Part B—The MHS Award Exceptional Contribution by an Individual—nomination for Keri Opai

Additional Service Description

Te Pou o te Whakaaro Nui (Te Pou) is the national centre of evidence-based workforce development for the New Zealand mental health, addiction and disability sectors. Te Pou includes Matua Raḵi (addiction workforce development) and the Disability Workforce Development Programme. The Ministry of Health is our primary funder.

We support organisations to implement policy and develop their workforce with practical resources, guidance and education. We use a sound evidence base that builds better services to improve people’s lives. Our programmes and projects have a national focus and are delivered in collaboration with government departments, district health boards, non-government organisations, training and education providers, and researchers. We also work closely with international experts—organisations and individuals.

Our independence and national mandate enable us to advocate on behalf of the sector, while also providing data to inform policy development. Te Pou is governed by a board of national and international leaders with diverse management, clinical, research and cultural expertise.

Our people

Our strengths are in our people—our greatest asset. The Te Pou team brings a wealth of expertise and experience from across the health and disability sector including lived experience of mental health, addiction and disability, as well as clinical and organisation leadership, policy, research and evaluation expertise across the range of strategic and operational aspects of workforce development.

Evidence based

We use an evidence-based approach. That means the advice, resources, tools and information we provide draw on consumer experience, research and clinical expertise. Organisations, the people accessing services, and their whānau can trust that Te Pou resources are based on current research, and service innovations. We use rigorous evaluation techniques to track progress, for continuous improvement of our programmes and to help us understand changes for the workforce, people and their whānau.

Partnerships

Building and maintaining effective relationships with people and organisations is key to our approach. We work with mental health, addiction and disability services and education providers, advocacy groups, professional bodies and government agencies, in New Zealand and internationally. Our connection to the people who use mental health, addiction and disability services is paramount.
Evidence of a significant contribution to the field of mental health on a local, state or national level.

**Te Reo Hāpai: The Language of Enrichment**

Keri Opai, Paeārahi (Māori strategic leadership) for Te Pou o te Whakaaro Nui, created and published *Te Reo Hāpai: The Language of Enrichment* (Te Reo Hāpai) in 2017. Te Reo Hāpai is a new Māori language glossary to support the sector with terms meaningful for people who use mental health, addiction and disability services. Developed over two years, it contains over 200 interpretations for the unique terminology used by the mental health, addiction and disability sectors including Māori words, terms and whakatauki (proverbs).

Although te reo Māori is one of New Zealand’s official languages, Māori terms used in the mental health, addiction and disability sectors were occasionally wrong, often outdated or did not exist. Given Māori people, the indigenous people of Aotearoa, have the highest rates of mental health issues, addiction and disability nationally, the lack of appropriate language adds to their burden. Keri set out to fill some of these gaps through the development of Te Reo Hāpai. The aim of the glossary is to adequately and accurately reflect the best use of te reo Māori now, and into the future.

**Increased profile of mental health in Aotearoa New Zealand**

Te Reo Hāpai is a significant mechanism to increase readers’ knowledge and appreciation of mental health, addiction and disability. In translating English words such as obsessive-compulsive disorder (māuiui whakaauau) into Māori, Keri simplified many conventional mental health terms. Given these traditional terms are often difficult for both Māori and non-Māori to understand, his simplification transforms the glossary beyond a simple resource into a powerful health literacy tool.

As a health literacy tool, the workforce can use Te Reo Hāpai to better connect with and understand individuals and whānau (families). Readers can engage using either using te reo Māori or English, making the resource more accessible to a variety of people. People in contact with services, particularly whānau for whom Māori is a preferred language, can be supported to better understand the characteristics of conditions, symptoms and behaviours related to mental health, addiction and disability. The workforce is supported to improve their communication with people who access services and their whānau. In turn, as these words become integrated into daily language, people’s mental health literacy will improve.

**Māori people’s engagement with health services**

As the workforce utilises the terms in Te Reo Hāpai and their communication, connection and understanding improves, Māori people are more likely to engage with mental health services.

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1 https://www.tepou.co.nz/resources/te-reo-hapai-the-language-of-enrichment/809
Increased engagement can help reinforce services’ understanding and respect of tikanga (Māori customs/protocols). Using the te reo Māori terms from Te Reo Hāpai and respecting tikanga can further lead to improved organisational cultures. As more Māori people engage in services, people who provide those services have more natural opportunities to learn, finding additional ways to provide more culturally appropriate services that meet individual and whānau needs.

**The impact of words**

Keri wrote Te Reo Hāpai drawing on the whakatauki (proverb) ‘he mana tō te kupu’, meaning words have the power to explain, express and define how we understand and experience the world. The glossary includes researched translations for existing words and new words created in te reo Māori, reflecting a Māori worldview. This resource both recommends Māori words for specific English equivalents and illustrates the capacity of one language to unlock complex descriptions used in another, to better convey meaning and understanding.

During the development of Te Reo Hāpai, Keri focused on identifying and creating language that is non-judgmental, positive and based on the strengths and abilities of people. He felt it was important the glossary helps “uplift peoples’ mana (dignity)”. Many of the words in Te Reo Hāpai fundamentally recognise humanity, hope and personal dignity. Patients and ‘service users’ become people again in the phrase tāngata whai ora—literally “people seeking wellness”. People with disabilities become tāngata whai kaha, with the emphasis on having strength and ability. In effect, this positive strengths-based approach helps align mental health language to the people most concerned, rather than to those who provide treatment and care.

His attention to this aspect of language is particularly significant for words that carry stigma and discrimination. Prior to the development of Te Reo Hāpai, Māori language used in the mental health, addiction and disability sectors was occasionally wrong, often outdated or did not exist. Without established te reo Māori terms, Māori speakers were left to draw on negative terms that carry stigma and judgement, like ‘mate hinengaro’ for mental illness. ‘Mate’ means death or misfortune, is almost always negative and often is permanent. The inherent negativity in mate hinengaro is counter to the concepts of recovery and hope now underpinning mental health service development and delivery.

Alternatively, where words did not exist, Māori speakers needed to make up terms. New mental health or addiction terms created without deliberation and consultation can be negative or judgemental, such as using “kiriwaru” to refer to a person with an addiction. ‘Kiri’ means skin and ‘waru’ means scrape—by putting the two words together, a term literally meaning “skin scraper” is created. This term is problematic because it refers to a symptom that a person may experience when withdrawing from morphine, carrying implication that ‘addicts’ are bad. It also fails to convey the range of experiences and types of addiction that people may experience. Finally, the absence of a consistent te reo Māori
term for addiction means there is a risk these ‘off the cuff’ words become consistently used in te reo Māori, further perpetuating negativity and judgement.

The impact of Keri’s mindful approach to develop positive, strengths-based language for the mental health, addiction and disability fields shows in the mihi (acknowledgement) he has received from people, to the work and to the kaupapa (intent) of the glossary. To paraphrase much of the feedback, “We have so many negative things to deal with, this work contributes to positivity that we sorely need!” People clearly cherish Keri’s efforts to lead in a positive way and view the glossary as ‘taonga’, a treasure to be utilised and respected.

**National contribution: Uptake and impact**

An examination of the uptake and impact of Te Reo Hāpai demonstrates the resources significant contribution on a national level.

**Uptake**

In the nine months since its launch in late June 2017, as part of the Matariki/Puanga (Māori New Year) celebrations, the glossary has been downloaded more than 2600 times. Most (80%) of the downloads have been in New Zealand, with the others originating in Australia, the Americas, Asia, Africa and Europe. During the same period, nearly 6,500 people visited the Te Reo Hāpai website pages and more than 6,700 hard copies of the glossary were distributed at no cost.

Additionally, several organisations, such as Ara Taiohi, a peak body for youth development, the New Zealand Psychological Society and Disability Connect have profiled Te Reo Hāpai on their website and in their organisational e-newsletters. Other organisations, including the [NZ Family Violence Clearinghouse](http://www.nzfamilyviolenceclearinghouse.org.nz) and [The Problem Gambling Foundation of New Zealand](https://www.theprogram.org.nz), have added it to their online library catalogues. Matua Raḵi integrated many terms into their [Working with Māori e-learning tool](https://www.missionhealthservices.co.nz/working-with-maori-e-learning-tool).

In 2017 Keri presented Te Reo Hāpai to over 50 audiences across the nation—including to Kaupapa Māori organisations, marae, non-government organisations and disabled people’s organisations (see page 14). He also met with many individuals to discuss and promote the work. Keri shared the glossary, presenting at the Cutting Edge Māori hui in September 2017, the Altogether Autism conference in July 2017 and the Kāpō Māori Aotearoa2 biennial conference in November 2017.

**Impact**

Nationally, there has been a movement to revitalise te reo Māori. People want to use te reo Māori properly, correctly and with respect. For the movement to be successful, te reo Māori must become a spoken language across all domains. Therefore, it needs to be seen, heard and utilised in fields where it

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2 Kāpō Māori Aotearoa offers support services for kāpō (blind, vision impaired, deafblind) Māori and their whānau and tangata whaikaha (disabled persons)
has been relatively silent to date. Te Reo Hāpai provides a foundation to further these language revitalisation goals within the mental health field. The high levels of engagement outlined demonstrate the glossary’s usefulness. Furthermore, the resource directly supports the New Zealand Ministry of Health’s goal to increase access, achieve equity and improve outcomes for Māori people.

I am one of the senior language planning advisors at Te Taura Whiri i te Reo Māori and my role is supporting Māori language revitalisation in the public and private sectors. We were really excited by the launch of your book earlier this year and the important contribution it makes to revitalisation of te reo Māori; especially for the corpus and the use of language that builds the mana of people who use disability services, mental health and addiction services.

-Michelle Dawe, Māori Language Commission

At the glossary’s Auckland launch, several Māori health professionals spoke about how their service would benefit from using the new terms. Many spoke of the challenges they encountered, compounded by a lack of shared language and the implicit stigma and discrimination in mental health, addiction and disability terms currently used. Several expressed hopes the glossary would eliminate some of those challenges for tamariki/rangatahi (children/youth) using services in the future. Professionals in a wide variety of contexts are excited about the possibilities of using Te Reo Hāpai to better communicate and connect with whānau who access their services.

I have just ordered 30 of your new language glossary booklets for our staff at Arohanui Special School, and they have created quite a buzz around the place. Our therapists have already taken to creating new signs for their doors. -Ellie Mackwood, Associate Principal

The impact of Te Reo Hāpai extends past Aotearoa—people from around the world are interested in the glossary. Bloggers have also taken the time to share their thoughts on the resource, particularly on the word takiwātanga (autism), stating they find it appropriate, meaningful and loving. One individual commented, “what a respectful, compassionate and considered response to the need to define something.” Rochelle Nafatali presented at the Altogether Autism conference and noted how many of the terms used in the Samoan language for autism were very negative and stigmatising. She told Keri his presentation gave her some insights and inspiration into how she might influence the future direction of her language regarding autism and other general mental health terms. Clearly Te Reo Hāpai is innovative, demonstrating the opportunities for other indigenous peoples around the world have to reclaim language and create their own glossary of mental health terms.

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3 https://drive.google.com/file/d/0B0kYI_joSlt4c0pYUEhWVkJbUk/view
Keri is continuing to share Te Reo Hāpai, regularly presenting the glossary to organisations and independent groups. The resource remains popular, with over 200 hard copies requested in the first quarter of 2018—six months after publication. Creating an app is the next step to ensure the resource is widely available, accessible and remains relevant. Although the concept is still being developed, Keri’s vision is to create a simple platform for people to listen to words’ pronunciation and hear how they can be used in a sentence. The app will also be dynamic, so new words for mental health, addiction and disability can be added in the future. Keri hopes the Te Reo Hāpai app will be available by Matariki/Puanga (June) 2019.

Evidence of innovation or a high standard of service.

Te Reo Hāpai embodies innovation. Keri brought together science, philosophy, linguistics and art to create new words in te reo Māori. Blending his comprehensive knowledge of te reo and metaphor, while maintaining a practical grounding, Keri created new terms that better reflect people’s lived experience. No other resource brings together positive, strengths-based te reo Māori terms for addiction, mental health and disability in one place.

Innovation: Crafting te reo Māori mental health terms

To develop Te Reo Hāpai Keri did more than collect and share te reo Māori words for mental health, addiction and disability. He identified Māori terms typically in use, then critiqued their meaning and appropriateness and whether this carried stigma or negativity. He also identified gaps—some English words had no Māori equivalent. Māori speakers had to try to use different ones, which do not always fit with a strengths-based and recovery-oriented paradigm. Keri realised thousands of words were needed; however, given time and budget constraints, he focussed on around 200.

During the process of crafting new words Keri consulted widely with people with lived experience of mental health, addiction and disability issues. He also talked to practitioners, clinicians and kaupapa Māori organisations4 to deepen his understanding of their perspectives. His innovative and robust approach to word creation is apparent when the etymology, the origin, of each word is examined.

Keri’s careful attention to the etymology of each Māori term is perhaps most evident in the replacement of ‘mate’ with ‘māuiui’. As stated earlier, ‘mate’ means death, misfortune and is almost always negative and often permanent. ‘Mate hinengaro’ was the term for ‘mental illness’, which could be literally translated to “dead mind”. In contrast ‘māuiui’ means to be sick, tired, out of sorts and ‘out of balance’. Critically, ‘māuiui’ does not indicate permanence, but leaves the possibility of recovery open, better reflecting the nature of a ‘disorder’. It implies being out of balance for now but aiming towards recovery. Psychosis, for example, is defined as ‘māuiui ahotea’. The shift from ‘mate’ to

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4 Organisations that incorporate the knowledge, skills, attitudes and values of Māori society
‘mauiui’ then supports the characterisation of a ‘tangata whai ora’—a person seeking wellness because their ‘wellness’ is out of balance.

**Psychologist, Therapist**

The words for psychologist and therapist existed in Māori, but Keri felt they needed to be updated. The Māori word for psychologist was ‘kaimātai hinengaro’, which literally means “person who observes the mind”. When he discussed this with tāngata whai ora (service users), some felt the description was a good example of the divorced perspective of clinicians and a typical medical model. Keri made a small update to the title, inserting ‘hauora’ in it and creating ‘kaimātai hauora hinengaro’.

‘Kaimātai hauora hinengaro’ can be interpreted as “person who observes the health of the mind”, more in line with the wellbeing focus of the mental health field and better resonating with tāngata whai ora—people seeking health/wellness.

Therapist in te reo Māori was previously ‘kaihaumanu’. The ‘kai’ prefix indicates “a doer of an action” and ‘haumanu’ means therapy, thereby creating a Māori term for therapist. When Keri consulted on this term, some people felt ‘kaihaumanu’ implied that something was being done to the tāngata whai ora. He considered the roots of ‘haumanu’ to inform further word development—‘hau’ means “wind” and ‘manu’ means “bird”. Keri then added ‘tuku’, which imagined the title of therapist to ‘kaituku haumanu’, literally “provider of the wind beneath one’s wings”. This changes the term to reflect the idea that therapy experiences should be participatory and empowering for the tangata whai ora.

**Alzheimer’s**

Previously Alzheimer’s had no word in Māori, but it was colloquially referred to as ‘te mate wareware’, meaning “the forgetful affliction”. This implied a negative, bumbling condition, as opposed to a disorder that affects respected older people. Keri’s new term for Alzheimer’s is ‘tuapaemahara’, which translates to “beyond the horizon of memory”. ‘Tuapaemahara’ was created using ‘tua’—beyond, ‘pae’—horizon, ‘mahara’—thoughts, memories, to remember.

The term is practical, describing the condition while still honouring the person affected. Keri felt this was especially important from a Māori worldview, as Alzheimer’s affects many older people, and kaumātua (elders) are very respected in Māori culture. On a personal level, he felt it was essential to balance the practical description and the respectful explanation to honour his mentor and tauheke (elder) who is now affected by Alzheimer’s.

**Autism**

Prior to Te Reo Hāpai, autism had no equivalent in te reo Māori. Given the increase in diagnosis of autism spectrum disorders, Keri felt it was important to address this gap. He wanted to ensure the term would be used as a foundation for any future te reo Māori terms created for specific aspects of autism spectrum disorder. The new te reo Māori word for autism is ‘takiwātanga’—‘his or her own time and space’, shortened from ‘tōku/tōna anō takiwā’—literally ‘my/his/her own space’. Keri created
this word after reflecting on his experiences with a close friend who is autistic. He said that in his experience, “autistic people tend to have their own timing, spacing, pacing and life-rhythm”.

Having the opportunity to present the word takiwātanga at the Altogether Autism conference was a significant highlight for Keri. There was widespread acceptance of his interpretation of autism—attendees found great pride and humor in the term. A Māori husband and wife spoke to Keri after his presentation, thanking him profusely for creating a word that their autistic son felt proud of. They told him it had boosted his self-esteem that there was now a Māori word for who he was, and it gave him more confidence in being Māori and autistic.

‘Takiwātanga’ has been embraced by much of the autism community in Aotearoa and overseas. The word’s metaphorical underpinning resonates with many, conveying a sense of gentleness, openness and hope that the world can move toward valuing autistic people for their whole selves. Keri believes this process is beginning to occur. The use of takiwātanga is changing the way people think and talk about what autism means—becoming more positive and celebrating the autistic person.

I am really excited about the possibilities Keri’s work brings to new language for autism and other ‘disability’ terms. I believe language is powerful and the words we use shape attitudes and identity – as we see when we use words not favoured by those we are talking about! Takiwātanga – in my own time/space is such a fresh way of looking at autism and emphasises difference rather than disability. -Catherine Trezo, National Manager for Altogether Autism NZ

Keri’s ability to craft new words is fundamentally rooted in his willingness to lean in, listen, respect and understand others’ knowledge and experience. He then shares his learnings in ways that honour peoples’ struggles with mental health issues, addiction or disabilities. The innovation of Te Reo Hāpai is showcased in the way Keri wove wisdom gained through the listening and engagement process, metaphor, a deep understanding of Māori worldview and language into new strengths-based, non-judgemental words.

**Evidence of a high standard of service**

Although Te Reo Hāpai is not frontline service provision, Keri’s service in creating a useful, appropriate mental health, addiction and disability glossary for Māori people is apparent. The very high standard of service is apparent in both Keri’s consultation process and in his thoughtful approach to the resource’s creation.

**Consultation process**

Keri wanted to ensure the development of Te Reo Hāpai was robust. The voice of Māori people with lived experience of mental health, addiction and disability needed to be at the fore. Recognising gaps
in his own knowledge, he also consulted with a wide variety of clinicians and service providers. He was supported by an advisory committee, consisting of Professor Sir Mason Durie, Whaene\(^5\) Moe Milne, Hingatū Thompson (Ministry of Health) and Nigel Ngahiwi (Vice President of Kāpō Aotearoa), who provided input and approval of new terms.

The essential component of Keri’s engagement was undertaking kanohi ki te kanohi (face-to-face) meetings where at all possible. Honouring Māori people’s preference for in-person engagement was important to give mana (gravitas) to the project. At the same time, Keri ensured he had as little impact on contributors’ energy as possible gave mana (respect and dignity) to the people who offered their time and input. He believes Māori people would not have felt as comfortable with other methods, and as a result may not have contributed as generously. Keri wanted the consultation process to reflect the intention of Te Reo Hāpai itself—dually not contributing to negative aspects of Te Ao Māori (the Māori world), and by reducing the existing burden for Māori people.

**Launching Te Reo Hāpai**

Keri launched Te Reo Hāpai in Taranaki, Auckland, Wellington and Christchurch. Multiple launches encouraged people in different regions, particularly different iwi (tribes), to feel involved in the participatory nature of the resource. It also allowed different audiences to attend, ask questions or deliver challenges. The glossary first was launched in Taranaki at Ōwae marae. Taranaki is Keri’s home territory and the marae gave him permission to take pictures there. The graphics were used in Te Reo Hāpai, affirming the spirit of indigeneity throughout the resource.

The Christchurch launch was important because sometimes people in the South Island feel they are an afterthought. Keri wanted to ensure people living there also had the opportunity to participate. The people who attended the South Island launch acknowledged the effort to include them. They were grateful that there was little burden of energy, time or money placed on the participants.

At each launch Keri gave a short presentation explaining the development of the glossary. Then kaumātua (elders) performed a karakia (blessing ritual) over the resource. Copies of the glossary were given to each attendee. At one launch an audience member challenged him saying, “We wouldn’t say this where I come from”. He responded, “That’s funny, your elder (name) said you would”. While professional and brief, the launches were very “Māori”, reflecting the workings of hui (Māori gatherings). In this spirit, at one of the launches a Māori organisation in the audience performed a chant of celebration, recognising the glossary’s mana and contribution.

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\(^5\) Respected female elder
Conclusion

Keri has witnessed, and been impacted by, Māori people’s disproportionate burden of negative experiences relating to mental health, addiction and disability. He has applied his gifts and knowledge to develop Te Reo Hāpai, by offering language of hope and positivity for people accessing services, their whānau, and the people working in the sector. This innovative resource has a significant role to play in reducing negative experiences for Māori people. The glossary provides a platform for people across Aotearoa, and globally, to better understand mental health, addiction and disability. It does this drawing on the use of language to improve connection and communication between people accessing services, their whānau and the people providing support. In his words, “I can’t cure cancer, but I can do this.” *Te Reo Hāpai: The Language of Enrichment*, a Māori language glossary for use the mental health, addiction and disability sectors, developed by Keri Opai, is an exceptional individual contribution to the mental health field in Aotearoa New Zealand.

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The ‘Te Reo Hāpai – The Language of Enrichment’ lexicon resource represents an important milestone in mental health advancement and is a significant addition to the advancement of te reo Māori in all facets of life in Aotearoa. -Sir Mason Durie

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Referees

Removed for privacy
Additional evidence

Feedback on the glossary

Keri has received a lot of positive feedback on the glossary. People have taken the time to write heartfelt messages, sharing their appreciation of the words in Te Reo Hāpai and the underlying mana of the resource.

What a fabulous booklet Te Reo Hāpai – the Language of Enrichment. Thank you for this worthy resource – I believe these kupu [words] will be used in and out of our workspace. I have read the book and I love that the created kupu has an energy of strength, hope and personal dignity. Thank you again for all the good work done to bring the taonga [treasure] to fruition.

-Te Rau Oriwa Davis

The resource and glossary of terms and phrases in Te Reo Māori is going to provide a kete of contribution for those providers working with families and whānau to encourage Māori culture, language and Identity. The information and access to terms and phrases in Te Reo Māori used in the mental health, addiction and disability sectors is fantastic.

–Atawhai Ngatai (Performance and Quality/Ministry of Education-Learning Supports, Auckland)

Many people have found takiwātanga, the new te reo Māori term for autism, very meaningful.

Kia ora Keri,

I just wanted to send you a quick note of appreciation on behalf of both myself and my late partner for your coining of te reo mental health terms.

My partner only passed away this past week, but we had discussed your work, and for her, as a woman with Asperger’s, she was particularly pleased to see how you came to your term for autism.

Te reo Maori is such a beautifully descriptive language, and the story that your term for autism tells is especially insightful and communicates the condition so very well.

Thank you once again!

Terry Gyde
Tēnā koe Terry
I was deeply moved by [takiwātanga] and felt it very apt. As you are aware I have a son who has been diagnosed High Functioning ASD. The translation being “their own time and their own space” comes from a place of empowerment. In my mind it gives back to the individual the right to make up their own mind about how they view themselves. For my son in particular I see his cognitive skills deeply engrained in his mind and his sensory issues interacting with the world creating an environment that he is comfortable in. Your translation gives back his identity without labelling him and it gives him that opportunity to make up his own mind. -Parent

You have reminded me that we don’t have to Change the system, because we simply Are a new system. By fully being ourselves, We shall teach others how to exist in the healing hearth of Their own time and space as well. -Jelle 'Takiwātanga' Wils, The Netherlands

The Māori Te Reo is beautiful and intriguing. I especially love the Autism meaning. To me, it’s very apt and incredibly respectful. -Emma Cook, Educational psychologist
Designing the glossary

The design of Te Reo Hāpai showcases Keri’s deliberate and thoughtful approach. The photographs used as graphics were from Ōwae marae, in Taranaki. He chose Ōwae marae as it was the home of Māui Pōmare, the first Māori doctor. Dr Pōmare’s commemoration statue and the beautiful carved house at the marae feature throughout the glossary. The mountain featured in the glossary is Taranaki as viewed from Ōwae marae. Mount Taranaki is sacred in Te Ao Māori (the Māori world) and incorporating this element into the glossary further acknowledges the importance of the region, Dr Pōmare and Ōwae marae for their willingness to share photos. Including these graphics engages the reader visually while also reinforcing the glossary’s Māori nature.

Another important design aspect of the glossary includes its order. Words are presented in Māori first, with their English translation (e.g. Māuiui Ahotea—Psychosis), then presented in English with the Māori interpretation (e.g. Anxiety, Anxious—Manawapā). Having both Māori language to English and English to te reo Māori is important to ensure the glossary is very accessible. However, placing Māori to English first affirms the status of te reo Māori as the indigenous language of New Zealand and places emphasis on its revitalisation. Placing Māori terms first further reinforces the importance of the resource as a tool to help communicate in te reo.

Keri felt it was important to have space for contemporary common phrases used in mental health to be translated, for example, ‘there is no health without mental health’, is ‘whāia te hauora hinengaro kia puāwai ai te hauora tangata’. However, he also wanted to include traditional whakatauki (Māori proverbs) to show that good mental health was something also pursued in traditional times. One whakatauki, ‘He āwhina, he aroha ngā miro tuitui i ngā haehaetanga a te mate’, means ‘Love and support knit together the lacerations of anguish’ and could serve as a reminder that compassion, understanding and care should be central providing mental health services.

The final section of the glossary is composed of two lined pages dedicated to regional, dialectical and individual elder or language expert variations. In this way Te Reo Hāpai provides the template for appropriate and correct Māori worldview based conceptual language. However, it does not preclude variations that would further develop mental health, addiction or disability terms or the opportunity to make the listed terms more regionally appropriate. Keri believes there is value in the diversity of language and wanted to ensure the glossary felt open-ended as there may be future opportunities to add to Te Reo Hāpai.
List of presentations

Keri has shared Te Reo Hāpai at a wide variety of organisations between late June 2017-March 2018 including, but not limited to, the following:

- Altogether Autism conference presentation (Auckland)
- Auckland, Wellington and Christchurch launches
- Changing Minds (Auckland)
- CSS Disability Action Northern
- Cutting Edge Conference, Māori Hui (Wellington)
- He Waka Tapu
- Kapo Māori
- Le Va (Auckland)
- Massey University (Māori Studies – Palmerston North)
- Mirror services
- National Māori Addiction Leadership Roopu (Wellington)
- Ngāti Tāwhirikura hapū (New Plymouth)
- Ōwae marae launch—origination of Te Reo Hāpai graphics and front cover (Taranaki)
- Parihaka marae (Taranaki Coast)
- Pinnacle, Midlands Health Network (Hamilton)
- Radio Wātea (Auckland)
- Te Ahurei a Rangatahi Youth Services (Hamilton)
- Te P'i'pi'inga Kākano Mai I Rangiātea Kura Kaupapa (New Plymouth)
- Te Piringa
- Te Pou Clinical Reference Group (Auckland)
- Te Rau Matatini (Hamilton)
- Te Reo o Taranaki Trust
- Te Roopu Taurima
- Te Rūnanga o Kirikiriroa (Hamilton)
- Te Taura Whiri i te Reo Māori
- Te Wānanga o Raukawa
- Tu Tama Wahine o Taranaki
- Tuahiwi marae (Christchurch)
- Tui Ora (New Plymouth), (Te Hāwera)
- Waiwhetū marae (Wellington)
This sheet demonstrates the variety and extent that Te Reo Hāpai has been shared across various platforms. It is not exhaustive--some shares in closed forums have not been recorded here out of respect for people's privacy.

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<td>Donna Ryan's professional blog</td>
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Professional summary

My personal philosophy “Kāore he mutunga o tēnei mea, te ako” - There is no such thing as an end to learning, sums up my life’s work. I am committed to the preservation of Te Reo Māori, particularly my unique Taranaki dialect, and Māoritanga in general. Relationships are fundamental to this end and I have the privilege of maintaining great relationships with many people. Academia played an important role in my journey to where I stand today. My current role provides access to national organisations where I hope to make a significant contribution and ultimately create change and betterment for Māori in Aotearoa New Zealand.

Iwi Affiliations
Te Atiawa, Ngāti Ruanui, Waiohua, Ngāti Te Ata, Ngāti Porou

Recent work history

Paeārahi Māori Strategic Lead | Te Pou o te Whakaaro Nui
Hamilton, Waikato | 2014 – current

Member of executive leadership team (ELT). Responsible for engagement and responsiveness with Māori.

2017 - Produced Te Reo Hāpai, The Language of Enrichment, a Māori language glossary for use in the New Zealand mental health, addiction and disability sectors.

- 6600 physical copies distributed in Aotearoa New Zealand
- over 2700 downloads worldwide

Consultant, translator and Māori language tutor | Te Reo o Taranaki Charitable Trust
Taranaki | 2011 - 2014

Māori language tutor, Professional development | Te Wānanga o Aotearoa
Taranaki | 2011 - 2014

Māori language tutor – Contract | Parininihi Ki Waitōtara Trust
Taranaki | 2012 - 2014

Consultant, translator and Māori language tutor | Te Pou o te Whakaaro Nui
Hamilton | 2008 - 2013
Education

Master of Mātauranga Māori | Te Wānanga o Raukawa
2003

Certificate in Adult and Tertiary Teaching | Auckland Institute of Technology
1992

Interpreters Licence | Māori Language Commission
1992

Translation work

2005 | Ngā Rauru Kiitahi Deed of Settlement - 45,000 words, English to Māori

Publications


2010 | Published article in Education Review Gazette: “Māori language is a non-sexist language”

2005 | Te Kōnae a Hine-te-iwaiwa booklet of Māori language used in sexuality. Published by The Indigenous Research Institute, The University of Auckland

2005 | “Ehara te reo Māori i te reo tāmi iho i te mana wahine” analysis of sexism in Māori language (written in Māori). Master’s Thesis – Available at Te Wānanga o Raukawa, Otaki

Conferences

2017 | Altogether Autism, Auckland New Zealand – delivered seminar: “What is the Māori word for Autism?”