

Ngā Whāriki Kōrero:

A kaupapa Māori speech-language therapy package for whānau with communication difficulties caused by stroke

By Karen Brewer, Clare McCann and Matire Harwood



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Dedication

This resource is dedicated to Te Whaawhai Taki. With her enthusiasm, dedication, community connections and knowledge of tikanga and te reo Māori, Whaawhai was so much more than a kaiawhina rangahau on this project. She was a mentor who kept Karen grounded and opened doors that we didn't even know existed. Whaawhai's untimely passing was a huge loss for her whānau and community, for whom she was a pillar of strength, a tireless worker and a fierce advocate.

*E te Rangatira e Whaawhai
takoto, takoto, takoto
e moe, e moe, moe mai ra*

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Ngā mihi nui:

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Illustrations for booklet and whāriki by Carol Green.

About the authors

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Ko Tarakeha te maunga

Ko Opepe te awa

Ko Mataatua te waka

Ko Whakatōhea, ko Ngaiterangi ngā iwi

Ko Ngai Tamahaua, ko Tauwhao ngā hapū

Ko Opape te marae

Ko Karen McLellan tōku ingoa takakau

Ko Karen Brewer tōku ingoa

I am a speech-language therapist and kaupapa Māori researcher. I live in Auckland with my husband and our two young sons.

Dr Matire Harwood

Kia ora

Nō Te Tai Tokera ahau

*Ko Ngāpuhi te iwi, ko Ngāti Rangi, Ngāti Moerewa,
Māhurehure ōku hapu*

Ko Matire Louise Ngarongoa Harwood tōku ingoa

I am a Kaupapa Māori academic and GP, living and working in Auckland.

Dr Clare McCann

Ko Clare McCann tōku ingoa

I am a speech-language therapist and researcher at the University of Auckland and Auckland City Hospital.



Mihi

Tuatahi, ka whakawhētai ki te Wāhi Ngaro.
Kōia te timatatanga, kōia anō te ōtinga o ngā mea katoa.
Nāreira, ka whakamoemiti ki a ia mō tana atawhai ki a tātou.

Ka huri ngā whakaaro ki a rātou e hinga mai nei, e hinga atu rā.
Koutou ko Whāwhai, haere atu rā haere atu rā.
Haere ki a nunui mā, haere ki a roroa mā.
Moe mai ki ngā ringaringa o te Runga Rawa.

Huri mai ahau ki te Ao Tū Ora nei
Tēnā koutou, tēnā koutou, tēnā tātou katoa.
E mihi atu ana ki a koutou kua aro mai ki te pātaka kōrero nei, ki tē rauemi e piata mai ana.

I waihangatia kia āwhina ia i ngā rōpū hauora (arā te hunga reo kōrero, kaimahi hauora, aha noa) i te taha o te hunga whaikaha me te whānau, hoa hoki i runga i te ara whai oranga.

He maha ngā pūkenga, he nui anō te hunga whaikaha me ōnā whānau i piri mai, i tata mai, i uiui mai, i whakamatautau mai, i tautoko mai. He mihi aroha ki a koe, ki a kōrua, ki a koutou.

He mihi motuhake anō ki te hunga i waihangatia. Tēnā koutou, Karen, Matire me Clare.

Kua roa te hanga engari kua oti pai. Tēnei te mihi whakanui ki a koutou.

Ko te kai o te rangatira ko te kōrero.

Communication is how a chief lives, but what does that mean for a Māori who cannot?

Mā tēnei hōtaka, mā tēnei rauemi e arahi
mai i te kore, mai i te pō, ki te whai ao, ki te ao mārama.

TĪHEI MAURIORA!!!

Rukingi Haupapa

Stroke Survivor

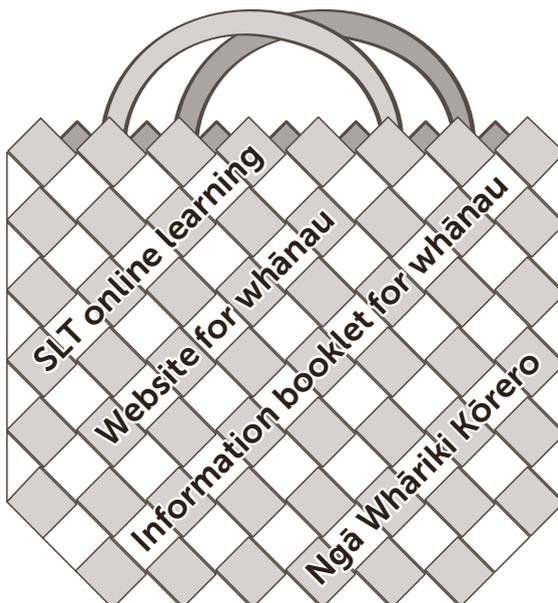
Kaumātua, NZSTA

Introduction

Nau mai, haere mai, welcome to this kaupapa Māori speech-language therapy package for whānau with communication difficulties caused by stroke, and the people who work with them. This resource has been developed in conjunction with whānau with communication difficulties caused by stroke, Māori health specialists, speech-language therapists (SLTs) and Stroke Foundation community stroke advisors.

The kaupapa Māori speech-language therapy package includes:

- An online professional development module for speech-language therapists
- A website providing information about stroke, communication disorders and rehabilitation; whānau stories; ways to improve communication at home; and ideas for home practice. The content of the website is also available in a printed booklet for whānau without internet access
- Ngā Whāriki Kōrero, an exercise based on Talking Mats (www.talkingmats.com), to help stroke survivor and whānau reflect on their situation and guide the direction of speech-language therapy



The elements of this kaupapa Māori speech-language therapy package have been carefully planned, based on the hierarchy of skill and resource acquisition we proposed in the article “The complexities of designing therapy for Māori living with stroke-related communication disorders”. This hierarchy shows the need for SLTs to start by learning why to be culturally safe and how to be culturally safe, then learn how to interact with Māori patients and whānau before using resources to build relationship, provide education, and finally to deliver therapy (Brewer, McCann & Harwood, 2016). Covering the first five steps of the hierarchy, this package provides guidance for building relationships and establishing a shared understanding of how speech-language therapy will proceed. It does not provide content for therapy sessions focussed on speech, language or communication rehabilitation. When the whole package is used together, health professionals will be able to use their existing knowledge to plan therapy sessions with suitable content tailored to the individual and whānau.

Who is this for?

A Kaupapa Māori resource must be created by Māori, for Māori, informed by mātauranga Māori (Māori knowledge). This raises that issue that the application of mātauranga Māori differs across Māori groups. Mātauranga ā-iwi (iwi knowledge) is contextualised and applied mātauranga Māori (Doherty, 2012). “Kaupapa Māori theory, as it applies to mātauranga Māori and mātauranga ā-iwi, is to ensure the application of the principles and values in mātauranga Māori are not homogeneously applied to iwi” (Doherty, 2012) (p.24). Therefore, to hold true to kaupapa Māori theory, a kaupapa Māori resource cannot be a generic resource that will suit all Māori. It is necessary to use mātauranga ā-iwi to create iwi or hapū specific resources, which is a large and complex task (Brewer, McCann & Harwood, 2016). The kaupapa Māori therapy resource presented here is generic but based on the whāriki model (McLellan, McCann, Worrall & Harwood, 2013) which was informed by the experiences of 11 Māori with aphasia and approximately 25 whānau members, living from the Far North to Eastern Bay of Plenty and King Country. As such, it incorporates a wide range of people from different iwi, ages, and walks of life. However, we recommend that people in different areas tailor this resource to their specific needs.

Working with Māori Health Professionals

While SLTs can and should work in a culturally safe manner, there are aspects of Māori health that may rely on cultural expertise and local knowledge beyond that which a non-Māori SLT can expect to have. Therefore, when using this kaupapa Māori speech-language therapy package it is important to have a good relationship between SLT and Māori Health staff. The role and clinical availability of Māori Health staff varies greatly from place to place. Before using this package SLTs are encouraged to discuss it with the manager of Māori Health in their workplace. Alongside District Health Board-specific Māori Health staff, there is also potential to collaborate with primary health providers such as Whānau Ora services, Primary Health Organisations and non-governmental organisations with Māori Health roles. Important topics for discussion include what to do if there are no Māori health staff available to be involved on a day-to-day basis, and the process for patients who identify as Māori but decline Māori health involvement.

Aims

The aims of this package have been identified during analysis of interviews and focus groups undertaken with whānau with stroke, Māori health specialists, speech-language therapists and community stroke advisors over several years.

Aims of the SLT online professional development modules

- SLTs understand the New Zealand context, the implications of te Tiriti o Waitangi and the position of Māori as tangata whenua
- SLTs are able to discuss and critique the culture of speech-language therapy and identify power in the position of the SLT
- SLTs are equipped to build solid, ongoing relationships with Māori Health colleagues
- SLTs are equipped to build excellent relationships with Māori patients and whānau
- SLTs have a deeper understanding of patient and whānau experiences and the SLT role in these

Aims of the website/booklet

- Stroke survivor and whānau understand stroke and the communication disorders associated with stroke
- Stroke survivor and whānau understand rehabilitation
- Stroke survivor and whānau learn from the experiences of other whānau
- Stroke survivor and whānau receive ideas for supporting communication and rehabilitation and coping emotionally
- Stroke survivor and whānau know where to find further information about stroke, communication and rehabilitation

Aims of Ngā Whāriki Kōrero

- Stroke survivor and whānau have gained greater clarity about their own circumstances and feelings
- Stroke survivor and whānau feel that that SLT has listened to them and understood them
- Areas of greatest importance and of greatest concern for the stroke survivor and whānau will be evident. SLT and whānau can then decide the best course for therapy
- A foundation has been laid from which goal setting can begin



SLT Online Professional Development Modules

With a public health focus, this interactive course consists of two modules. Module One provides foundational knowledge around the historical and socio-political context for Māori. It addresses health inequities, social determinants of health, racism, te Tiriti o Waitangi, cultural safety and power inherent in the role of the SLT. Module Two provides specific information about therapy for Māori stroke patients and family members and suggestions for working with Māori Health colleagues (Brewer, McCann & Harwood, 2020).

Feedback from SLTs participating in the trial of this course included:

“The content is fantastic. It really made me think about my clinical practice. Everything made sense but there were a lot of things I had not thought about before. I was pleasantly surprised with all that I learned considering I have done a number of courses through the DHB about working with Māori. I liked that the course is so practical not so much academic. I feel I could easily apply this knowledge”

“I liked the SLT-specific commentary from patients and whānau and SLT specific ideas for working with Māori Health, patients and whānau”

“Hearing people’s actual experiences and what they would prefer to have done was really helpful”

“The self-reflection questions were really helpful just to reflect on your own practice and how you’re implementing these things”

The course is available online at: www.onlinecpd.co.nz/framework/main.php?url=/course-providers/speech-language-therapists/

Communication After Stroke website

The Communication After Stroke website (stroke.blogs.auckland.ac.nz) is specifically designed for Māori whānau. It provides information about stroke, communication disorders and rehabilitation; whānau stories; ways to improve communication at home; and ideas for home practice. The content of the website is also available in a printed booklet for whānau without internet access.

Ngā Whāriki Kōrero

The Whāriki

People with aphasia and whānau have identified complex emotions and responses to changes brought about by the stroke. These are presented in a whāriki (McLellan, McCann, Worrall, & Harwood, 2013). See appendix A. The whāriki model has received positive feedback from stroke survivors and whānau who have reported that they can see their own experiences reflected in it. However, it is complex and wordy so it is difficult for people to read and respond to.

SLTs (who are largely non-Māori) have identified difficulty building relationships with Māori patients and whānau: difficulties collaboratively setting goals and delivering whānau-centred care and; a lack of suitable resources to use with Māori with aphasia, particularly to reo speakers (Brewer, McCann, Worrall, & Harwood, 2015).

For a kaupapa Māori speech-language therapy resource to be useful, it needs to address the difficulties faced by both whānau and SLTs.

Talking Mats

Talking Mats are a well-researched and highly-respected communication tool developed by speech-language therapists in Scotland. Talking Mats was developed at the University of Stirling and the intellectual property rights in Talking Mats are owned by the University of Stirling and utilised by Talking Mats Limited under licence.

As explained on the Talking Mats website (www.talkingmats.com/about-talking-mats):

Talking Mats is an interactive resource that uses three sets of picture communication symbols – topics, options and a visual scale – and a space on which to display them. This can either be a physical, textured mat, or a digital space, for example a tablet, smart board or computer screen ...

Topics: whatever you want to talk about, e.g., pictures symbolising ‘what do you want to do during the day’, ‘where you want to live’, ‘who do you want to spend time with’, etc.

Options: relating specifically to each topic. For example: ‘What do you feel about going for a walk? Or living at home?’

Top Scale: this allows participants to indicate their general feelings about each topic and option. The meaning of the visual top scale can be adapted to suit the questions you are asking the person, for example, whether they are happy, unsure, or unhappy.

Once the topic is chosen e.g., ‘activities’ or ‘people’, the participant is given the options one at a time and asked to think about what they feel about each one. They can then place the symbol under the appropriate visual scale symbol to indicate what they feel.

Ngā Whāriki Kōrero – bringing together the whāriki and Talking Mats

In this resource we use Talking Mats (Ngā Whāriki Kōrero) as a way for stroke survivor and whānau to work through the experiences on the whāriki and reflect on the relevance of each to their life. The strands of the whāriki have been turned into cards (“options”). Each of these concepts is written on a card and illustrated with a simple illustration. On one side there is te reo Māori and on the other side there is English. Both sides have the same picture. Whānau and SLT can then work through the cards using the Talking Mats process, thereby overcoming the problem of the complexity of the whāriki.

Successful speech-language therapy for Māori is centred on relationship. The therapeutic relationship is influenced by the way in which the SLT recognises the worldview of the stroke survivor and whānau, including the resources used in therapy and the therapy setting (McLellan, McCann, Worrall, & Harwood, 2014). Ngā Whāriki Kōrero will help to build relationship because it involves the SLT listening to the patient and whānau. Cultural knowledge is contained within the resource because the cards were created from the experiences of the 11 Māori whānau with aphasia. Therefore, Ngā Whāriki Kōrero inherently acknowledges the worldview of the whānau, even if the individual clinician does not have cultural knowledge.

To successfully use this resource the SLT needs to choose an appropriate setting in which to undertake the exercise. Additionally, a certain level of relationship must be established first so that the whānau are comfortable enough to begin the exercise. With a little training (such as that provided in the online module that is part of this package) the interaction is highly likely to be culturally appropriate.

Using Ngā Whāriki Kōrero in therapy

Who will administer Ngā Whāriki Kōrero?

Ngā Whāriki Kōrero is designed to be used by an SLT who is competent in supported communication. Ideally it will be undertaken in collaboration with a member of the Māori Health team. Because Talking Mats is a formal resource, practitioners must complete the official training before using Ngā Whāriki Kōrero. Training is always available online at www.talkingmats.com/training/online-training. Face-to-face training courses are held throughout New Zealand from time to time. These courses are run in conjunction with TalkLink Trust and Talking Trouble. They are advertised under “Professional Development” on the New Zealand Speech-language Therapists’ Association website, speechtherapy.org.nz.

Who can I use Ngā Whāriki Kōrero with?

The “topics” and “options” are taken from analysis of interviews with Māori with aphasia and whānau members and have been trialled with whānau with broader stroke-related communication difficulties. Therefore, the exercise can be undertaken equally with stroke survivors and with their whānau members. There are separate cards for the stroke survivor and whānau members. Some people might be together as a whānau while undertaking the exercise and others might like to do it separately.

Can I use Ngā Whāriki Kōrero with my non-Māori clients?

Ngā Whāriki Kōrero was designed by Māori for Māori but you are welcome to use it with anyone who is likely to benefit from this kaupapa Māori approach.

Should I always present all the options?

In general, yes. Under the Talking Mats format the person completing the mat can choose not to place a card on their mat if it is not relevant or they do not want to think about it. For people with stroke-related communication difficulties other than aphasia (e.g. apraxia of speech, dysarthria or right hemisphere language disorder) the “learning about aphasia” card should not be presented unless it is modified to state their diagnosed communication difficulty. Some of the Ngā Whāriki Kōrero cards have multiple versions so that the exercise can be tailored to the individual, for example, the “relationship with partner” card has versions depicting male/female, male/male and female/female relationships. Choose the card that is most appropriate for the situation.

Some of these cards are quite complex. Is that ok?

In piloting Ngā Whāriki Kōrero we noticed that stroke survivors with severe language and/or cognitive difficulties struggled to understand some of the options. The complexity of some of the options is a limitation of the resource at present. If you notice options that frequently cause confusion please contact Karen Brewer (k.brewer@auckland.ac.nz) so that modifications can be made in future editions. Stroke survivors who are unable to complete all the topics might be able to complete the “emotions” mat, which is the simplest. Even in the most severe cases, useful information will be gained from whānau members’ mats.

How else could we use the cards?

Some whānau might like to take the cards to whānau hui to serve as conversation starters or to work through a similar exercise at home with the wider whānau. Some people might like to weave their own mat once they have worked through the exercise and identified what is important for them. If you discover an innovative use of the cards please let Karen Brewer know (k.brewer@auckland.ac.nz) so that we can share the idea.

Isn’t this just adapting a Pākehā resource rather than making our own kaupapa Māori resource?

No. This is using a Pākehā tool (Talking Mats) to help Māori make sense of an existing Māori resource (the whāriki). The Talking Mats approach is very generic. The most important part is the options that are presented and these were designed by Māori for Māori.

What about ongoing speech-language therapy sessions?

This package does not provide therapy content. In planning therapy, the SLT (alongside Māori Health colleagues if appropriate) should use their clinical skills to address the things that arise from Ngā Whāriki Kōrero. If the outcome of Ngā Whāriki Kōrero indicates that now is the right time to start speech-language therapy, the SLT and whānau should discuss options for therapy. Goals could be written based on any issues identified by Ngā Whāriki Kōrero. Through completing Ngā Whāriki Kōrero it might become apparent that this is not the right time for therapy. If so, the group should agree to continue building the relationship and pick up therapy when the whānau feels ready. Health professionals must set up clear expectations, especially for when and where the therapy sessions will be and for how long therapy is likely to continue.

The professionals who use Ngā Whāriki Kōrero should be familiar with all the cards and able to respond to any issues the patient and whānau identify. This might involve having a resource on hand or knowing who to refer to. This process encourages whānau to identify their information needs so that they receive stroke information as and when they need it. Thus, whānau are less overwhelmed by information and more able to engage with it when the time is right for them.



Script for presentation of stroke survivor cards

This is a possible script for a session with Ngā Whāriki Kōrero. SLTs are encouraged to adapt it as appropriate for individuals and whānau, while maintaining the Talking Mats format.

Introduction

Before we can work out what to do for speech-language therapy for you we need to think about how things are going for you at the moment and what is important to you. So we are going to do a Talking Mat to find out how things are going for you since your stroke. I am going to give you some picture cards to place on this mat. All the ideas on these cards came from Māori whānau with communication difficulties caused by stroke. You will be able to relate to some of the cards and maybe not others. We will go through them one at a time and see what you think. Then we can use the information when we are thinking about what to do for your speech-language therapy.

In these pictures you are the person wearing orange and blue. Sometimes you will be a man, sometimes you will be a woman, just look for the orange and blue clothes. The cards have English on one side and te reo Māori on the other side. You can decide which language you want to use. You can mix them up if you want to.

This card shows us the first topic for our Talking Mat. The first topic is “relationships” (“roles and activities”, “communication”).

These pictures across the top are for how you feel about each thing. So the things that are going well and you are happy with go here on the left. The things that are not going well or you are not happy with go here on the right. Then there are the things in the middle or things you are not sure about.

This mat is just about how you feel today. There’s no right and wrong answer and it might be different if you did it tomorrow. You don’t have to use all the pictures. If there is something that’s not relevant to you or you don’t want to talk about it you can put it to the side. You can change where you put the pictures any time. This is your mat so you can do it however you like.

Introduction for the Emotions Talking Mat:

On these cards are some of the emotions that whānau with stroke have described. We will go through these emotions and see if you experience them or not. The top scale changes this time. The left side is for the feelings that you have. The right side is for the feelings that you don't have. In the middle are the things that you sometimes feel or feel just a little bit.

Placing of cards

Here's the first picture. How do you feel about...?/ He pēhea ō whakaaro mō (te)...? (For emotions cards "Do you feel...?/ Kei te...?")

Now I have a blank card. Is there anything else that isn't on here that you'd like to add? We can write it on this card.

Check and change

Now let's go over the mat to make sure I've got it right. So these are the things that you are not so happy with... These are in the middle... and these are the things that you are happy with. Is there anything you'd like to move around or change?

Action points

So that's your first Talking Mat completed. Is it ok if I take a photo of it? I would like to give you a copy of the photo and keep a copy in your file.

Is there anything that has come up here that you'd like to talk more about? Is there anything here you would like us to work on? [Use the mat to engage in a conversation about goal setting/speech-language therapy/referrals required].

Order of presentation of stroke survivor cards

Relationships (Top scale: Thumbs up / middle / down)	
Being sociable	Te whakawhanaunga
Friendships	Ngā taura here hoa
Independence	Noho motuhake
Support from whānau	Tautoko a te whānau
Support from friends and community	Tautoko a ngā hoa me te hapori
Relationship with whānau	Te hononga me te whānau
Relationship with partner	Te hononga me te hoa rangatira
Relationship with children or mokopuna	Te hononga me ngā tamariki, mokopuna rānei
Relationship with carer	Hononga me te kaitiaki
Wellbeing	Oranga
Emotional wellbeing	Oranga ngākau
Whānau wellbeing	Oranga whānau
Being grateful	Whakamoemiti
Being positive	Whakaaro pai

Roles and activities (Top scale: Thumbs up / middle / down)	
Doing things I used to do	Te mahi i aku mahi i mua
Doing new things	Te mahi i ngā mea hou
My role in the whānau	Tūranga i roto i te whānau
My role in the community	Tūranga i te hapori
Being cared for	E manaakitia ana ahau
Helping others	Te āwhina i ētahi atu
My identity	Tuakiri
My mana	Mana
What I expect of myself now	He aha ōku tūmanako mōku
Thinking about the future	Te whakaaro mō ngā rā e heke iho
Feeling comfortable in different places	Te tau o te ngākau i ngā wāhi rerekē

Communication (Top scale: Thumbs up / middle / down)

My communication	Te whakawhitiwhiti
Understanding aphasia	He aha tēnei mate “aphasia”?
Taking responsibility for communication	Te whai kawenga mō te whakawhitiwhiti
Learning how to communicate	Te ako me pēhea te whakawhitiwhiti
Speech-language therapy	Haumanu reo kōrero
Learning about stroke	Te ako i te ikura roro
Navigating the health system	Te wherawhera i te pūnaha hauora

Emotions (Top scale: Person pointing to self / shrugging / pushing away)

Frustration	He muhumuhu
Lonely	Mokemoke
Anxious	He anipā
Shock	Ohorere
Sad	Pōuri
Embarrassed	He whakamā
Guilt	Kaniawhea
Burden	Taumahatanga
It's hard	He uaua

Script for presentation of whānau member cards

This is a possible script for a session with Ngā Whāriki Kōrero. SLTs are encouraged to adapt it as appropriate for individuals and whānau, while maintaining the Talking Mats format.

Introduction

We are going to do a Talking Mat to find out how things are going for you and [stroke survivor] since [stroke survivor's] stroke. I am going to give you some picture cards to place on the mat. All the ideas on these cards came from Māori whānau with communication difficulties caused by stroke.

In these pictures you are the person wearing green and yellow. Sometimes you will be a man, sometimes you will be a woman, just look for the green and yellow clothes. In some of the cards [stroke survivor] is included as well. The stroke survivor is always the person wearing orange and blue clothes. The cards have English on one side and te reo Māori on the other side. You can decide which language you want to use. You can mix them up if you want to.

1. *This card shows us the first topic for our Talking Mat. The first topic is “relationships”. In this set I’m asking you to think about yourself and your relationships, not about [stroke survivor] and his/her relationships.*
2. *This topic is about “roles and responsibilities”. One or two are about you but they are mostly about how you feel about [stroke survivor] and his/her roles and responsibilities.*
3. *This topic is about “communication”. Some cards are about [stroke survivor's] communication and some are about your own communication and knowledge. Look for the green and yellow clothes to see where you are in the pictures.*
4. *This topic is about “emotions”. On these cards are some of the emotions that whānau with stroke have described. These cards are all about you and how you feel, not about how you think [stroke survivor] might be feeling.*

These pictures across the top are for how you feel about each thing. So the things that are going well and you are happy with go here on the left. The things that are not going well or you are not happy with go on the right. Then there are the things that are somewhere in the middle or things you are not sure about.

Emotions cards top scale: The top scale changes this time. The left side is for the feelings or emotions that you experience. The right side is for the feelings or emotions that you don't experience. In the middle are the things that you sometimes feel or feel just a little bit.

This mat is just about how you feel today. There's no right and wrong answer and it might be different if you did it tomorrow. You don't have to use all the pictures. If there is something that's not relevant to you or you don't want to talk about it you can put it to the side. You can change where you put the pictures any time. This is your mat so you can do it however you like.

Placing of cards

Here's the first picture. How do you feel about...?/ He pēhea ō whakaaro mō (te)...? (For emotions cards "Do you feel...?/ Kei te...?")

Now I have a blank card. Is there anything else that isn't on here that you'd like to add? We can write it on this card.

Check and change

Now let's go over the mat to make sure I've got it right. So these are the things that you are not so happy with... These are in the middle... and these are the things that you are happy with. Is there anything you'd like to move around or change?

Action points

So that's your first Talking Mat completed. Is it ok if I take a photo of it? I would like to give you a copy of the photo and keep a copy in [stroke survivor's] file.

Is there anything that has come up here that you'd like to talk more about? [Use the mat to engage in a conversation about goal setting/speech-language therapy/referrals required].

Order of presentation of whānau member cards

Relationships (Top scale: Thumbs up / middle / down)	
Friendships	Ngā taura here hoa
Support from whānau	Tautoko a te whānau
Support from friends and community	Tautoko a ngā hoa me te hapori
Relationship with whānau	Te hononga me te whānau
Relationship with partner	Te hononga me te hoa rangatira
Relationship with stroke survivor	Hononga me te mōrehu ikura roro
Wellbeing	Oranga
Emotional wellbeing	Oranga ngākau
Whānau wellbeing	Oranga whānau
Being grateful	Whakamoemiti
Being positive	Whakaaro pai

Roles and activities (Top scale: Thumbs up / middle / down)	
Caring for the stroke survivor	Te tiaki i te mōrehu ikura roro
Stroke survivor being sociable	Te whakawhanaunga o te mōrehu ikura roro
Stroke survivor's role in the whānau	Te tūranga o te mōrehu ikura roro i roto i te whānau
Stroke survivor's role in the community	Te tūranga o te mōrehu ikura roro i roto i te hapori
Helping others	Te āwhina i ētahi atu
Taking responsibility for the wellbeing of the stroke survivor	Te manaaki i te oranga o te mōrehu ikura roro
Stroke survivor's identity	Te tuakiri o te mōrehu ikura roro
Stroke survivor's mana	Te mana o te mōrehu ikura roro
What I expect of the stroke survivor	He aha ngā tūmanako o te mōrehu ikura roro
Independence of the stroke survivor	Te noho motuhake o te mōrehu ikura roro
Thinking about the future	Te whakaaro mō ngā rā e heke iho

Communication (Top scale: Thumbs up / middle / down)

Stroke survivor's communication	Te whakawhitiwhiti a te mōrehu ikura roro
Understanding aphasia	He aha tēnei mate “aphasia”?
Taking responsibility for communication	Te whai kawenga mō te whakawhitiwhiti
Learning how to communicate	Te ako me pēhea te whakawhitiwhiti
Speech-language therapy	Haumanu reo kōrero
Learning about stroke	Te ako i te ikura roro
Navigating the health system	Te wherawhera i te pūnaha hauora

Emotions (Top scale: Person pointing to self / shrugging / pushing away)

Frustration	He muhumuhu
Lonely	Mokemoke
Anxious	He anipā
Shock	Ohorere
Sad	Pōuri
Embarrassed	He whakamā
Guilt	Kaniawhea
Burden	Taumahatanga
It's hard	He uaua

An introduction to Ngā Whāriki Kōrero in te reo Māori

This explanation can be used to introduce Ngā Whāriki Kōrero in te reo Māori. If the full exercise is to be undertaken in te reo Māori an interpreter will be required.

An explanation for the stroke survivor

Ka noho tāua ki te whakamahi i te Whāriki Kōrero kia kite ai kei te pēhea koe mai i te wā i pā mai ai te ikura roro ki a koe. Ka tukuna atu e au ētahi kāri pikitia hei whakatakoto ki tēnei whāriki. I ahu mai ngā whakaaro katoa i runga i ēnei kāri mai i ngā whānau Māori he uaua te whakawhitiwhiti nā te ikura roro. Ka tiroirohia e tāua tēnā me tēnā kātahi ka rapu ai i ō whakaaro. Kātahi ka whakamahi i ngā mōhio ina whakaaroarohia he aha ngā mahi mō te haumanu reo kōrero.

I roto i ēnei pikitia ko koe te tangata e mau ana i ngā kākahu karaka me te kikorangi. I ētahi wā he tāne koe, i ētahi wā he wahine koe, me titiro noa ki ngā kākahu karaka me te kikorangi. He Ingarihi kei tētahi taha, ā, ko te reo Māori kei tētahi taha. Kei a koe te tikanga ko tēhea te reo e hiahia ana koe ki te whakamahi. Ka taea te whakamahi ngā mea e rua mēnā e hiahia ana koe.

Ko ngā kaupapa mō ā tātau Whāriki Kōrero ko “ngā hononga”, “ngā tūranga me ngā mahinga”, “te whakawhitiwhiti” me “ngā kare ā-roto”. Ko ngā pikitia kei runga ake e tohu ana i ō whakaaro mō tēnā mea, mō tēnā mea. Ko ngā mea kei te pai, e rata ana ki a koe ka haere ki te taha mauī [thumbs up].

Ko ngā mea kāore i te pai, kāore i te rata ki a koe ka haere ki te taha matau [thumbs down]. Me ērā mea hoki ka noho ki waenganui, kāore i te tino mārāma rānei ki a koe. He āhua rerekē te kaupapa mō “ngā kare ā-roto”. Ko te taha mauī mō te āhua o ō whakaaro. Ko te taha matau mō ngā mea kāore he whakaaro i roto i a koe. I waenganui ko ngā mea ka rongopē koe i ētahi wā, he paku noa rānei.

Ko tēnei whāriki mō te āhua o ō whakaaro i tēnei rā. Ehara i te mea he tika, he hē rānei ngā whakautu, ā, ka rerekē pea ki te mahia anō e koe āpōpō. Ehara i te mea me whakamahi ngā pikitia katoa. Mēnā kei reira tētahi mea kāore i te tika ki a koe, kāore rānei koe i te hiahia kōrero, ka taea te waiho ki te taha. Ka taea te neke ngā pikitia ki wāhi kē ina hiahia ana koe. Nāu tēnei whāriki nō reira kei a koe te tikanga.

An explanation for whānau members

Ka noho tāua ki te whakamahi i te Whāriki Kōrero kia kite ai kei te pēhea koe, me tō whānau, mai i te wā i pā mai ai te ikura roro ki a koe. Ka tukuna atu e au ētahi kāri pikitia hei whakatakoto ki te whāriki. I ahu mai ngā whakaaro katoa kei runga i ēnei kāri mai i ngā whānau Māori he uaua te whakawhitiwhiti nā te ikura roro. Ka tiroirohia e tāua tēnā me tēnā kātahi ka rapu ai i ō whakaaro.

I roto i ēnei pikitia ko koe te tangata e mau ana i ngā kākahu kākāriki me te kōwhai. I ētahi wā he tāne koe, i ētahi wā he wahine koe, me titiro noa ki ngā kākahu kākāriki me te kōwhai. Kua whakaurua anō te mōrehu ikura roro ki ētahi o ngā whakaahua. Ko te mōrehu ikura roro ko ia te tangata e mau ana i ngā kākahu karaka me te kikorangi i ngā wā katoa. He Ingaruhi kei tētahi taha, ā, ko te reo Māori kei tētahi taha. Kei a koe te tikanga ko tēhea te reo e hiahia ana koe ki te whakamahi. Ka taea te whakamahi ngā mea e rua mēnā e hiahia ana koe.

Ko ngā kaupapa mō ā tātau Whāriki Kōrero ko “ngā hononga”, “ngā tūranga me ngā mahinga”, “te whakawhitiwhiti” me “ngā kare ā-roto”.

Mō “ngā hononga” me whakaaro mōu anō me ō hononga, kua mō te mōrehu ikura roro me ōna hononga.

Ko te tino tikanga o “ngā tūranga me ngā kawenga” mō te āhua o ō whakaaro mō te mōrehu ikura roro me ōna tūranga, kawenga hoki.

Mō te “whakawhitiwhiti”, ko ētahi o ngā kāri mō te whakawhitiwhiti a te mōrehu ikura roro, ā, ko ētahi mō tāu ake whakawhitiwhiti me ō mōhio. Rapua ngā kākahu kākāriki me te kōwhai kia kite ai kei hea koe i roto i ngā pikitia.

Ko ngā kāri “kare ā-roto” mōu ake me te āhua o ō whakaaro.

Ko ngā pikitia kei runga ake e tohu ana i ō whakaaro mō tēnā mea, mō tēnā mea. Ko ngā mea kei te pai, e rata ana ki a koe ka haere ki te taha mauī [thumbs up]. Ko ngā mea kāore i te pai, kāore i te rata ki a koe ka haere ki te taha matau [thumbs down]. Me ērā mea hoki ka noho ki waenganui, kāore i te tino mārāma rānei ki a koe. He āhua rerekē te kaupapa mō “ngā kare ā-roto”. Ko te taha mauī mō te āhua o ō whakaaro. Ko te taha matau mō ngā mea kāore he whakaaro i roto i a koe. I waenganui ko ngā mea ka rongo pea koe i ētahi wā, he paku noa rānei.

Ko tēnei whāriki mō te āhua o ō whakaaro i tēnei rā. Ehara i te mea he tika, he hē rānei ngā whakautu, ā, ka rerekē pea ki te mahia anō e koe āpōpō. Ehara i te mea me whakamahi ngā pikitia katoa. Mēnā kei reira tētahi mea kāore i te tika ki a koe, kāore rānei koe i te hiahia kōrero, ka taea te waiho ki te taha. Ka taea te neke ngā pikitia ki wāhi kē ina hiahia ana koe. Nāu tēnei whāriki nō reira kei a koe te tikanga.

Waiata for Ngā Whāriki Kōrero

These waiata were given by Whaea Julie Wade and Whaea Dolly Paul on 17 Dec 2018, to be sung when Ngā Whāriki Kōrero are used.

Stroke survivor cards

Te aroha	<i>Love</i>
Te whakaponu	<i>Truth</i>
(Me) te rangimārie	<i>And peace</i>
Tātou tātou e (x2)	<i>Be with us all</i>

Whānau cards

Toro mai tou ringa	<i>Give me your hand</i>
Kia harirūtia	<i>That I may hold</i>
Tōu ringa i awhi pono	<i>It in a true</i>
I awhi taku tinana	<i>Embrace</i>
Auē auē te aroha	<i>Sorrow</i>
I a rātou mā	<i>For them departed</i>
Auē auē te aroha	<i>A searing pain</i>
Ngau whakaroto nei	<i>That gnaws within</i>
Hikitia e ngā iwi	<i>Lift upward oh tribes</i>
Kia rewa ki runga	<i>On high</i>
Ngā taonga, ngā mātua	<i>The treasures, forefathers</i>
Kua ngaro ki te pō	<i>Who have passed into the night</i>
Auē auē te aroha	<i>Sorrow</i>
I a rātou mā	<i>For them departed</i>
Auē auē te aroha	<i>A searing pain</i>
Ngau whakaroto nei	<i>That gnaws within</i>

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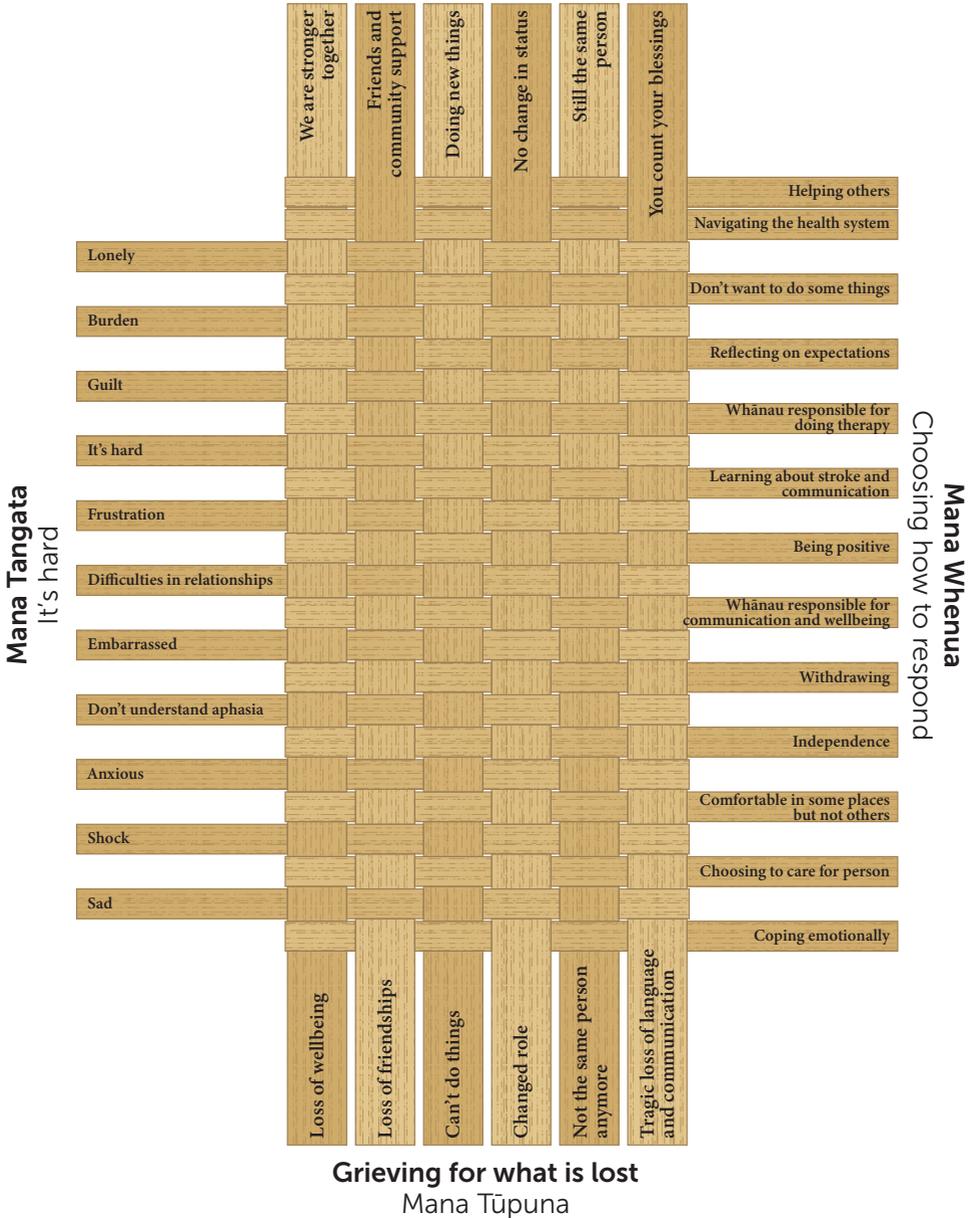
Glossary

Haere mai	Welcome
Hapū	Sub-tribe
Hui	Gathering or meeting
Io	Supreme being
Iwi	Tribe
Kaupapa Māori	Māori approach or Māori ideology
Kōrero	Speech or discussion
Mana Atua	Part of traditional Māori model “Ngā Pou Mana o Io”. Refers to Māori cultural connections to the spiritual world
Mana Tangata	Part of traditional Māori model “Ngā Pou Mana o Io”. The connection to one’s extended whānau
Mana Tūpuna	Part of traditional Māori model “Ngā Pou Mana o Io”. The ancestral connection to one’s identity
Mana Whenua	Part of traditional Māori model “Ngā Pou Mana o Io”. Recognition of a connection to one’s place of origin
Māori	The indigenous peoples of New Zealand
Mātauranga ā-iwi	Iwi knowledge. The application of the principles and values from Mātauranga Māori (Doherty, 2012)
Mātauranga Māori	Māori knowledge
Nau mai	Welcome
Ngā Pou Mana o Io	The Four Sacred Pillars of Io – a traditional Māori model
Ngā Whāriki Kōrero	Talking Mats
Pākehā	Non-Māori, usually used to refer to New Zealand Europeans
Tangata whenua	The people of the land, refers to the indigenous status of Māori in New Zealand
Te reo Māori	The Māori language
Te Tiriti o Waitangi	The Treaty of Waitangi
Tikanga	Customs, correct practice
Waiata	Song/to sing
Whānau	(Extended) family
Whāriki	Mat

Appendix A

Mana Atua

Recognising what we have

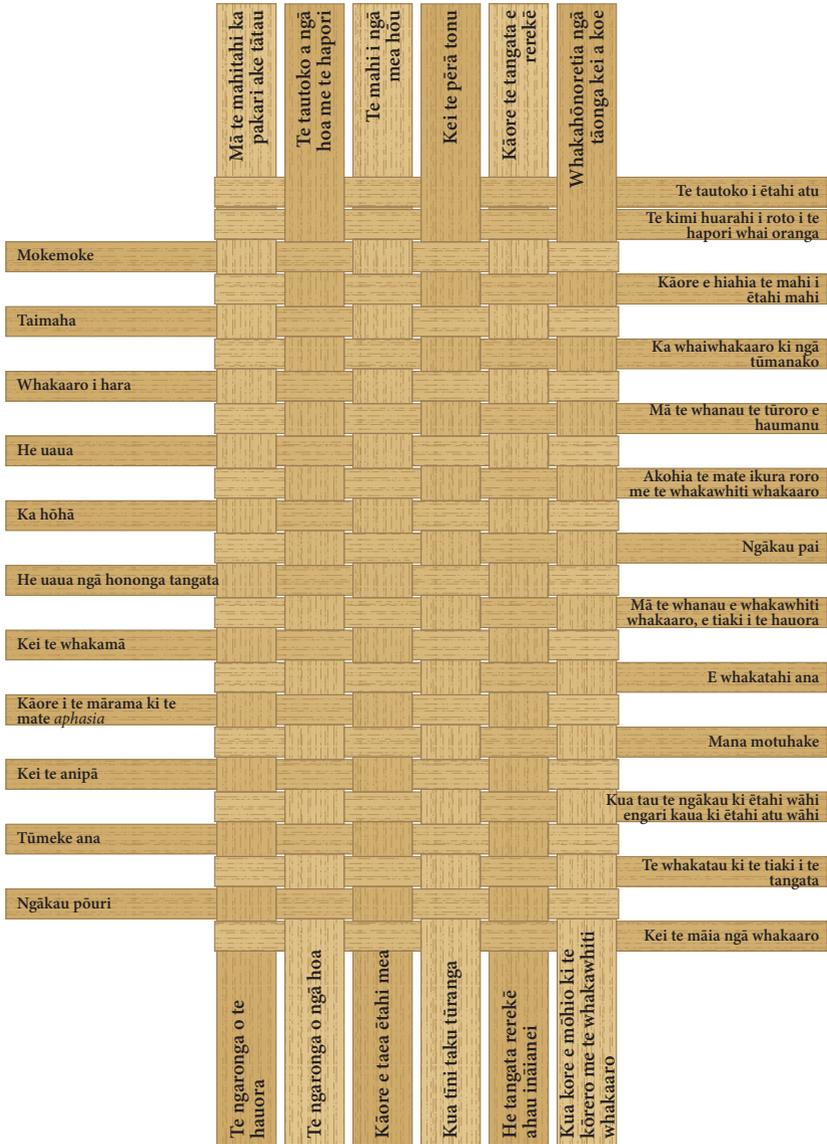


Adapted from McLellan, K. M., McCann, C. M., Worrall, L. E., & Harwood, M. L. N. (2013). "For Māori, language is precious. And without it we are a bit lost": Māori experiences of aphasia. *Aphasiology*, 28(4), 453-470. Incorporating Ngā Pou Mana o Io, with advice from Lani Marama.

Mana Atua

Kia matua mōhio ki ngā tāonga kua mau

Mana Tangata
He uaua



Mana Whenua
Me pēhea te whakautu

Tangihia ngā tāonga kua ngaro
Mana Tūpuna

Adapted from McLellan, K. M., McCann, C. M., Worrall, L. E., & Harwood, M. L. N. (2013). "For Māori, language is precious. And without it we are a bit lost": Māori experiences of aphasia. *Aphasiology*, 28(4), 453-470. 11 November 2015
Translation by Paiheke McGarvey, Feb 2016



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