

**“Ko wai au? Who am I?
See my voice?”**





TE TĀHUHU O TE MĀTAURANGA

Ministry of Education

NC STATE UNIVERSITY



**Kelston Deaf
Education Centre**



Acknowledgements to Associate Professor
Susan Faircloth (North Carolina State University),
Dr Anne Hynds (Victoria University of Wellington),
Helen Jacob, Clint Green and Patrick Thompson
(Kelston Deaf Education Centre)

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Photo credit: Adrian Heke

“Ko wai au? Who am I? See my voice?”

“Ko wai au? Who am I? See my voice?”
is a visual exhibition created by 6 Deaf Māori rangatahi.

He Mihi

“Pānuia ki ngā iwi o te motu
Tokitoki kau ana te heihei
Tere haere ana te kūao pāpera
Kāore he kai pīpipi
Kāore he kai kōkoko
Ko ngā tāngata ka opea tāewahia
Ka herea i reira te kaha me te uaua ki runga
I te waka o te rangimārie.”

Kei ngā wehi ki tō tātou matua nui i te rangi. Kia hipokina
ōna parirau ki runga i te mata o te whenua, he whakaaro pai
ki ngā tāngata katoa i huihui mai i raro i te whakaaro kotahi.
Me mihi atu ki te ngākau o tēnā, o tēnā, tēnā tātou.

E tangi tonu ana te ngākau ki a rātou kua riro ki te pō,
kua huri ki tua o te ārai. E kore he kupu hei kawē i te aroha,
i te mamae kei te ngau kino tonu i te ate. Koutou ngā
pūkenga, ngā mouna kōrero e moe ki roto i te ringa
kaha o te ariki. Ka āpiti hono, tātai hono, rātou kia rātou,
tātou kia tātou ka toe.

E tahuri anō ki te iwi, ki ngā tāngata nā rātou tēnei kaupapa
i kawē, i manaaki, i hāpai i roto i ngā tau maha kua pahure
nei, koutou ko te hapori katoa it ū maia ai ki roto i te
kaupapa nei e kore ngā mihi e mutu. Kei ngā iti, kei
ngā rahi o ngā mouna katoa e kore e mutu ngā mihi.

Koia kei a ia te wā āianeī,
Koia kei a ia te wā a muri.
Koia kei a ia te wā a muri,
Koia kei a ia te wā a mua
Wā muri, ka oti a mua.

Kaupapa of the research



The title of this exhibit is: *“Ko wai au? Who am I? See my voice?”* This exhibit is a product of a unique research project. We wanted to empower Māori rangatahi who identify as Deaf, and/or hard of hearing, to communicate with others so that schools and communities had a better understanding of their access and communication needs, and their aspirations as young people.

We wish to thank our sponsors. The original planning for this research was conducted with the generous support of a Fulbright Senior Scholar award. Subsequent exhibits of this work were only made possible through the support of Special Education Services, Te Tāhuhu o te Mātauranga - Ministry of Education; Victoria University of Wellington; North Carolina State University; and Kelston Deaf Education Centre.

Methodology

The study utilised collaborative Māori centered research protocols (Bishop & Glynn, 1999) to create a research whānau and ensure the research was conducted in culturally appropriate and responsive ways.

The research whānau consisted of:

- Six rangatahi (Eric Matthews, Ngawaiata Hau, Tuhoi Henry, RJ Edwards, Kahurangi Mackey and Dan Te Rupe);
- Māori Deaf community members (Patrick Thompson, Michael Wi, Stephanie Awheto, and Marjorie Rako);
- Māori Resource Teachers of the Deaf (Helen Jacob, Clint Green);
- Associate Professor Susan Faircloth (North Carolina State University (NCSU)); and
- Dr Anne Hynds, Senior Lecturer (Victoria University of Wellington (VUW)).



Dr Joanna Kidman and Dr Kirsten Smiler (VUW) also reviewed aspects of this study to ensure appropriate research and cultural processes were developed and adhered to.

Whakawhanaungatanga enabled us to complete this study and establish this exhibit. We developed our research relationships through kanohi ki te kanohi interactions, pōwhiri, noho marae and training hui. This study was reviewed and approved by the ethics committees of Victoria University of Wellington and of North Carolina State University.

The process of gathering information

Our rangatahi were trained in the use of digital cameras by Nga Puhi photographer, Adrian Heke. Photovoice methods were the main source of data collection, a process in which rangatahi worked with the wider research whānau to take photos in response to a series of research questions. Our rangatahi selected their photos to form this exhibit and developed accompanying narratives to explain why their images were important to them.



As part of this photovoice process our young people sought written consent of people they took photos of. It was also essential for rangatahi to seek the appropriate permission of community elders if they wanted to take photos of important cultural icons within their communities or schools (such as their marae). Stephanie Awheto, a trilingual interpreter fluent in New Zealand Sign Language, te reo Māori and English, was an essential member of our research whānau and in our research discussions.

Rangatahi met with the research whānau several times to discuss, write and/or sign about their photos. Finally, their selected photos and accompanying narratives are part of this travelling photo exhibit.

Blue Love

Kahurangi Mackey



"These two photos represent my name, Kahurangi, and my love for my culture. In the first photo I am performing at a National Hui for Māori Deaf people. I lost my hearing when I was 2. It was my grandmother who discovered that, when I was nearly hit by a car. My grandmother taught me te reo Māori and she is the key to my heart. I am oral and I can sign NZSL. I was quite confused and mixed up at school when I was younger. It was hard in school because there wasn't a lot of support.

In this second photo you can see someone in the background, reflecting on a painting from the past that is displayed on the wall of Kelston Deaf Education Centre. She is also Māori and a Deaf woman. It is important for us to have role models. Can you see my hand signs? Do you know what that means? This photo represents the past and the future. In the past, Māori Deaf people were not recognised and respected as they are today."

Being Māori, Being Deaf, Being Proud

Dan Te Rupe



“This is a photo that represents my pride in who I am. That I am proud to be Māori and proud to be Deaf. This photo shows my tā moko on my arm (my father’s friend designed it for me). This tā moko is connected to my whānau and Māori culture. It represents a stingray. Stingrays are important in Māori culture because they are fighters, they never give up. When they are caught on a hook they struggle and fight to stay alive. My tā moko protects me when I am away from my whānau and reminds

me of my connection to them. Never give up who you are!

I was born Deaf but I didn’t learn my pepeha (introduction linking one’s whakapapa - lineage - to ones’ iwi and hapū) until I worked with Micheal Wi who is a Māori Deaf man at Kelston Deaf Education Centre. I would really like to learn more about kapa haka and carving, and in the future I would like to teach such skills to young people.”

My whānau, my culture, my identity

Eric Matthews



“Kia ora. My name is Eric. These are photographs and taonga that have been given to me to look after. They reflect my whakapapa, my family. I took this photograph because of the importance of whānau, culture and identity. I am related to Dame Whina Cooper. You can see her photograph. She was a very famous, staunch Māori leader, who fought for the rights of Māori.

I would also like to work for Māori Deaf people to bring about change. That change is having greater access to Māori language on the marae. We need more Māori interpreters fluent in Te Reo Māori and New Zealand Sign Language (NZSL). It is important

that we have access to what is happening on our tribal marae. Whether the event is a tangi or an important hui. Māori Deaf people and children have to have access to those events so we can participate, understand and contribute. That is our right. At the moment we have only a few Māori interpreters across Aotearoa who are fluent in NZSL and te reo Māori.

My dream would be to have more Māori Deaf youth events, like the National Hui for Māori Deaf and to have greater access for Māori Deaf children and young adults who are isolated and don't know about these important events.”

A strong connection

Eric Matthews



“My second photo is a favourite place for me. It is the marae at Unitec (Institute of Technology) and the name of the marae is Te Noho Kotahitanga (a place for everyone).

I feel a strong connection to this marae. I took this picture while I was studying at Unitec. Every morning and afternoon I would make sure that I get to spend time there as it is a marae for all people. I am studying at the moment, to help me gain qualifications, to help me pursue my dream.

This marae is a safe place for me. I really like the way this marae sits low on the ground and is connected to the earth. On the outside it looks like a very traditional marae, but it has very new and modern carvings and weavings. It is like it is interlocked or interconnected to the past and the future. If I could dream a future marae it would look like this. It is a place where all children and people can come, and that is reflected in the marae’s name.”

Communication and the Colour Purple

Ngawaita Hau



"Kia ora, my name is Ngawaiata. I was born with normal hearing but I lost my hearing when I was about 4 ½ months old. I grew up being oral and some of my whānau spoke te reo Māori at home. It was hard at school because I couldn't access what was happening. I came to Kelston Village when I was 11. It was hard at first because I missed my family. But the staff encouraged me and I made friends over time.

In this photo you can see my soft toy. It's when things happen, I'm feeling grumpy- it calms me down. I keep it in my bedroom. It helps me keep calm. Plus, I love the color purple. (We) can't talk, but we can communicate on another level.

This photo also represents my aspirations for the future. I would also like to be an early childhood teacher as I enjoy working with and teaching young children."

Nana Rangi

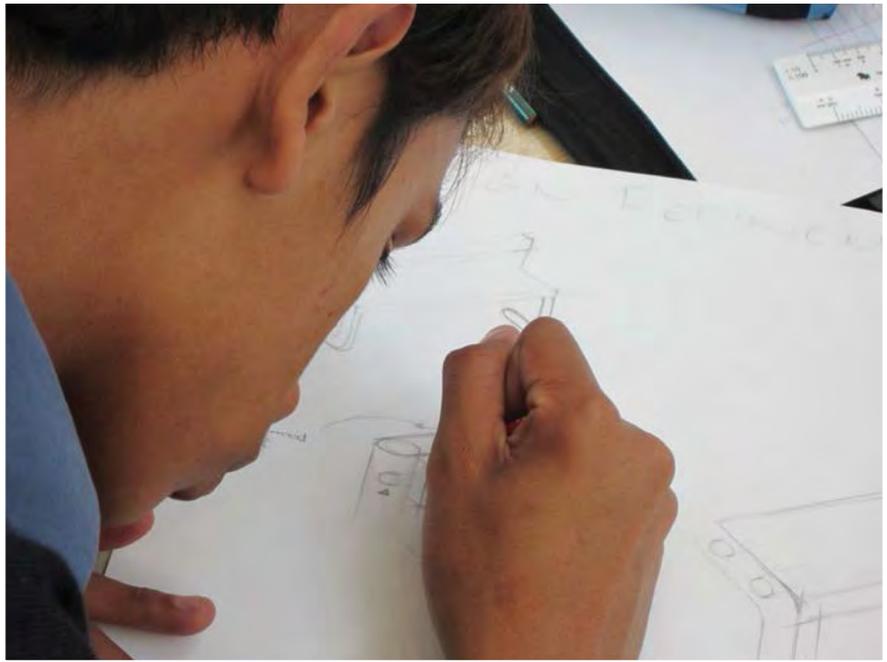
Ngawaita Hau



"This is a photo of my nana. Her name is Nana Rangi. She is my mom's mum. I called her Mum. I spent a lot of time with her. She raised me in the Coromandel near Mahei Beach. She helped to teach me English. My memories of her are very important."

Serious Student

Tuhoi Henry



"My name is Tuhoi. I chose this photo because it reflects my love of learning and graphic design. I was born Deaf and there is deafness in my whānau. I received my first introduction to Māori culture in a kura up north. But, at that stage I didn't have many people who communicated with me at school.

I didn't think that my father was proud of me until after he passed away. Then, I learned my dad had told others he was very proud of me because I studied hard at school. I was quite shy when I first moved to KDEC (Kelston Deaf Education Centre), but I learned more about NZSL (New Zealand Sign Language) and Deaf pride so I became more confident."

Who am I?

Tuhoi Henry



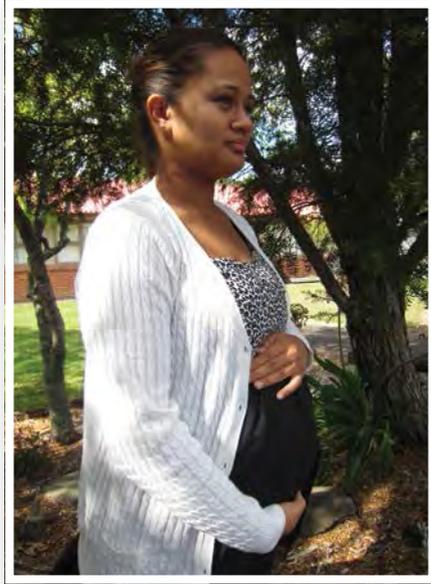
“This photo shows who I am. I feel really right to be Māori and Deaf. It doesn't matter if I am half or whatever. I am still Māori and Deaf.

I am Deaf and hearing impaired, but I use New Zealand Sign Language to communicate with Deaf people - using hand shapes, expression and body language.

I also can communicate with hearing people as well, but I prefer Deaf culture.”

I'm proud to be Māori Deaf

R.J. Edwards



"I'm 17 years old, currently pregnant with my first child who is not due until August 2013. (In this photo), I am 5 months pregnant and (the photo) is taken at Lynwood (Cottage). I used to be in the hostel. This whole experience is going to be a life changer now that I am a mum to be.

My dream for my baby is to be able to be fluent in te reo Māori/NZSL (New Zealand Sign Language) and in Cook Island Māori because that is his dad's side.

I am strongly involved in the Deaf Community. I also share my life in Māori with whānau and friends. I am NZSL signer (fluent).

This photo reflects my goals of studying early childhood particularly now (that) I am going to be a mum!

I have developed stronger connections to my whānau and friends... I need their support now that I am going to be a mummy. It's going to be lots of hard work and a new challenge being a mum."

Tēnā koutou

*Susan Faircloth, Anne Hynds, Helen Jacob,
Clint Green, Patrick Thompson*

This research project was born out of our desire to better understand the educational experiences of Māori Deaf and hard of hearing youth; however, after meeting and talking with these young people, we realised that to truly understand who these youth are as culturally located individuals - as Māori and culturally Deaf, oral, hard of hearing - we needed to allow the students to step beyond the confines of the school, to photograph, dialogue, write and sign about their experiences within te ao Māori and the Deaf and hearing worlds beyond the school house. The importance of going beyond the traditional school walls was demonstrated to us by these rangatahi as they began to take more and more ownership for this project.

Our initial interpretation of rangatahi photographs has revealed the bounded nature of their identities (Māori, Deaf and as young people) the importance of whānau and whakawhanaungatanga, place-based connections and their access to both cultures and languages as crucial to their well-being. Finally, rangatahi

have reminded us about their ambitions and aspirations for the future. We wish to acknowledge RJ, Kahurangi, Ngawaiata, Tuhoi, Dan and Eric.

Our experience in this project has also revealed issues of capacity building and sustainability in the education of these young people, as the numbers of Māori Deaf educators is extremely low, coupled with the lack of trilingual (te reo Māori, New Zealand Sign Language, and English) interpreters across New Zealand. We hope results from this study will result in further work and commitment to addressing these issues across Aotearoa.

He Āwhina Kaiako

This resource has been developed to assist people across different communities to work together to create more culturally responsive and inclusive environments for all children and young people. The photographs and stories included here are from a research project and touring exhibition called *“Ko wai au? Who am I? See my voice.”* The purpose of this work was to enable Māori rangatahi who identify as Deaf to tell their story about people or issues that are important to them in their lives.

Some helpful questions to ask your children and whānau could include;

- What do you see to be the main ideas or issues that rangatahi are telling us about?
- What specific things are you connecting to in this exhibit and why?
- What are these young people telling us about their communication and access needs?
- What ideas are being shared about their culture(s), language needs and identities?
- What or who has helped them as they have grown up?
- What has been challenging for them?
- What do you think they want us to learn from their stories?

Also consider:

- What do we need to do to develop more culturally responsive and inclusive learning environments that enable all our children and young people to achieve and reach their full potential?
- How do we include our young people and children to achieve this?

These questions have been developed by Rebecca Keane, for further support with these questions contact Victoria University on education@vuw.ac.nz

For more information on supporting Deaf tamariki feel free to visit;

www.nzsl.tki.org.nz

www.deaf.org.nz

victoria.ac.nz/llc/what-to-do/language-software/nzsl

www.vanasch.school.nz

www.kdec.school.nz

magnet.org.nz

Or contact your local Special Education office for more support

www.minedu.govt.nz

0800 622 222

special.education@minedu.govt.nz



Ko Kohukohunui te maunga
Ko Tikapa te Moana
Ko Tainui te waka
Ko Ngāti Paoa / Ngāti Whanaunga ngā iwi
Ko Patrick Wikiriwhi Pokaitara Thompson te tangata

In early 2014 we suffered a huge loss with the sudden passing of one of our pou, Patrick Thompson. Patrick was not only an important member of the Ko Wai Au team but an outstanding role model and mentor for the rangatahi.

In 1991 at the first Deaf View Conference held at Kelston Deaf Education Centre Patrick made a profound statement that would lead the Deaf Māori Community on a new pathway. During his speech he asked the question, "Ko wai au? Am I Deaf, am I Māori, who am I? From that day forth Patrick set out to bring about

change and unite what he saw as two parts of his life.

He did this by being one of the key organisers for the first National Māori Deaf Hui that was held at Orakei Marae in 1993. One of the important factors to come out of this hui was the need for qualified Māori NZSL interpreters who were fluent in Te Reo Māori.

Patrick went on to become one of the leading people who continuously lobbied for his community. He was involved in many advisory groups to government, lobbied strongly for grants to support Māori to study



in NZSL Interpreting and also educated the Māori community about the Deaf world and the need to improve access to marae, the right for Deaf Māori to stand and speak through interpreters and marae-based NZSL courses to name a few. He had many roles in supporting kaupapa that would benefit the Deaf Māori community but his heart lay mainly in two places, his work with rangatahi and developing tri-lingual interpreting.

It has been beyond comprehension losing Patrick. The affect is still so strongly felt for everyone involved with this kaupapa but none as

much as our rangatahi. So in closing we wish to thank Patrick for simply being the man he was, a man with conviction and passion in seeing his two worlds unite so that all Deaf Māori could have the answer to the question "Ko wai au?" Patrick found the answer and it was simply, "He Māori, he Turi, he Tangata." He will be sadly missed.

E kore ngā roimata e mimiti mou e te rangatira.







TE TĀHUHU O TE MĀTAURANGA

Ministry of Education

NC STATE UNIVERSITY

TE WHARE WĀNANGA O TE ŪPOKO O TE IKA A MĀUI



E mihi ana ki ēnei tangata Associate Professor Susan Faircloth (North Carolina State University), Dr Anne Hynds (Victoria University of Wellington), Helen Jacob, Clint Green and Patrick Thompson (Kelston Deaf Education Centre)

He mea whakaputa tēnei pukapuka mō Te Tāhuhu o te Mātauranga e Foundry Creative

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Kaiwhakaahua: Adrian Heke

“Ko wai au? ‘Ko wai au? Tirohia tōku reo?’”

He whakakitenga te kaupapa, ‘*Ko wai au?*
Ko wai au? Tirohia tōku reo?’ i waihangatia
e te hunga rangatahi Māori Tokoono Turi nei.

He Mihi

“Pānuia ki ngā iwi o te motu
Tokitoki kau ana te heihei
Tere haere ana te kūao pāpera
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E tangi tonu ana te ngākau ki a rātou kua riro ki te pō,
kua huri ki tua o te ārai. E kore he kupu hei kawē i te aroha,
i te mamae kei te ngau kino tonu i te ate. Koutou ngā
pūkenga, ngā mounga kōrero e moe ki roto i te ringa
kaha o te ariki. Ka āpiti hono, tātai hono, rātou kia rātou,
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kaupapa nei e kore ngā mihi e mutu. Kei ngā iti, kei
ngā rahi o ngā mounga katoa e kore e mutu ngā mihi.

Koia kei a ia te wā āianeī,
Koia kei a ia te wā a muri.
Koia kei a ia te wā a muri,
Koia kei a ia te wā a mua
Wā muri, ka oti a mua.

Te kaupapa o te rangahau



I hua ake ai tēnei whakakitenga i tētahi kaupapa rangahau motuhake. Ko tō mātou hiahia he whakamana i te rangatahi Māori e kīia nei he Turi, he uaua rānei ki te whakarongo, kia whai wāhi ai rātou ki te kōrero ki ētahi atu kia mārama ai ngā kura, ngā hapori hoki ki ngā hiahiatanga whakapā, whakawhitiwhiti kōrero hoki me ō rātou nā wawata hei rangatahi.

E mihi atu ana mātou ki ō mātou kaitautoko. Nā te Karahipi Matua Wānanga o Fullbright i whai mahere tuatahi ai te rangahau nei. Nō muri mai ka whakakitea i runga i te tuara o Te Ringa Mātauranga Tauwhāiti o Te Tāhuhu o te Mātauranga; Te Whare Wānanga o Te Ūpoko o Te Ika a Māui; Te Whare Wānanga o Kararaina ki te Raki; me Te Whare Mātauranga Turi o Kelston.

Tikanga Rangahau

He ohu Māori te tikanga rangahau o te kaupapa nei (Bishop & Glynn, 1999) e noho whānau ai te hunga rangahau, e whai tikanga hoki ai e rite ana.

Ko te whānau rangahau ko:

- ngā rangatahi tokoono (ko Eric Matthews rātou ko Ngawaiata Hau, ko Tuhoi Henry, ko RJ Edwards, ko Kahurangi Mackey, ko Dan Te Rupe);
- Te hāpori Turi (ko Patrick Thompson rātou ko Michael Wi, ko Stephanie Awheto, ko Marjorie Rako);
- Kaiako Rauemi Māori o te hunga Turi (ko Helen Jacob rāua ko Clint Green);
- Hoa Ahorangi Susan Faircloth (Te Whare Wānanga o Kararaina ki te Raki (NCSU)); me
- Tākuta Anne Hynds, Kaiako Matua (Te Whare Wānanga o Te Ūpoko o Te Ika a Māui (VUW)).



Ka tirohia anō ētahi āhuetanga o te rangahau nei e Tākuta Joanna Kidman rāua ko Tākuta Kirsten Smiler (VUW) e tika ai ngā whakaritenga tikanga rangahau, ahurea anō hoki.

Nā te whakawhanaungatanga i oti pai ai te rangahau nei, i puta ai tēnei whakakitenga. He mea tipu tō mātou whanaungatanga rangahau nei i runga i ngā āhuetanga o te kitenga kanohi, o te pōwhiri, o te nohoanga marae, o te hui whakangungu. Ka tirohia, ka whakamanahia hoki tēnei rangahau e Te Whare Wānanga o Te Ūpoko o Te Ika a Māui me Te Whare Wānanga o Kararaina ki te Raki.

Te Kohikohinga Kōrero

I whakangungua ā mātou rangatahi ki te whakamahi kāmera tūmati e Adrian Heke, kaiwhakaahua o Ngāpuhi. Ko te Reowhakaahua te tikanga kohinga kōrero matua, he tikanga e mahi tahi ai te rangatahi me te whānau ki te whakautu i ngā pātai rangahau mā te whakaahua tonu. Nā, ka whiriwhiria e te rangatahi ā rātou whakaahua hei whakakitenga, ā, ka whai kōrero ki te taha hei whakamārama he aha i whai tikanga ai ā rātou whakaahua ki a rātou.



Kāti ko tētahi o ngā whakaritenga o te reowhakaahua ka whai whakaaetanga ā mātou rangatahi i te hunga i whakaahuatia ai e rātou. Otirā he tika tonu kia whai whakaaetanga rātou i ngā pakeke o aua kāinga inā hiahia ai rātou ki te whakaahua i ngā tohu, i ngā taonga nui o aua kāinga, kura rānei. Nā reira i tūturu ai te noho a Stephanie Awheto i tō mātou whānau rangahau, i ā mātou kōrero rangahau hoki, he matatau nōna ki ngā reo e toru, ko Te Reo Turi o Aotearoa, ko te reo Māori, me te reo Pākehā.

He rite tonu te hui a te rangatahi ki te whānau rangahau ki te kōrero, ki te tuhituhi, ki te tohu rānei mō ā rātou whakaahua. Nā reira ka noho ko ngā whakaahua i whiriwhiria ai me ngā kōrero i te taha hei whakakitenga whakaahua e haere nei.

Te Aroha Kahurangi

Nā Kahurangi Mackey



“E whakaatu ana ngā whakaahua e rua nei i tōku ingoa, i a Kahurangi, me taku aroha ki aku tikanga. Kei te whakaahua tuatahi ahau e whakakite ana i tētahi Hui ā-Motu mō Ngāi Turi Māori. 2 tau taku pakeke ka turi ahau. Nā taku tipuna kuia i kite mai, i te wā i tata tukia ahau e tētahi waka. Nā taku kuia ahau i ako ki te reo Māori, ā, ko ia te tau o taku ate. E taea e au te kōrero, e mātau hoki ana ki Te Reo Turi o Aotearoa. Pōraruru katoa au i te kura i a au e tamariki ana. He uaua te noho ki te kura i te iti o te āwhina mai mōku.

Ka kitea i te whakaahua tuarua tētahi tangata kei muri, e whakaaro ana mō tētahi tānga whakaahua e whakaaturia ana i te pakitara o Te Kura o Kerehana mō ngā tamariki Turi. He Māori ia, he wahine Turi anō hoki. Me whai tangata hei tauria mōu. Kei te kite mai koutou i aku tohu ringa? Kei te mārara rānei ki ngā tohu?

Ko ngā wā o mua, o muri anō te tikanga o tēnei whakaahua. I mua rā, kāore i whai mana te hunga Māori, Turi nei, pērā i ēnei rā.”

Mana Māori, Mana Turi, Mana Tangata

Nā Dan Te Rupe



“Nāku tēnei whakaahua, mōku tonu. Koinei tōku mana hei Māori, hei Turi anō hoki. Kei te whakaaturia taku moko i taku ringa (nā te pāpā o taku hoa i tuhi). E tohu ana te moko nei i taku whānau me taku Māoritanga. He whai tōna kōrero. He mea nui te whai ki te Māori, he kaha rawa ki te whawhai. Pēnā ka mau ki te matau, ka kīia ai me mate whai, kua e mate wheke noa. He mea tiaki tēnei i a au inā wehe atu ai au i taku whānau, ka piri tonu ahakoa kei wāhi kē. Me piri koe ki tō whakapapa!

I whānau turi ahau engari nō muri rā anō ka mau i a au taku pepeha i taku mahitahitanga ki a Michael Wi, he Māori, he turi anō i Te Whare Mātauranga Turi o Kelston. Ko taku tino hiahia ko te ako i te kapa haka me te whakairo, ā tōna wā ka noho au ki te whakaako i ēnei āhuatanga ki te rangatahi.”

Taku whānau, aku tikanga, taku whakapapa

Nā Eric Matthews



“Ko Eric tōku ingoa. He whakaahua, he taonga ēnei kua riro mai māku hei tiaki. Ko taku whakapapa, ko taku whānau tonu tēnei. I whakaahuatia e au tēnei whakaahua hei whakaatu i te mana o te whānau, o ngā tikanga, o te whakapapa hoki. He whanaunga ahau ki a Whina Cooper. Arā tōna whakaahua. He rongonui a ia, he rangatira Māori tonu, nāna i kōkiri ngā take mō te Māori anō te take.

Kei te hiahia hoki ahau ki te whawhai mō te hunga Turi Māori nei kia whai hua ai rātou, arā, kia whai reo Māori rātou ki runga i te marae. Me tokomaha kē atu ngā kaiwhakamārama i te reo Turi e mātau ana ki te Reo Māori me Te Reo Turi o Aotearoa. He mea nui

kia whai wāhi mātou ki ngā take i runga i ō tātou marae, arā, ki ngā tangihanga, ki ngā hui nui rānei. He tika kia whai wāhi ai te hunga Turi Māori, tamariki hoki ki ēnei momo hui kia uru atu ai, kia mārama ai, kia whai take ai mātou ki ngā kaupapa mō mātou tonu. He ruarua noa ngā kaiwhakamārama i te reo Turi Māori i Aotearoa nei i tēnei wā e mātau ana ki Te Reo Turi o Aotearoa me te reo Māori hoki.

Ko taku wawata me nui ake ngā hui mō te hunga rangatahi Turi Māori, pēnei i te Hui ā-Motu mō Ngāi Turi Māori, ā, kia whai wāhi ai ngā tamariki me te rangatahi Turi Māori e noho taratahi ana, kāore rānei i te mōhio ki ēnei momo hui.”

He pānga nui

Nā Eric Matthews



“E whakaahua ana taku whakaahua tuarua i tētahi wāhi e kaingākaunui ana ki a au. Ko te marae tēnei o Te Whare Wānanga o Wairaka, ko Te Noho Kotahitanga tōna ingoa.

He pānga nui tōku ki tēnei marae. I whakaahuatia e au i a au e ako ana i Te Whare Wānanga o Wairaka. He rite tonu taku puta ki te marae nei i ia ata, i ia ahiahi i te mea he marae tēnei mō te katoa. Kei te ako au i tēnei wā ki te whai tohu e ea ake ai ōku wawata. He whakaruruhau tēnei marae mōku. Tau ana tōna nohoanga ki te whenua anō nei kua papatūānuku tōna rite. Ko tōna āhua ō-waho he rite ki ngā marae e mōhiotia whānuitia ana, engari he tino hou

kē ōna whakairo, ōna tukutuku. Ko te āhua nei kua tūhonohono ki mua, ki muri anō. Ki te wawata au ki te āhua o ngā marae o te wā heke, koinei tōnu te āhua. He wāhi tēnei e puta mai ai te katoa, tamariki mai, tangata mai, e mana hoki ai tōna ingoa.”

Te kōrerorero me te Waiporoporo

Nā Ngawaiata Hau



“Ko Ngawaiata tōku ingoa. I whānau mai ahau me te pai o te rongō taringa, engari ka āhua 4 ½ taku pakeke, ka turi. Ka tipu ake ahau me te kōrero, ā, kōrero reo (Māori) ai ētahi o taku whānau i te kāinga. He taumaha ki a au te kura i te mea kāore au i uru atu ki ngā mahi. Ka 11 tau taku pakeke ka puta mai ki te Pā o Kelston. He uaua te noho mai i taku mokemoke ki taku whānau. Heoi, ka āwhinatia ahau e ngā kaimahi, ā, ka haere nā te wā ka whai hoa hoki ahau.

Ka kitea i tēnei whakaahua ko taku toi ngohe. Ki te heipū tētahi āhuatanga, ka pukukino ahau - māna, e tau ai taku mauri. Ka noho te toi nei i taku rūma moe. He mea whakaāio i a au. Waihoki, he pai te waiporoporo ki a au. Ehara i te mea ka kōrero ā-waha nei māua ki a māua, engari kē tērā māua e whakawhiti whakaaro ana.

Kei roto ōku wawata i te whakaahua nei mō te wā e heke mai ana. E hiahia ana ahau ki te noho hei kaiako kōhungahunga i te mea e rata ana ahau ki te mahi tahi, ki te whakaako hoki i te kōhungahunga.”

Nana Rangī

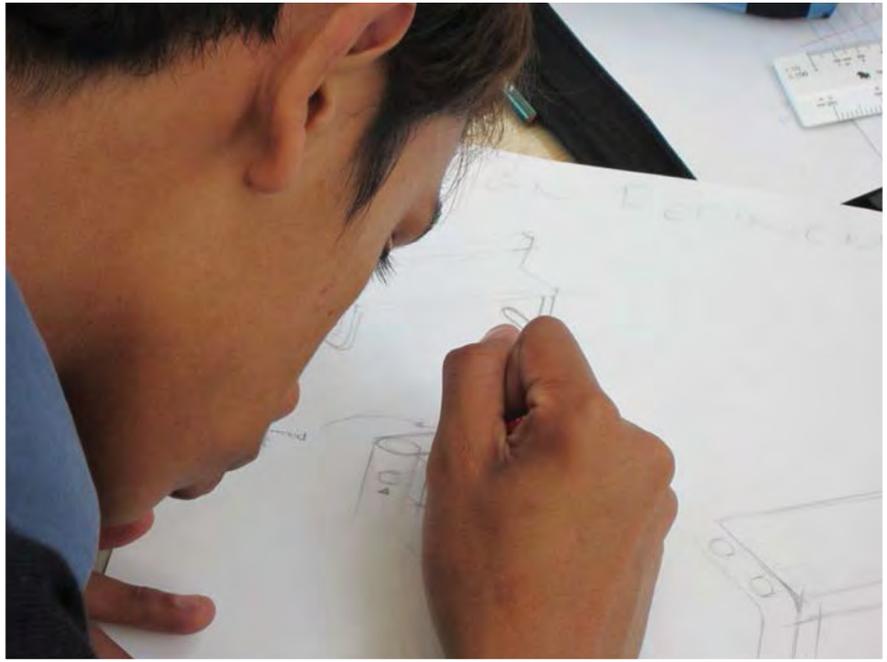
Nā Ngawaita Hau



“He whakaahua tēnei o taku kuia. Ko Nana Rangī tōna ingoa. Ko ia te māmā o taku māmā. Ko Māmā tonu ki a au. Ka roa taku noho tahi ki a ia. Nāna au i whakatipu i te Te One o Maheī i Te Tara o Te Ika a Māui. Nāna au i āwhina ki te kōrero Pākehā. He mea nui ki a au ōku mahara ki a ia.”

Te ākongā whakaaro pono

Nā Tuhoi Henry



“Ko Tuhoi tōku ingoa. I whiriwhiria e au tēnei whakaahua i te mea e whakaatu ana tōku aronui ki te ako me te hoahoa. I whānau Turi ahau, ā, he pērā ētahi anō o tōku whānau. I hou tuatahi atu ai au ki ngā tikanga Māori i a au e kura ana i te raki. Kāti, i taua wā kāore i te nui ngā tāngata i te kōrero mai ki a au.

Pēnei tonu au kāore taku papa i whakahīhi mai mōku, ā mate noa ia. Heoi nō muri mai ka mōhio ahau i te tino whakahīhi mai taku pāpā mōku, nā ana kōrerotanga ki ētahi atu mō taku kaha ki te mahi i te kura. Āhua whakamā au i taku taenga tuatahi ki Te Kura o Kerehana mō ngā tamariki Turi, engari ka ako haere au ki ngā āhuetanga o Te Reo Turi o Aotearoa me te Mana Turi kia māia ake ai ahau.”

Ko wai au?

Nā Tuhoi Henry



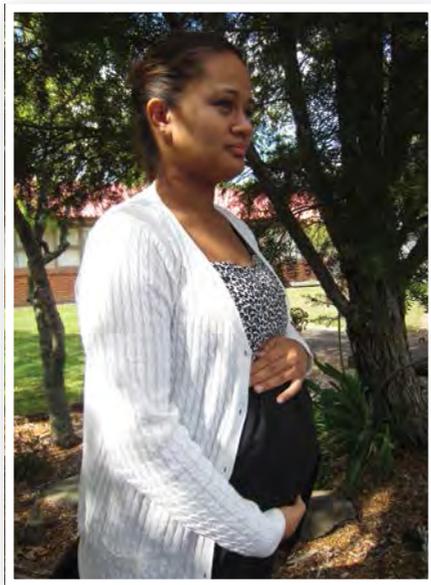
“E whakaatu ana te whakaahua nei ko wai hoki au.
Ahakoa hāwhe, aha rā, he Māori, he Turi tonu ahau.

He Turi ahau, he uaua te whakarongo, engari ko Te Reo
Turi o Aotearoa tōku reo kōrero ki a Ngāi Turi - arā,
ko te tuhi a te ringa, ko te whakapuaki a te kanohi,
ko te kōrero a te tinana.

Ka āhei hoki au ki te kōrero ki te hunga whakarongo
hoki, engari pai kē ki a au ngā tikanga o te Turi.”

Tōku mana Māori, tōku mana Turi

Nā R.J. Edwards



“17 ōku tau, e hapū ana ahau, ā, ka whānau mai taku tamaiti ā te Akuhata, 2013 (Kei roto i te whakaahua nei), i whakaahuatia ahau i Lynwood (Whare), 5 marama taku hapūtanga. I noho ahau i taua wharenoho. Tērā e huri ai tōku ao i taku putanga hei māmā. Ko tōku wawata mōna kia tipu reotoru ake ai ia, arā, kia mātau ki te reo, Te Reo Turi o Aotearoa, me te reo Māori o Ngā Kuki Airani i te mea koirā te taha ki tōna pāpā. Tino uru atu ai ahau ki ngā kaupapa o Ngāi Turi, o Ngāi Māori anō ki te taha o taku whānau me ōku hoa.

E mātau ana ahau ki Te Reo Turi o Aotearoa.

E whakaatu ana te whakaahua nei i ōku whāinga ako i te mātauranga kōhungahunga, me pērā hoki au hei māmā ka tika!

E kaha haere ana ōku hononga ki taku whānau me ōku hoa... tērā rātou te āwhina i a au hei māmā. Ka nui te mahi kei mua i a au, tērā te whakapātari mai o te noho hou hei māmā.”

Tēnā koutou

*Nā Susan Faircloth mātou ko Anne Hynds,
ko Helen Jacob, ko Clint Green, ko Patrick Thompson*

I hua mai tēnei kaupapa rangahau i te hiahia kia whai māramatanga mō ngā āhuatanga whai mātauranga o Ngāi Turi Māori me te rangatahi e āhua turi nei; engari, nō te tūtakitanga atu ki te kōrero ki te hunga rangatahi nei, ka mōhio kē atu ki te hiahia kia tino mārama ai mātou ki a rātou hei tangata whai tikanga - hei Māori, hei Turi, hei tangata kōrero, āhua turi hoki - me waiho kia puta te hunga nei i ngā herehere o te kura, ki te whakaahua, ki te tuhi, ki te tohu mō rātou anō i te ao Māori, i ngā ao o te Turi me te rongō i waho o te whare kura. Ka hua ake te hiranga o te putanga o te rangatahi nei ki waho o te kura mā roto i tō rātou mau ki te kaupapa nei hei kaupapa mā rātou ake.

Ko tā mātou whakamāoritanga tuatahi o ā rātou whakaahua, ko te āhua o ō rātou tuakiri (he Māori, he Turi, he rangatahi), te nui o te whānau me te whanaungatanga, te piringa ki ngā wāhi, te whai i ngā tikanga me ngā reo e rua hei

āhuatanga whakaora i a rātou. Nā reira, kua whakamaharatia mātou e te rangatahi ki ō rātou nā tūmanako, wawata hoki kei mua i a rātou. Kāti, ka nui ngā mihi ki a RJ rātou ko Kahurangi, ko Ngawaiata, ko Tuhoi, ko Dan, ko Eric.

Kua puta mai te māramatanga i tēnei kaupapa mō te whakapakari i te whai mātauranga o te rangatahi nei kia mau roa atu ai, i te mea he tino ruarua noa nei ngā kaiako Turi Māori, tāpiri atu ki tēnei ko te kore hoki o te hunga mātau ki ngā reo e toru (te reo Māori, Te Reo Turi o Aotearoa me te reo Pākehā) o Aotearoa. Ko te tūmanako ia mā ngā hua o tēnei rangahau e nui atu ai te whai o ēnei kaupapa i Aotearoa.

He Āwhina Kaiako

This resource has been developed to assist people across different communities to work together to create more culturally responsive and inclusive environments for all children and young people. The photographs and stories included here are from a research project and touring exhibition called *“Ko wai au? Who am I? See my voice.”* The purpose of this work was to enable Māori rangatahi who identify as Deaf to tell their story about people or issues that are important to them in their lives.

Ko ētahi pātai pai hei whakaaro mō te tamaiti, mō te whānau hoki ko ēnei;

- He aha ngā kaupapa mātua tō tā ēnei tamariki nō roto i te pukapuka?
- He aha ngā hua o roto e pātata ana ki tō ngākau? Nā te aha i pērā ai?
- He aha te hiahia o ēnei tamariki kia rongo pai te iwi i tō rātou reo?
- He aha ngā kōrero kua hora atu mō ngā ahurea, mō te reo me te tuakiri?
- Nā wai ēnei tamariki i poipoia, kia tupu pēnei ana?
- Ko te aha ngā wero nui tā ēnei tamariki?
- Ki ō whakaaro, he aha ngā kōrero me tango e tātou nō ēnei kōrero ā rātou?

Hei whakaarohia anō:

- Me aha tātou kia māia ana ngā tamariki, ngā mātua, ngā whānau, ngā hapori kia tū ko te whare mātauranga e manaaki ana i te katoa ahakoa te mātea motuhake, te aha rānei? Kia whaia e tātou katoa i te iti kahurangi?
- Me pēhea tātou e whakakotahi ai i a tātou katoa kia tūtuki pai ngā tamariki katoa ki roto i ā tātou kura? Me pēhea hoki te pōwhiri atu ki te hunga Turi kia uru mai ki tō kura?

Nā Rebecca Keane ēnei pātai i whakariterite, mō ētahi atu ringa āwhi tukuna ōu pātai ki Te Whare Wānanga o Te Ūpoko o Te Ika a Māui education@vuw.ac.nz

Tirohia ki ēnei paetukutuku mō ngā kōrero tautoko i ōu tamariki Turi;

www.nzsl.tki.org.nz

www.deaf.org.nz

victoria.ac.nz/llc/what-to-do/language-software/nzsl

www.vanasch.school.nz

www.kdec.school.nz

magnet.org.nz

Rānei me whakapā atu ki te tari Umanga Mātauranga mō ētahi atu tautoko

www.minedu.govt.nz

0800 622 222

special.education@minedu.govt.nz



Ko Kohukohunui te maunga
Ko Tikapa te Moana
Ko Tainui te waka
Ko Ngāti Paoa / Ngāti Whanaunga ngā iwi
Ko Patrick Wikiriwhi Pokaitara Thompson te tangata

In early 2014 we suffered a huge loss with the sudden passing of one of our pou, Patrick Thompson. Patrick was not only an important member of the Ko Wai Au team but an outstanding role model and mentor for the rangatahi.

In 1991 at the first Deaf View Conference held at Kelston Deaf Education Centre Patrick made a profound statement that would lead the Deaf Māori Community on a new pathway. During his speech he asked the question, "Ko wai au? Am I Deaf, am I Māori, who am I? From that day forth Patrick set out to bring about

change and unite what he saw as two parts of his life.

He did this by being one of the key organisers for the first National Māori Deaf Hui that was held at Orakei Marae in 1993. One of the important factors to come out of this hui was the need for qualified Māori NZSL interpreters who were fluent in Te Reo Māori.

Patrick went on to become one of the leading people who continuously lobbied for his community. He was involved in many advisory groups to government, lobbied strongly for grants to support Māori to study



in NZSL Interpreting and also educated the Māori community about the Deaf world and the need to improve access to marae, the right for Deaf Māori to stand and speak through interpreters and marae-based NZSL courses to name a few. He had many roles in supporting kaupapa that would benefit the Deaf Māori community but his heart lay mainly in two places, his work with rangatahi and developing tri-lingual interpreting.

It has been beyond comprehension losing Patrick. The affect is still so strongly felt for everyone involved with this kaupapa but none as

much as our rangatahi. So in closing we wish to thank Patrick for simply being the man he was, a man with conviction and passion in seeing his two worlds unite so that all Deaf Māori could have the answer to the question "Ko wai au?" Patrick found the answer and it was simply, "He Māori, he Turi, he Tangata." He will be sadly missed.

E kore ngā roimata e mimiti mou e te rangatira.

**“Ko wai au? ‘Ko wai au?
Tirohia tōku reo?”**

