Success Report
- **Template 8:** Staffing Profile Report

PROGRAMME INFORMATION	
Name of Provider Institution	
Name of degree	
Annual report for year	20XX
Date last accredited	
Date reaccreditation due	
Prepared By	
Signed By	<div>Head of School (or equivalent)</div> <div>Programme Leader/s</div>

RECOMMENDATIONS/REQUIREMENTS

Summary of Recommendations/Requirements across Cycle:

Year	Recommendations	Met/not met
	<i>Copy/paste from previous year to create running record Add/delete lines as required</i>	
Year	Requirements	Met/not met

PROGRAMME DEVELOPMENTS SINCE LAST ANNUAL REPORT

General Developments

This section provides opportunity for a narrative description of developments in the preceding year. Narrative should be no longer than 2 pages.

Response to Requirements from PAC Response to Previous Annual Report

Please provide narrative response to any requirements/recommendations from previous annual report/accreditation here.

Template 6: Annual Reporting Against Ngā Kete (for Accredited Programmes)

This template has drop down menus against each requirement for Programmes to demonstrate no change (green), partially meeting/minor change (orange) and red (not meeting/substantive change)

Kete One: Tuakiritanga							
<i>Please provide any narrative summary of developments in meeting the requirements of Kete One here (if required)</i>							
Requirements	Outcome (No change/Minor Change/Substantive change)						Comments – compulsory if indicating partially meeting/minor change or not meeting/substantive change
	Year 1	Year 2	Year 3	Year 4	Year 5	Year 6	
<i>The Programme demonstrates commitment to teaching and operationalising Te Tiriti o Waitangi</i>							
1. The Programme has a strategic plan for enacting and upholding Te Tiriti o Waitangi. Where development is required, the Programme identifies the steps they will take to ensure this.							
2. The Programme draws on tikanga Māori and kawa (protocols associated with the correct practice of a tikanga) to establish and maintain relationships with Māori, in							

<p>line with the strategy of the Provider Institution. This includes:</p> <ul style="list-style-type: none"> • engaging with individual students; • forming intentional and reciprocal relationships with mana whenua where the programme is situated and/or undertakes significant work; • engaging with Māori colleagues within and outside the Provider Institution; and • engaging with cultural advisors, advocates, staff, clients and whānau at sites where students undertake practice placements. 							
<p>3. The Programme demonstrates how research, practice, and teaching activities align with hapū (kinship group/subtribe) and iwi (extended kinship group/tribe) priorities.</p>							
<p>4. The Programme actively reflects on how it values Māori, holds Māori knowledge, strives for equitable outcomes for Māori students and clients, and continues to deepen staff and students' critical consciousness around issues of racism, colonisation, power, trauma, inequity and privilege.</p>							

5. The Programme demonstrates how it supports all students to develop and use te reo me ngā tikanga Māori. At a minimum, staff and students should be able to: <ul style="list-style-type: none"> • pronounce te reo Māori accurately; • practise whakawhanaungatanga by exchanging personal information about themselves and their whānau in te reo Māori; • demonstrate a basic knowledge of te reo Māori vocabulary; • understand and use basic sentence structures in reading and writing; and • understand when and how to use te reo Māori appropriately. 							
6. The Programme demonstrates understanding of the effects of colonisation and how this has impacted on te reo Māori acquisition for tangata whenua and the Programme has a plan to mitigate the risks of language trauma for Māori students and staff.							
7. The Programme actively protects the mauri of Māori staff and students where racism and trauma are known to occur.							

<i>The Programme is resourced to provide sustainable high-quality teaching and research</i>							
<p>8. The Programme has identifiable leadership which supports the Programme towards being Te Tiriti o Waitangi-led, and demonstrates experience in speech-language therapy practice, teaching, research, practice education, and leadership. Within the leadership, at least one person must meet each of the following criteria, although these may be fulfilled by different individuals:</p> <ul style="list-style-type: none"> • hold a doctorate in an area relevant to speech-language therapy; • hold a full-time or near full-time designated appointment within the Programme; • be a registered member of the NZSTA. 							
<p>9. The Provider Institution employs sufficient academic and practice education staff to deliver the Programme. This includes:</p> <ul style="list-style-type: none"> • academic staff, the majority of whom hold or are working towards a doctorate and have a clinical qualification in speech-language therapy, and • Specialist Practice Educators who have a clinical qualification in speech-language therapy, a 							

<p>minimum of two years post-qualifying clinical experience, and who have or are working towards a postgraduate qualification in areas related to student and/or practice education.</p> <p>Academic and practice education staff should include Māori.</p> <p>The majority of academic and practice education staff must be registered members of the NZSTA or an equivalent professional body.</p>							
10. The Provider Institution ensures the administration, resources, and funding required to sustainably deliver the Programme are provided							
11. Staff are enabled to fulfil responsibilities across research, teaching, practice education, service, and leadership. Specific cultural knowledge is resourced, including paid hours and allocated time.							
<p>12. Programmes should meet the appropriate level of the NZQA register, that is:</p> <ul style="list-style-type: none"> • Bachelor level Programmes are level 7. • Bachelor Honours, post-graduate certificates, and diplomas are level 8. 							

<ul style="list-style-type: none"> Master level Programmes are level 9. 							
13. The Programme adheres to quality assurance processes and requirements of the Provider Institution and tertiary sector.							
<i>Ko wai mātau? (Who are we?) The Programme demonstrates awareness of its essence, unique identity, strengths and areas for development, its place within the speech-language therapy profession in Aotearoa and internationally and how it will be situated in the future</i>							
14. The Programme ensures the curriculum will enable students to develop a comprehensive understanding of: <ul style="list-style-type: none"> contemporary issues facing the profession, including contemporary socio-political issues that impact the communities in which speech-language therapists work; colonisation and Western approaches to health, education and disability and how these relate to speech-language therapy practice; and historical origins and culture of the profession, and how these shape speech-language therapy practice, 							
15. The Programme demonstrates how it is responsive to changes in speech-language therapy in Aotearoa and							

internationally, and in the socio-political context of Aotearoa							
16. The majority of staff within the Programme are research active.							
17. The Programme demonstrates how it seeks and responds to student feedback.							
18. The Programme collaborates with the sector and other Programmes to ensure a cohesive and collaborative approach to educating speech-language therapists in Aotearoa.							
Kete Two: Te Haerenga							
<i>Please provide any narrative summary of developments in meeting the requirements of Kete One here (if required)</i>							
<i>Ko wai au? (Who am I?) Students and staff are supported to develop an understanding of their own identity, in all its forms, and use this knowledge to develop a therapeutic reflexivity.</i>							
19. The Programme and Provider Institution support staff and students to explore who they are, as tangata whenua or tangata tiriti (including tangata moana); their culture, values and attributes, and place in their whānau, hapū, iwi and society							
20. The Programme supports staff and students to integrate their life experience, taonga tuku iho, taonga heke							

iho, and personal and professional identity.							
<p>21. The Programme demonstrates how it supports the critical reflexivity of staff and students with regard to:</p> <ul style="list-style-type: none"> • alignment between professional, cultural, and personal values; • how their own identity intersects with that of others; • how values and identity impact therapeutic relationships and the provision of speech-language therapy; and • anti-racist practice in speech-language therapy. 							
<i>Programmes will actively contribute to a diverse workforce that meets the needs of the population</i>							
22. The Programme enacts practices and processes to recruit and support a diverse staff and student cohort, demonstrating anti-racism and awareness of implicit bias and cultural safety.							
23. The Programme has a plan, including goals and a series of actions, to seek and support Māori and Pacific students and staff.							
24. The Programme values and prioritises the contributions of Māori staff and students							

in the ongoing development of the Programme, as and when they are ready, willing, and able to contribute, and ensures any added responsibility is not burdensome on Māori staff or students.							
25. The Programme records and monitors enrolment, student progress, and graduation patterns at a Programme level to inform processes and practices that support retention, or redirection where necessary.							
26. The Programme demonstrates continued efforts to identify and eliminate the cultural and institutional barriers, as defined by those experiencing them, that make success difficult for populations who experience academic inequities, in particular Māori, Pacific, and disabled students and staff.							
27. The Programme has processes in place for early identification and response to students who need additional support.							
28. Students demonstrate adequate spoken and written English and/or Te Reo Māori to enable them to provide for the needs of clients. The Programme indicates how it monitors and supports students for whom English and/or Te Reo Māori							

proficiency had been raised as an issue by an assessor or educator, indicates the steps taken to ameliorate the problem, and reports the outcomes.							
<i>Programmes will nurture the wairua of students and staff</i>							
29. Primary te reo Māori speakers are supported to use te reo Māori within courses and complete assessments in te reo Māori, and have their work marked by examiners with the requisite reo and content knowledge							
30. The curriculum supports students to instil practices that support their well-being as professionals entering the workforce.							
31. The Programme demonstrates how whanaungatanga and manaakitanga are explicitly attended to across staff and student cohorts.							
32. The Programme demonstrates processes for ensuring relationships with key providers of supports for students wherever they are situated. This can include: <ul style="list-style-type: none"> • students' whānau/aiga; • University supports; • other students; and • hāpori/sector. 							

33. The Programme demonstrates how students are informed of and have access to academic, cultural, and support services.							
Kete Three: Pūkenga							
<i>Please provide any narrative summary of developments in meeting the requirements of Kete One here (if required)</i>							
<i>The Programme provides a curriculum that ensures students have a comprehensive knowledge of theory and evidence for speech-language therapy practice in Aotearoa, and internationally, and supports them to transfer their knowledge to novel contexts.</i>							
34. The Programme demonstrates purposeful curriculum design, described in the context of contemporary teaching and learning theory and evidence.							
35. The curriculum reflects a planned trajectory that supports students to progress to entry to practice competence. This includes a combination of academic and practice education.							
36. The Programme ensures the curriculum will enable students to develop a comprehensive understanding of: <ul style="list-style-type: none"> • typical development, function, differences, and conditions of speech, language, hearing, voice, stuttering, multimodal communication, and 							

<p>feeding/swallowing across the lifespan;</p> <ul style="list-style-type: none"> • assessment and intervention strategies for working with differences and conditions of speech, language, hearing, voice, stuttering, multimodal communication and feeding/swallowing, across the lifespan, and in the context of underlying diagnoses/conditions; • professional competencies (advocacy, lifelong learning, reflective practice, cultural safety, ethical practice, interprofessional practice, evidence-based practice, therapeutic relationships, person- and whānau-centred approaches); • the psychosocial and holistic impacts of communication and feeding/swallowing differences and conditions; • how knowledge can be transferred between contexts, to novel situations, and across the lifespan; and • different research paradigms and methodologies including an 							
--	--	--	--	--	--	--	--

understanding of kaupapa Māori research (research done by Māori, for Māori, in a Māori way) with teaching, assessment and conduct of kaupapa Māori research and mātauranga Māori led by Māori.							
<p>37. Acquisition of knowledge is assessed across:</p> <ul style="list-style-type: none"> • typical development, function, differences, and conditions of speech, language, hearing, voice, stuttering, multimodal communication, and feeding/swallowing across the lifespan, and in the context of underlying diagnoses/conditions; • assessment and intervention strategies for working with differences and conditions of speech, language, hearing, voice, stuttering, multimodal communication and feeding/swallowing, across the lifespan; • professional competencies (advocacy, lifelong learning, reflective practice, cultural safety, ethical practice, interprofessional 							

<p>practice, evidence-based practice, therapeutic relationships, person- and whānau-centred approaches); and</p> <ul style="list-style-type: none"> the psychosocial and holistic impacts of communication and feeding/swallowing differences and conditions. 							
<p>38. The Programme demonstrates a robust approach to student assessment. This includes:</p> <ul style="list-style-type: none"> demonstration of how it ensures that the person who completed the work is in fact the student being assessed; demonstration of how it ensures any modified pathways to graduation do not compromise integrity of assessment; moderation of assessment processes; and rigour in assessment design and content. 							
<p>39. The curriculum draws on a range of knowledge bases, including knowledge drawn from Māori and Indigenous knowledge systems where available.</p>							
<p>40. The curriculum shows evidence of its commitment to actively protect a Māori</p>							

worldview, including Te Reo Māori, tikanga Māori and mātauranga Māori (Māori knowledge) throughout the delivery of the curriculum.							
41. Evidence-based practice is embedded throughout the curriculum.							
42. The Programme demonstrates that the curriculum covers up-to-date theory and knowledge about disabilities, including current New Zealand disability strategies, as they relate to communication and feeding/swallowing.							
<i>The Programme provides a practice education programme that ensures skill development, and assessment of competence, in core ranges of practice in speech-language therapy.</i>							
43. The Programme demonstrates how it monitors student learning opportunities, student progress and development in clinical practice, and ensures entry-level competence in the required areas.							
44. Prior to graduation, students must demonstrate entry to practice competence: <ul style="list-style-type: none"> in at least two distinct communication ranges of practice with clients at different points across the lifespan, and 							

<ul style="list-style-type: none"> • with clients with feeding/swallowing difficulties across the lifespan. <p>Assessment of entry to practice competence must include in-person experiences, with real (not simulated) clients</p>							
<p>45. The Programme describes how it ensures each student has met all of the following criteria. Each student must have:</p> <ul style="list-style-type: none"> • been exposed to clients with a variety of types and severities of communication and feeding/swallowing conditions across the lifespan; • had opportunities to engage with diverse client groups and develop culturally safe practice; • had some responsibility for providing speech-language therapy services to those with communication and swallowing/feeding needs across the lifespan; • experienced at least three placements throughout their course of study; 							

<ul style="list-style-type: none"> • had opportunities to engage with different modes and intensities of service delivery; • achieved entry to practice competence in the required areas; and • demonstrated the ability to transfer knowledge and skills between areas of practice. 							
46. The Programme demonstrates how students are supported to develop and implement culturally safe practice and how the Programme assesses this appropriately.							
47. Practice placements meet the following criteria for each student graduating from the Programme. The majority of student placements are: <ul style="list-style-type: none"> • with clients residing in Aotearoa, with educators who are residing in Aotearoa; • supervised by field educators who are NZSTA members; and • with real, rather than simulated, clients. 							
48. The Programme demonstrates how it recognises and supports specialist							

<p>knowledge and skills in practice education. This includes:</p> <ul style="list-style-type: none"> • a designated Specialist Practice Educator within the Programme who has responsibility for practice education and clinical competency development across the Programme; • that the practice education programme is supported by Specialist Practice Educators; and • every student receives direct supervision by a Specialist Practice Educator for at least two placements. 							
<p>49. Where practice education is supported by the field, the Programme ensures that:</p> <ul style="list-style-type: none"> • Field Educators have a minimum of two years' clinical experience, and are eligible for registered membership of the NZSTA or relevant professional body; • Field Educators have been provided with support and education regarding practice education principles by the Programme; 							

<ul style="list-style-type: none"> • Field Educators have access to a Specialist Practice Educator throughout the practice experiences; and • there are quality assurance mechanisms to ensure that practice education learning, teaching and assessment is of a high standard. 							
---	--	--	--	--	--	--	--

Template 7: Student Demographics & Success Report

PROGRAMME NAME

Data Provided for Year Ending 31 December 20XX

This report provides evidence to support requirement 24.

TABLE A:

Student Demographic Data

	Enrolments in Year 1 N (%)	Graduating N (%)	Continuing with modifications N (%)	Total Students in Programme N (%)
Total domestic students				
Total Māori students				
Total Pacific students				
Total international students				

*Where explanation of students continuing with modifications is useful, please provide here:

TABLE B:
Student Success Data

YEAR ONE							
Semester One							
Course name + code	Enrolled	Pass	Fail	Withdrawn			
				Academic	Health	Social	Other
Semester Two							

YEAR TWO							
Semester One							
Course name + code	Enrolled	Pass	Fail	Withdrawn			
				Academic	Health	Social	Other
Semester Two							

YEAR THREE							
Semester One							
Course name + code	Enrolled	Pass	Fail	Withdrawn			
				Academic	Health	Social	Other
Semester Two							

YEAR FOUR							
Semester One							
Course name + code	Enrolled	Pass	Fail	Withdrawn			
				Academic	Health	Social	Other
Semester Two							

Template 8: Staffing Profile Report

This report provides evidence to support requirements 8, 9, 10, and 11 of Kete One: Tuakiritanga // Identity.
Add/delete rows as necessary.

TABLE C:
Professional Qualifications and Expertise

Team member's name	Role	Ethnicity/ whakapapa	Academic Qualifications + Areas of Speciality	Relevant professional body memberships

TABLE D:
Allocation of FTE

Team member's name	FTE in Institution	FTE in Programme	Type of employment fixed term/casual/ permanent)	Allocation of FTE			
				Clinical	Research	Service	Teaching

TABLE E:
Description of Activities

Team member's name	Course coordination (Provide code and name)	Course involvement (Provide code and name)	Clinical Activities (where relevant)	Research Activities (where relevant)	Service Activities (where relevant)