

Accreditation Standard for the Aotearoa/New Zealand Context; July 2016

This standard was approved by the NZSTA executive council in September 2016 and now forms part of the accreditation standards in the accreditation framework.

Preface: There is currently (2016) a debate as to what concept is the goal in the area of culture and practice. Terms such as ‘cultural competence’, ‘cultural awareness’, ‘cultural sensitivity’, ‘cultural safety’, ‘cultural security’, ‘cultural responsiveness’ etc. are contested terms, and there is a yet no consensus on what is required. The SLT profession in NZ needs to decide which of these concepts are the significant ones for us. However this will take time, and in the meantime, the terms are used at various points in this document, but with an awareness that their use(s) may need to change in the future.

Content	Requirements	Acceptable Evidence
1. That the Programme reflects te Tiriti o Waitangi ¹ in its recruitment, curriculum and clinical education practices. This includes recognition of Māori as tangata whenua; and how this and te Tiriti apply to professional practices. The Programme needs to provide students with the best possible education in theory and practice about responsiveness to Māori, and show how these are woven throughout the Programme.	1.1. That the Programme, incorporates the Tiriti o Waitangi principle ² of Partnership	1.1.1. Statements of the strategies and their outcomes as to how the Programme is building strong relationships and networks with Māori, including local iwi, hapū, kōhanga reo and kura kaupapa Māori through ‘kanohi ki te kanohi’ or face to face communication.
		1.1.2. Evidence that the programme is working with whānau, hapū and iwi to develop practices and procedures that will improve cultural safety and competence in graduates.
		1.1.3. Statements of strategies and their outcomes designed to bring partnership into clinical education. This may include service delivery options in partnership with Māori.
		1.1.4. Statements of strategies and their outcomes designed to bring partnership into academic and research activities in the Programme. This should include evidence that the Provider Institution continually presents the best current research and scholarship concerning Māori, with an emphasis on research and scholarship by Māori.
	1.2. That the Programme incorporates the Tiriti o Waitangi principle of Participation	1.2.1. The provision of a plan to actively seek Māori students and staff (see <i>education structure standard</i> point 4.2 for evidence required for staff). The plan must include goals and a series of actions to increase Māori student numbers in the Programme.
		1.2.2. Statements of how the Provider Institution and the Programme understand the cultural and institutional barriers that make success difficult for Māori students and staff, and how the Programme demonstrates continual efforts to eliminate and/or overcome these, for example through support and mentoring structures.
		1.2.3 Evidence of how the programme is valuing the contributions of Māori staff and students as Māori ³ , to the ongoing development of the programme

¹ See appendix 1 for the 3 versions of te Tiriti – the English, the te reo Māori, and the translation of the te reo Māori version.

² See appendix 2 for the origin and nature of the principles of te Tiriti o Waitangi

³ The expression “valuing the contributions of Māori staff and students as Māori” relates to the NZSTA mission 2016. Māori students, and to an extent staff, do not have an obligation to contribute to the ongoing development of the programme. However, many Māori students and staff will bring with them innate cultural knowledge that they may be happy to share. Examples include te reo Māori ability (e.g. that a student supply a word in te reo Māori for a

Content	Requirements	Acceptable Evidence
	1.3. That the Programme incorporates the Tiriti o Waitangi principle of Protection	1.3.1 Evidence that the programme ensures te Tiriti o Waitangi workshops, sanctioned by Māori and in liaison with local iwi, are accessed by both staff and students
		1.3.2 Evidence for how the Programme has areas of specific focus on tikanga Māori including spiritual beliefs and values, for example in academic curriculum or through guest or invited lecturers
		1.3.3 Evidence of how the programme demonstrates that Māori students and staff are valued and supported to practice as Māori
		1.3.4 Indications of how the Programme builds constant references through the duration of the course to te Ao Māori; these may include visual (eg.,eg. art, symbols), verbal (use of Māori terms by staff wherever possible), tikanga Māori and Māori models of health.
		1.3.5 Indications of how the Programme uses te reo Māori, preferably in both focused and in incidental use, to increase awareness, pronunciation, and skills of understanding in graduates. That the majority of staff in the Programme are involved in this use.
		1.3.6 Evidence for how the Programme conveys to students the concepts of cultural awareness, cultural safety and cultural competence with regards to Māori, and how students' learning of these concepts is assessed.
	1.4 That the Programme reflects te Tiriti o Waitangi principle of Oritetanga or Equity	1.4.1 Evidence of how the programme conveys to students the significance of NZ's colonial history and the ongoing impact of colonisation and breaches of te Tiriti o Waitangi on health and education outcomes for Māori
		1.4.2 Indications in course outlines, lecture and tutorial content, skills of clinical educators and assessment practices for students that the Programme includes tikanga Māori as part of clinical skills. That students demonstrate culturally safe ways of interacting, goal setting and delivering services for Māori. Examples might include specific engagement techniques such as the hui process.
		1.4.3 A plan and outcomes for the continual development of Māori-led research about communication development and disorders.
	2. That the Programme develops students' understanding of New Zealand's socio-political and cultural	2.1 That the Provider Institution and the Programme incorporate understanding of the issues of diversity in New Zealand, and ways to overcome
2.1.2 Evidence that the Provider Institution and the Programme understand the particular cultural issues for Pasifika populations in NZ. This shall include the systemic cultural and institutional barriers		

concept being taught in class, and that the teacher takes up that word and uses it consistently), ways of relating to Māori clients and whānau (e.g. taking time to exchange pepeha in a clinic session, or Māori networks or practices to contact whānau), networks within Māori communities (e.g. students or staff offering whānau members to contribute to a powhiri or a curriculum area), and insights into the effects of colonisation (e.g. an understanding of the lived experience of inequity). It is the responsibility of the programme to work with Māori students and staff to incorporate their worldviews and experience into speech-language therapy teaching and practice. Evidence of this may be anecdotal examples of the ways in which Māori staff and students have been supported in applying their cultural knowledge and ways of working, and how these have contributed to developments within the programme.

Content	Requirements	Acceptable Evidence
character.	inequities.	that can make success difficult (for SLT students and staff as well as clients), and the particular issues in communication disorders for Pasifika peoples. Evidence that the Programme and Provider Institution are undertaking steps to help ensure success within the programme for Pasifika staff and students.
		2.1.3 Evidence that the Provider Institution and the Programme understand the situation of refugee and migrant groups in NZ and the particular issues in communication disorders for these groups, and communicate this to students.
	2.2 That the Programme demonstrates culturally appropriate, collaborative ways of working with a diverse range of cultures.	2.2.1 Evidence of how cultural competence (and related concepts) are understood and communicated to students in working across all cultures. The term 'cultures' here refers to all aspects of cultural diversity including; linguistic, cultural, gender, age, sexual, religious and spiritual. This should include both specific foci and general integration through the academic and clinical courses. Evidence of how the programme keeps current on the ongoing debates in this domain, and updates curriculum and assessment accordingly.
		2.2.2 Course outlines, clinical assessments etc which show how theory and best practice are conveyed to students to achieve competence in working with those who speak languages other than their own.
3. That the Programme reflects New Zealand's perspectives on disability.	3.1 That the Provider Institution and the Programme demonstrate adherence to the current New Zealand Disability Strategy (see Appendix 3).	3.1.1 Evidence of how competence in best practices for working with clients with disability is assessed in students.
		3.1.2 Evidence that the Provider Institution and the Programme demonstrate adherence to the strategy through provision of support for students with disabilities.
4. That the Programme is committed to ongoing development in meeting this standard	4.1 That the Programme demonstrates ongoing development in meeting the requirements of this standard.	4.1.1. Evidence of improvements and developments made in each of content points 1, 2 and 3 since the previous accreditation, if applicable.

(Working Party, Karen Brewer & Linda Hand, additional assistance provided by He Kete Whanaungatanga. Significant contributions were gratefully received from Waimirangi Andrews, Aneka Anderson, Sharon Farao and Margaret Dudley.)

Appendix 1: Te Tiriti o Waitangi; 3 versions

English text

Article the first

The Chiefs of the Confederation of the United Tribes of New Zealand and the separate and independent Chiefs who have not become members of the Confederation cede to Her Majesty the Queen of England absolutely and without reservation all the rights and powers of Sovereignty which the said Confederation or Individual Chiefs respectively exercise or possess, or may be supposed to exercise or to possess over their respective Territories as the sole sovereigns thereof.

Article the second

Her Majesty the Queen of England confirms and guarantees to the Chiefs and Tribes of New Zealand and to the respective families and individuals thereof the full exclusive and undisturbed possession of their Lands and Estates Forests Fisheries and other properties which they may collectively or individually possess so long as it is their wish and desire to retain the same in their possession; but the Chiefs of the United Tribes and the individual Chiefs yield to Her Majesty the exclusive right of Preemption over such lands as the proprietors thereof may be disposed to alienate at such prices as may be agreed upon between the respective Proprietors and persons appointed by Her Majesty to treat with them in that behalf.

Article the third

In consideration thereof Her Majesty the Queen of England extends to the Natives of New Zealand Her royal protection and imparts to them all the Rights and Privileges of British Subjects.

Source: <http://www.nzhistory.net.nz/politics/treaty/read-the-treaty/english-text>

Te Reo Māori Text

Ko te tuatahi

Ko nga Rangatira o te wakaminenga me nga Rangatira katoa hoki ki hai i uru ki taua wakaminenga ka tuku rawa atu ki te Kuini o Ingarani ake tonu atu – te Kawanatanga katoa o o ratou wenua.

Ko te tuarua

Ko te Kuini o Ingarani ka wakarite ka wakaae ki nga Rangitira ki nga hapu – ki nga tangata katoa o Nu Tirani te tino rangatiratanga o o ratou wenua o ratou kainga me o ratou taonga katoa. Otiia ko nga Rangatira o te wakaminenga me nga Rangatira katoa atu ka tuku ki te Kuini te hokonga o era wahi wenua e pai ai te tangata nona te Wenua – ki te ritenga o te utu e wakaritea ai e ratou ko te kai hoko e meatia nei e te Kuini hei kai hoko mona.

Ko te tuatoru

Hei wakaritenga mai hoki tenei mo te wakaaetanga ki te Kawanatanga o te Kuini – Ka tiakina e te Kuini o Ingarani nga tangata maori katoa o Nu Tirani ka tukua ki a ratou nga tikanga katoa rite tahi ki ana mea ki nga tangata o Ingarani.

Source: <http://www.nzhistory.net.nz/politics/treaty/read-the-treaty/maori-text>

English translation of Te Reo Māori text

The First

The chiefs of the Confederation and all the chiefs who have not joined that Confederation give absolutely to the Queen of England for ever the complete government over their land.

The Second

The Queen of England agrees to protect the chiefs, the subtribes and all the people of New Zealand in the unqualified exercise of their chieftainship over their lands, villages and all their treasures. But on the other hand the chiefs of the Confederation and all the chiefs will sell land to the Queen at a price agreed to by the person owning it and by the person buying it (the latter being) appointed by the Queen as her purchase agent.

The Third

For this agreed arrangement therefore concerning the government of the Queen, the Queen of England will protect all the ordinary people of New Zealand and will give them the same rights and duties of citizenship as the people of England.

Source: <http://www.teara.govt.nz/en/document/4216/the-three-articles-of-the-treaty-of-waitangi>

Commentary

Both the English and the te reo Māori version are legally recognised (Treaty of Waitangi Act 1975).

There are many differences between these texts, which has led to different understandings of the meaning and implications of the Treaty (Orange, 1997).

Two of the major differences are:

Article One: In the English text Māori ceded “sovereignty” to the British Crown. In the te reo Māori text the chiefs ceded “government” (kāwanatanga) of their lands.

Article Two: In the English text Māori retained “full exclusive and undisturbed possession” of land, forests, fisheries and other property. In the te reo Māori text Māori were guaranteed “unqualified exercise of their chieftainship” (tino rangatiratanga) over land, settlements and all their treasures (taonga katoa).

Over time difficulties arose; the different versions of the Treaty created different expectations and some people argued that te Tiriti had become obsolete. One way of dealing with the differences in the texts and finding ways to apply te Tiriti in modern society was the use of Treaty principles (Durie, 1998). It is worth noting, however, that “Māori, placing greater emphasis on the actual words of the Treaty, have never been entirely comfortable with a focus on principles” (Durie, 1998, p. 84).

References

Durie, M. (1998). *Whaiora : Māori health development* (2nd ed.). Auckland, N.Z.: Oxford University Press.

Orange, C. (1997). *The Treaty of Waitangi*. Retrieved from

<http://quod.lib.umich.edu.ezproxy.auckland.ac.nz/cgi/t/text/text-idx?c=acls;cc=acls;rgn=full%20text;idno=heb03898.0001.001;didno=heb03898.0001.001;view=toc>

Appendix 2: The origin of the ‘Principles of the Treaty’

There are many Treaty principles, from multiple sources. Some of the main principles and their applications are outlined in the following table, taken from Durie (1998) p. 90. It is important to recognise that these principles are not *the* Treaty principles but *some* Treaty principles.

	Waitangi Tribunal	Court of Appeal	Royal Commission on Social Policy	Crown Principles for Action on Treaty Issues
Main Principles	Partnership Tribal rangatiratanga Active protection Mutual benefit Consultation	Honour Good faith Reasonable actions Partnership	Partnership Participation Protection	Kāwanatanga Rangatiratanga Equality Cooperation Redress
Application	Claims to the Tribunal	State Owned Enterprises Act 1986	Social Policies	Government departments and Treaty negotiators

Of these principles, the most relevant to speech-language therapists are those of The Royal Commission on Social Policy (1988) – partnership, participation and protection. The Royal Commission on Social Policy (1988) provides a detailed explanation what each of these principle entails, which is summarised here:

Partnership

In 1840 it was clear that the partners in te Tiriti were Māori chiefs and representatives of the British Crown. It must be noted that not all Māori chiefs or all iwi signed te Tiriti. In the current day the partners can be interpreted as tangata whenua (the descendants of the chiefs who signed te Tiriti) and tauiwi (the descendants of the settlers at the time of the signing of te Tiriti and all subsequent immigrants) (Sullivan, 1994). By this definition, all people in New Zealand are involved in the partnership.

“Fairness, equality and justice will be best addressed when partnership is vigorously pursued at all levels with recognition of differing values and perspectives and an acknowledgement of the other partner's prerogatives” (The Royal Commission on Social Policy, 1988, p. 56).

Protection

“A just society is one which protects its members, including those who through no fault of their own are not able to protect their own interests or exercise their own rights and obligations” (The Royal Commission on Social Policy, 1988, p. 56).

The principle of protection can be considered at three levels. The state is expected to protect Māori interests; Māori leaders are expected to protect the wellbeing of their iwi and protect the authority of the Crown and its laws; all partners undertake to protect the honour of the Treaty and “its continued application to the nation’s development” (The Royal Commission on Social Policy, 1988, p. 61).

Participation

Participation is a broad principle which includes a range of activities such as decision-making, access to social services and good outcomes from these, planning, responsibility for others and sharing in New Zealand’s wealth and resources. “Participation is not only about Maori involvement in society, but also the way in which other New Zealanders share in Māori interests” (The Royal Commission on Social Policy, 1988, p. 68).

References

- Durie, M. (1998). *Whaiora : Māori health development* (2nd ed.). Auckland, N.Z.: Oxford University Press.
- Sullivan, K. (1994). Bicultural Education in Aotearoa/New Zealand: Establishing a Tauiwi Side to the Partnership. *New Zealand Annual Review of Education*, 3, 191-222.
- The Royal Commission on Social Policy. (1988). *The April Report: Future Directions Volume II*. Wellington:

Appendix 3: The NZ disability strategy

<http://www.odi.govt.nz/resources/publications/new-zealand-disability-strategy.html>

Summary

The NZ Disability Strategy presents a long-term plan for changing New Zealand from a disabling to an inclusive society. It has been developed in consultation with disabled people and the wider disability sector, and reflects many individuals' experiences of disability.

Disability is not something individuals have. What individuals have are impairments. They may be physical, sensory, neurological, psychiatric, intellectual or other impairments. Disability is the process which happens when one group of people create barriers by designing a world only for their way of living, taking no account of the impairments other people have.

Along with other New Zealanders, disabled people aspire to a good life. However, they also face huge barriers to achieving the life that so many take for granted. These barriers are created when we build a society that takes no account of the impairments other people have. Our society is built in a way that assumes we can all see signs, read directions, hear announcements, reach buttons, have the strength to open heavy doors and have stable moods and perceptions.

Underpinning the NZ Disability Strategy is a vision of a fully inclusive society. New Zealand will be inclusive when people with impairments can say they live in:

'A society that highly values our lives and continually enhances our full participation.'

Achieving this vision will involve ensuring that disabled people have a meaningful partnership with Government, communities and support agencies, based on respect and equality. Disabled people will be integrated into community life on their own terms, their abilities will be valued, their diversity and interdependence will be recognised, and their human rights will be protected. Achieving this vision will also involve recognising the principles of the Treaty of Waitangi.

To advance New Zealand towards a fully inclusive society, the NZ Disability Strategy includes fifteen Objectives, underpinned by detailed Actions.

The Objectives are to:

1. [Encourage And Educate For A Non-Disabling Society.](#)
2. [Ensure Rights For Disabled People.](#)
3. [Provide The Best Education For Disabled People.](#)
4. [Provide Opportunities In Employment And Economic Development For Disabled People.](#)
5. [Foster Leadership By Disabled People.](#)
6. [Foster An Aware And Responsive Public Service.](#)
7. [Create Long-Term Support Systems Centred On The Individual.](#)
8. [Support Quality Living In The Community For Disabled People.](#)
9. [Support Lifestyle Choices, Recreation And Culture For Disabled People.](#)
10. [Collect And Use Relevant Information About Disabled People And Disability Issues.](#)
11. [Promote Participation Of Disabled Māori.](#)
12. [Promote Participation Of Disabled Pacific Peoples.](#)
13. [Enable Disabled Children And Youth To Lead Full And Active Lives.](#)
14. [Promote Participation Of Disabled Women In Order To Improve Their Quality Of Life.](#)
15. [Value Families, Whānau And People Providing Ongoing Support.](#)

Key government departments will produce an implementation work plan for the 2001/02 year showing what they are doing towards implementation of the NZ Disability Strategy. This annual planning process will then be rolled out to other departments in 2002/03. The Minister for Disability Issues will report to Parliament annually on progress in implementing the NZ Disability Strategy and full reviews of progress will be conducted after five and ten years.

Source: <http://www.odi.govt.nz/resources/publications/nzds/summary.html>

Tables in the ‘Education Programme Structure Standard’

(p49 of the 2011 Accreditation Framework)

Current students. Please complete Tables A, B and C below. Please provide all information requested.

Table A: Diversity in student body

No. of students in the Programme who self-identify as:	New Zealand European	
	Māori	
	Samoan	
	Cook Island Māori	
	Tongan	
	Niuean	
	Chinese	
	Indian	
	Other such as DUTCH, JAPANESE, TOKELAUAN. Please state:	
Languages spoken by students:		
Previous degrees (areas of study and levels) of students:		

Table B: Student Numbers

Total number of students in the speech-language therapy Programme:	
Target intake into first (professional) year:	
Number of applicants for first (professional) year:	
Numbers accepted into first (professional) year:	
Numbers withdrawn from first (professional) year:	

Table C: Student Progress

Student Year	No. of students	No. of students successful by year end	No. of students unsuccessful at year end	No. of students withdrawn
Year 1				
Year 2				
Year 3				
Year 4				

Table D: Student Progress by Ethnicity

Student Year	Ethnicities of students successful by year end	Ethnicities of students unsuccessful at year end	Ethnicities of students withdrawn
Year 1			
Year 2			
Year 3			
Year 4			