



# PŪRONGO AROTAKE

**Te arotake angitūtanga:  
he arotakenga kaupapa whakarauora  
reo i tautokona e Te Mātāwai**



**Te Paetawhiti** Ltd

*Te Paetawhiti & Associates*  
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# 1. Executive summary

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## Horopaki | Context

**T**e Mātāwai is an independent statutory entity that provides leadership for te reo Māori revitalisation on behalf of iwi Māori. Established in 2016 it is responsible for the Maihi Māori - the Māori Language Strategy for iwi, Māori and communities. One of its core functions is to oversee the investment of contestable funding that targets home and community-based language revitalisation initiatives. Every year applications to the fund are assessed by a community panel (Pae Motuhake) who recommend applications for funding to the Board of Te Mātāwai. In 2018, (“Round One”), Te Mātāwai funded 149 applicants nationwide to provide a range of initiatives to revitalise te reo Māori me ōna tikanga, including wānanga (waiata, te reo Māori, karanga, paepae, tikanga); te reo Māori strategies and language planning (whānau, iwi, hapū); te reo Māori classes; and resource development. This report profiles a sample of funded initiatives and evaluates the key factors contributing to their success.

## Te Arotake | Evaluation

**I**n 2019, Te Mātāwai contracted Te Paetawhiti Ltd (“Te Paetawhiti”) to conduct a targeted outcomes evaluation of a sample of initiatives to understand the key success factors contributing to te reo Māori language revitalisation across a range of settings. The purpose of the evaluation was to draw out lessons from different language revitalisation activities to share with other providers and communities to help them better design and implement activities in their own spaces.

A sample of 16 initiatives were selected from the 149 funded initiatives based on criteria that included: amount of funding received; location of the initiative; type of initiative (e.g. resource, language planning, te reo Māori classes); and type of applicant (referred to as “Kaitono”) including whānau, hapū, marae, iwi, individual. The Chairs of each Pae Motuhake were also given an opportunity to recommend an initiative to be evaluated.

Once the sample was confirmed, the evaluation team interviewed the Kaitono, and where possible, the whānau who participated in the initiative. Ten case studies were written up for Te Mātāwai although data from all 16 case studies were used in the evaluation analysis.



## Ngā Hua | Findings

The evaluation found that the common features across the initiatives that contributed to their success included: effective leadership and administration of the initiative; effective facilitation; and content that was relevant and well designed for a broad range of participants. Kaitono were also building on their strengths and adapting their programme regularly to ensure whānau needs and aspirations were met.

### Ngā Take Angitū | Factors contributing to success

#### **1. Leadership that was strategic, collaborative and committed.**

Effective leaders ensured that the initiatives were well planned and communicated in advance to ensure whānau and specialist staff had sufficient time to ensure their availability.

Effective leaders were also concerned with quality and authenticity. Authentic learning experiences were provided by subject matter experts and where possible in te ao Māori environments. Leaders maintained the passion and commitment to sustain momentum and sustainability. They had a clear line of sight to the long-term vision and aspiration for te reo Māori language revitalisation and cultural regeneration. Where Kaitono were clear of their purpose and vision they were often able to continually support and engage whānau beyond the funded initiative as part of their longer-term strategy to grow individual and collective capacity.

#### **2. Facilitators that engaged and inspired whānau to use te reo Māori in their everyday lives.**

Participants appreciated the skills, knowledge, passion and expertise of the facilitators (including kaiako, Pou Taunaki Reo; Kaiārahi reo, or storytellers) to deliver content that was relevant and meaningful to them as Māori. The facilitators were described as experts in te reo Māori, tikanga and local knowledge; they were often well connected to their communities; and they were inspiring and captivating to a diverse audience from tamariki to pakeke. Most importantly the facilitators created safe and inclusive learning environments for beginners through to fluent speakers of te reo Māori.



### **3. Content that was contextualised, relevant to whānau, hapū and iwi and provided in a range of mediums to support language learning.**

Initiatives that enabled whānau, hapū and iwi to engage in and develop their competence in te reo Māori (including dialect), and learn tikanga, kawa and hītori relevant to their hapū and iwi was highly valued. As a result, whānau learnt content that enhanced their cultural identity, connected them to their marae and supported their capability to use te reo Māori in their everyday activities. Whānau members also strengthened their connection to each other as hapū and iwi members and in some cases as te reo Māori language groups in the community.

Content was also delivered through a range of mediums providing whānau greater access to te reo Māori in several innovative ways including digital apps, online media, wānanga, community-based story-telling, waiata, whānau language planning, hīkoi, kura pō, art classes, yoga classes, and documentaries.

### **4. Initiatives that reduced costs to participants and were inclusive of all whānau.**

Te Mātāwai funding ensured that Kaitono were able to provide initiatives free of charge or subsidised to increase engagement and accessibility by whānau. Activities were also held at times and days accessible to the whānau and in contexts that enabled all members of the whānau to attend and learn together.

### **5. Kaitono delivered to their strengths.**

Kaitono focused on delivering initiatives that they had the capacity, capability and experience to do well. They were not overextending themselves into areas that others had the skills and experience to do better. They often collaborated with others to advance and add value to their initiative.

### **6. Kaitono were adaptable, reflective and focused on improvement.**

Some Kaitono were very deliberate in using research, evidence and co-design processes with whānau to ensure initiatives met their needs. Some Kaitono were also regularly evaluating participant progress and gathering their feedback to make adaptations and improvements to initiatives as they were being implemented.





## Ngā Wero | Challenges

This section focuses on the challenges experienced and barriers overcome by Kaitono to inform learnings going forward. The nature of the challenges and barriers were mixed depending on the initiative and included: capacity and resourcing; time; protecting intellectual and cultural property; and sustainability.

### **7. Resourcing needs to adequately reflect the capability needed to deliver the initiative**

In some cases what Kaitono thought was sufficient resourcing to deliver on initiatives including additional administration and management costs, in hindsight proved to be insufficient. This often led to capacity becoming stretched to meet the demand from whānau and to deliver on outcomes. Some Kaitono were able to leverage other organisational or iwi resources to support the initiative.

### **8. Timeframes to complete initiatives need to reflect the multiple demands on whānau**

The timeframes to consult, explain and support whānau to be involved in some initiatives took longer than anticipated. Therefore, flexibility and capability to adapt timeframes and activities to accommodate the learnings Kaitono gathered from whānau was essential.

Completing the initiatives within a specific timeframe was also a challenge for some initiatives especially those that were working directly with whānau. Whānau were often time poor, so extra commitments, the cost and time for travel and distance sometimes prohibited their participation. Kaitono have been innovative in terms of responding to these challenges including uploading more online content that whānau can access in their own time, meeting whānau in their homes, or work spaces, or contacting them via video conferencing, Facebook, emails and phone calls.

### **9. Multi-year contracts would enable Kaitono to effectively plan, implement, review and embed an initiative that sustains language outcomes for whānau.**

Kaitono found it difficult to fund and retain high quality staff or contractors to either project manage, coordinate or deliver an initiative for only a year. Equally without the security of further work many move on from fixed-term roles leaving gaps in capability and momentum, while the Kaitono applies and secures future funding to support whānau to continue their language journey.

Some Kaitono are small community-based organisations and therefore have limited business expertise or infrastructure to continually apply and reapply for funding in order to sustain a small-scale language initiative that is meeting a local need. Without the security of longer-term funding arrangements these initiatives, while valuable to whānau, become unsustainable.

### **10. Guidance may be required to protect cultural and intellectual property online.**

Consideration needs to be given to Kaitono who are publishing iwi stories and knowledge online to ensure iwi cultural intellectual property is protected.



## Ngā Tukunga Iho | Contribution to outcomes

The evaluation found that positive identity as Māori and engagement with culture (tikanga, kawa) were immediate outcomes of learning te reo Māori for participants. Furthermore, as a result of individuals strengthening their language, identity and culture, collective capacity was also strengthened either at a whānau, marae, hapū or iwi level. In some initiatives the intent to build collective capacity was deliberate, in others it was an unintended benefit of participation.

There were several immediate outcomes achieved for individuals and whānau participating in Te Mātāwai funded initiatives as outlined below including language outcomes, connection to culture and identity and strengthening collective capacity.

### Language outcomes

#### Use of te reo Māori

Participants have improved their understanding and use of te reo Māori in the home; they are also giving expression to tikanga Māori through mihimihi, pepeha, and karakia; understanding of hapū and iwi stories and waiata; and/or developing their skills to advance collective capacity, for example by learning karanga, whaikōrero, and waiata. Some whānau continued their language journey in more formal learning environments including attending Te Ataarangi kura pō or enrolling in more formal courses through tertiary training providers.

#### Language domains

Language domains were enhanced and extended with whānau creating spaces online (Facebook) and in the home to use te reo Māori. Whānau were also learning kaupapa-specific vocabulary to use for sports, work, and social activities; some initiatives contributed to the use and normalisation of te reo Māori in public spaces and community venues.

#### Resources

The initiatives collectively are increasing the number of te reo Māori resources available for whānau to access including online content, games, kupu hou, recipes, waiata booklets, videos and marae-specific resource books.

#### Identity and culture

Whānau are reclaiming their language and reconnecting positively to their identity as Māori and their cultural traditions. Whānau expressed pride in their identity and were being supported to break down the debilitating effects of whakamā impacting on their ability to use te reo Māori in front of others.

#### Collective capacity

Whānau are becoming more involved as tribal members contributing to iwi and marae activities. Some initiatives directly contributed to ahikā, that is, strengthening the people and practices that enhance the well-being of marae. Language planning tools (where embedded in the initiative) enabled whānau, hapū and iwi to think strategically about language revitalisation and the resources needed to advance their collective aspirations.



## Summary and recommendations

In summary, the range of initiatives have awakened and to some extent engaged whānau in te reo Māori revitalisation. For most participants the exposure to te reo Māori me ōna tikanga, te ao Māori, me ngā mātāpono Māori (for example kotahitanga, whanaungatanga, manaakitanga) strengthened their cultural identity and inspired them to continue their te reo Māori journey. However, there is a risk that this group of whānau, who are at the early stages of their te reo Māori journey will remain static. They may not have developed enough language skills, strategies, confidence and networks to progress further without support. Sustaining the learning gained by whānau is potentially compromised if there is not a longer term strategy to invest in Kaitono who have demonstrated capability and capacity to contribute to the outcomes and objectives of the Maihi Māori.

### Therefore, it is recommended that Te Mātāwai:

- **Consider further longitudinal research** to evidence the time, investment and support required to shift whānau to a point where they can sustain their own language development.
- **Consider longer-term (two to three years) investment** and partnership strategies with Kaitono who have demonstrated their ability to contribute to the outcomes of Maihi Māori in ways appropriate to their community, their expertise and their whānau context.



## 2. Horopaki | Context

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### Te Mātāwai

1. **Te Mātāwai** is an independent statutory entity that provides leadership for te reo Māori revitalisation on behalf of iwi Māori. It was established in 2016 by Te Ture mō Te Reo Māori 2016. Te Mātāwai has three main functions represented through Te Mātāuru, Te Mātātupu and Te Matatū.
2. **Te Mātāuru** is the investment arm that oversees the contestable investment funding that targets home and community-based language revitalisation initiatives. Every year applications to the fund are assessed by a community panel (Pae Motuhake) who recommend applications for funding to the Board of Te Mātāwai. Te Mātātupu is the Māori language revitalisation research arm that has commissioned this evaluation. Te Matatū provides leadership, oversight and monitoring of the Māori language.

### Te Whare o Te Reo Mauriora

3. **Te Mātāwai** sits within Te Whare o Te Reo Mauriora, a partnership between Crown and Iwi Māori to influence and adopt real change to improve Māori language outcomes for whānau, hapū, iwi Māori communities and wider society. Te Mātāwai is responsible for the Maihi Māori, the Māori language strategy for iwi, Māori and communities, while the Crown is responsible for the Maihi Karauna and coordinates Crown agencies and entities to ensure positive Māori language outcomes at a regional and national level. Te Whare o Te Reo Mauriora is guided by an overarching strategic vision of *kia mauri ora te reo*.



Source: [www.tpk.govt.nz](http://www.tpk.govt.nz)



## Ngā Kāhui | Regional clusters

4. There are eight Kāhui throughout the country: seven are regionally based - Te Tai Tokerau; Tainui; Te Arawa; Mātaatua; Te Tai Rāwhiti; Te Tai Hau-ā-uru; Te Waipounamu – Te Tai Tonga; and one is sector based – Te Reo Tūkūtu. Te Reo Tūkūtu is unique in that it has national coverage across four sector interest areas – Te Hapori, Te Mātauranga, Te Pāpāho and Te Hunga Noho Taone.
5. Each Kāhui is represented by a community panel – Pae Motuhake – who provide positive leadership of te reo Māori at a local and regional level along with determining the range of te reo Māori language revitalisation needs which inform the development of annual investment plans. Each year the Pae Motuhake assesses applications to contestable funding within the regional boundaries of the Kāhui. Based on Pae Motuhake recommendations, the Board of Te Mātāwai approves, distributes and monitors funding to support a range of te reo Māori revitalisation initiatives.
6. The following table is the number of initiatives and total funding allocated in Round One of the contestable funding process across each of the Kāhui. The evaluation is based on a sample of initiatives funded in Round One.

**Table 1: Number of successful initiatives by Kāhui and total funding (Round One, 2018)**

Kāhui	Number of successful initiatives	Total funding allocated
Tai Tokerau	16	\$726,646
Tainui	21	\$628,494
Te Arawa	16	\$860,789
Mātaatua	29	\$950,389
Te Tai Rāwhiti	22	\$990,000
Te Tai Hau-ā-uru	13	\$556,704
Te Waipounamu – Te Tai Tonga	10	\$692,240
Te Reo Tūkūtu	22	\$2,543,816.00
<b>TOTAL</b>	<b>149</b>	<b>\$7,949,078.00</b>

Source: Mātāpuna Database, Te Mātāwai (2019)



## 3. Tikanga Arotake | Evaluation Approach

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### Tohu tātaki arotake | Evaluative brief

The purpose of this evaluation was to understand the key success factors contributing to te reo Māori language revitalisation across a range of settings by evaluating a sample of Te Mātāwai-funded Round One initiatives. Te Mātāwai intends to use the evaluative evidence to draw out lessons from different language revitalisation activities to share with other providers and communities to help them better design and implement activities in their own spaces.

### Te ariā arotake | Evaluative theory

The evaluation approach and design was informed by Kaupapa Māori theory (Smith, 1997). Kaupapa Māori reflects a 'Māori way' of doing things and the concept of kaupapa implies a way of framing and structuring how we think about evaluation in an iwi/Māori context or with whānau Māori (Cram, 2011). Genuine engagement in the context of kaupapa Māori evaluation and effective evaluative practice hinges on our knowledge of tikanga Māori and our ability to apply this in our thinking and in our practice. Kaupapa Māori evaluation is affirming and empowering and resonates with all cultures. It prioritises qualitative research methods to allow narratives and story-telling from the participant perspective to allow a deeper understanding of how interventions have impacted on their lives.

In the context of kaupapa Māori evaluation the following principles provided a guide for the evaluation team:

- **Whakapapa and whanaungatanga** - specifically understanding the people, the context and the relationships we are working with and within and appropriately locating ourselves within those paradigms.
- **Kaupapa** - acknowledging, understanding and connecting to the content we are working with and understanding the principles, practices, policies that implicitly guide our Māori communities and entities.
- **Wānanga** - acknowledging the way we interact to make sense and meaning of data with others, in terms of the principles, processes and methods we apply as well as the outcome we reach.
- **Wairua** - acknowledging our connectivity to the tangible and intangible; the enriching of one's mauri through our interactions and the process of whakanoa as we ensure the spiritual safety of ourselves and others.



## Te hoahoa arotake | Evaluation design

The evaluation design combined the principles of kaupapa Māori theory and formative evaluation. This involved combining evaluation specific tools including key evaluation questions and evaluative criteria with data collection and analysis methods that affirm people, place and culture while also ensuring robust, credible findings that are of practical value to stakeholders.

A formative approach allowed a deeper inquiry into the uniqueness of each initiative while also taking into account the overall intent and objectives of the Maihi Māori, in particular, the overarching objectives of awakening, engaging and transmitting te reo Māori within whānau. A formative evaluative approach also helped to understand what is working well, why and for whom? What is not working and why? What other factors are impacting on the success of the initiative and/or its successful implementation.

The evaluation was conducted in **five key phases:**

- **Whakawhanaungatanga** – connecting with key stakeholders (Kāhui Chairs), building and nurturing relationships
- **Whakamaheretia** – planning the evaluation
- **Rangahautia** – evaluative inquiry
- **Whakaaroarotia** – analysis and reflection on the data
- **Whakamārama** – reporting.

During the whakawhanaungatanga phase a letter of introduction was developed by Te Mātātupu and sent to all the Pae Motuhake Chairs advising them of the evaluation and introducing them to the evaluation team. The evaluators then interviewed all the Pae Motuhake Chairs to explain the evaluation; discuss how they wanted to be involved in the evaluation; and to seek their advice on which initiatives should be included in the evaluation and why. Pae Motuhake Chairs were also provided written updates on progress throughout the evaluation.

The planning phase involved the development of key evaluation questions and the selection of the evaluation sample (refer section 4); followed by the evaluation interviews, analysis and reporting.



## Ngā pātai arotake matua | Key evaluation questions

The purpose of this evaluation was to answer the following key evaluation questions:

- What are the key factors enabling initiatives to be successful and what are the barriers?
- How, and in what ways, are the initiatives contributing to te reo Māori outcomes and priorities?
- What are the learnings (what works and what doesn't work) that can be used to inform the sustainability of future initiatives?

The key evaluation questions were supported by a series of inquiry questions developed into interview guides relevant to each participant group:

- **Kaitono** - representatives from the entity/individual that applied for the funding who have a direct role in ensuring the initiative is being implemented; and any staff that they have engaged to implement the funded initiative.
- **Whānau** - the group the initiative was intended for and participated in the initiative.

## Tikanga kohikohi kōrero | Data gathering methods

To ensure deep insights and learnings the evaluation team conducted a variety of interviews with participants in the sample supported by relevant documentation. The preferred language of communication was determined by the whānau; all the interviews were conducted in either English or te reo Māori. The interviews were audio-recorded with permission and transcribed.

Data tools included an information sheet, consent form and inquiry guide which were developed by the evaluation team and sent to the Kaitono prior to the interview.

Prior to contacting the Kaitono, the Pae Motuhake Chairs were asked how they would like the team to commence the evaluation in their rohe. In the majority of cases, Pae Motuhake Chairs sought the agreement of the Pae Motuhake first, prior to the evaluators contacting the Kaitono.





## Ngā kaupapa | Sample of initiatives

There were approximately 149 initiatives funded by Te Mātāwai across the eight Kāhui in 2018. A spreadsheet of all the Round-One funded initiatives was provided to the evaluation team by Te Mātāuru and organised into the eight Kāhui. Sixteen initiatives were selected to be evaluated from the spreadsheet using the following process.

Initiatives that were due for completion after June 2019 were removed from the list as they were not at the stage of talking to the outcomes of their projects. Furthermore, initiatives that were funded less than \$10,000 were also removed as participating in the evaluation would have created unnecessary and disproportionate burden on the Kaitono.

The sample was then ranked based on funding amount (highest to lowest) by Kāhui. The first initiative selected for each Kāhui was the initiative recommended by the Pae Motuhake Chair. Where there was no specific recommendation made the first initiative on the list was selected. In Kāhui where the total funding allocated was large (e.g. Te Reo Tukutuku) or the geography was widespread (e.g. Te Waipounamu – Te Tai Tonga) more than one initiative was selected. Where two initiatives were required a different initiative (in terms of funding amount, activity, type of Kaitono (e.g. whānau, iwi, marae) and location) was selected from the list.

The overall sample was then scanned to ensure a mix of initiatives that reflected different Kaitono (e.g. whānau, marae, hapū, iwi,); geographical spread across the Kāhui rohe; and different types of investment activities (e.g. wānanga reo, resources, innovations where known). Two selected initiatives were subsequently replaced as their initiatives were delayed and therefore the Kaitono felt it was best to not participate.

The final sample was first approved by the Pae Motuhake Chairs, and then approved by Te Mātāwai. Table 2 on the following page lists the 13 of the 16 approved case studies which form the evaluation sample.



**Table 2: Case studies**

Investment amount key:

<\$10>\$50k

<\$50>\$100k

<\$100k

Kāhui	Kaupapa Angitūtanga	Kaitono	Investment type	Investment amount (\$)
Te Tai Tokerau	iMāori app	He Au Tōna Ltd	Resource development	<\$10>\$50k
Te Tai Tokerau	Ngā Piringa Kōrero o Te Taitokerau	Te Reo Irirangi o Te Hiku o Te Ika Incorporated	Resource development	<\$50>\$100k
Tainui	Hauā Reo, Hauā Tangata - Kura Reo	Ngāti Hauā Trust	Wānanga reo, whānau language planning, resource development	<\$50>\$100k
Tainui	Te Kāhu Kōrako	Te Ara Tupu Trust	Wānanga reo, whānau language planning, resource development	<\$10>\$50k
Mātaatua	Ngāti Awa Kaupapa Tuatoru – Karanga Wānanga	Ngāti Awa Community Development Trust	Karanga Wānanga	<\$10>\$50k
Te Arawa	Te Taininīhikura	Ngāti Tarawhai Iwi Trust	Resource development	<\$50>\$100k
Te Tai Rāwhiti	Kia haruru anō te reo Māori	Maungaharuru-Tangitū Trust	Wānanga reo, whānau language planning	<\$50>\$100k
Te Tai Rāwhiti	Te Toi Huarewa	Te Taiwhenua o Heretaunga Trust (TToHT)	Te reo Māori classes	<\$50>\$100k
Te Tai Hau-ā-uru	RaRau Mai	Toiora Initiative Incorporated	Te reo Māori through creative art	<\$10>\$50k
Te Waipounamu – Te Tai Tonga	Te Rautaki Whakarauora i te reo me te ahurea o Rangitāne o Wairau	Te Rūnanga a Rangitāne o Wairau Inc	Whānau language planning, wānanga and resource development	<\$100k
Te Waipounamu – Te Tai Tonga	He Waka Rāpoi	Te Ataarangi ki Te Tauihu o Te Waka-ā-Mai	Te reo Māori classes - Te Ataarangi	<\$100k
Te Waipounamu – Te Tai Tonga	Reo Funding Proposal	Ngāti Mutunga o Wharekauri Trust	Whānau language planning, wānanga and resource development	<\$100k
Te Reo Tukutuku	Waiata 2	Raukatauri Productions Ltd	Resource development	<\$10>\$50k
Te Reo Tukutuku	Oho Mauri   Whakarauora te reo Māori mā te tinana, hinengaro, wairua	Natalie Muller	Te reo Māori through yoga	<\$10>\$50k
Te Reo Tukutuku	TRWOT Multi-region Full Immersion Story-telling Events Programme 2018/2019 - 12 events	Te Reo Wainene o Tua	Cultural narratives – story-telling in te reo Māori	<\$100k
Te Reo Tukutuku	Kura Whakarauora Reo	R & K Consultants Ltd	Whānau language planning	<\$100k



## Mahi Whakaaro | Analysis

The primary purpose of the evaluation was to identify the factors that support success and understand outcomes being achieved. Evaluative evidence was gathered through interviews with Kaitono and where applicable the participants of those initiatives. These narratives were then drafted into case studies by the evaluation team and submitted to the Kaitono for content approval. Once the interviews were completed the evaluators met as a team to wānanga the responses to the evaluation questions and identify themes within and across each case study. The themes were then used as the coding framework for the transcripts that informed the evaluation report.

The emerging findings were discussed with Te Mātāwai and then finalised in a written evaluation report.



## 4. Ngā kaupapa angitū | Success case studies

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### Te Tai Tokerau | iMāori App

**Kaitono:** He Au Tōna Limited

**Kāhui:** Te Tai Tokerau

**Funding:** \$10-50k

**Target audience:** Te Hiku whānau whānui living locally, nationally and internationally

**Category:** Digital resource

**Link:** [https://play.google.com/store/apps/details?id=nz.co.imperialdigital.imaori&hl=en\\_US](https://play.google.com/store/apps/details?id=nz.co.imperialdigital.imaori&hl=en_US)



#### iMāori App

iMāori is an online app (the “App”) that provides an interactive learning experience in te ao Māori for the user. The App supports use of te reo Māori with simple karakia (prayers), whaikōrero (speeches), karanga (the call) and key language phrases. It was originally developed with content specific to Te Hiku o Te Ika to support whānau to re-engage in activities that support their marae.

*Tō mātou tino tūmanako kia whakamahia ki roto i Te Hiku nei. Ēnei pūmanawa nei ko ngā kōrero o te kāinga nei - ko ngā waiata o konei, ko ngā karakia nō konei ....ko te aronga matua ko ngā mātua, ngā mea haere ki ngā marae, kia māia ake tō rātou hono atu ki ngā kaupapa Māori, ngā pōhiri, ngā huihuinga Māori...ko te hiahia kia āwhina tēnei rauemi i ngā whānau kia hoki rātou ki ngā taumata kōrero kia tū hei kaikaranga, kia hoki atu rātou ki te kāinga....(Kaitono)*

However, since its launch it has attracted over 9000 users locally, nationally and internationally. The long-term intent is for iwi to be able to use iMāori as the platform from which they can add their own content.

*Ko tō mātou wawata ko ēnei te tūāpapa ka hangaia he mea rerekē mō ia iwi...We want more waiata and karakia, because we started with three basic waiata and three karakia, but we wanna diversify; and we want to make the platform available to other rōpū, other iwi, so that they can add their own material (Kaitono)*



The App was developed over a year ago with no external funding and support therefore the original cost to download the App was \$5.99. The App still attracted 600 downloads at the time. However, since receiving Te Mātāwai funding, the Kaitono was able to recover the costs of the development, make further enhancements, and offer the App free to download. As a result, the App downloads increased from 600 to 9000 and include international users from Nigeria, Canada, the USA and Australia. The App can be downloaded on any smartphone.

## Ngā Hua

The main benefits of iMāori is that it has elevated the dialect of Te Hiku which is not widely heard; the App itself is an easy to use accessible digital resource that supports the dissemination of te reo Māori and tikanga Māori to whānau living globally. Such resources are growing in numbers but still in limited supply. The Kaitono has also leveraged off their learnings to develop their own company focused on developing digital resources to strengthen Māori capability and capacity in the digital industry.

The Kaitono has received anecdotal feedback on the App from users and positive formal reviews. Users found the App easy to use and content useful. The ability for users to build their own whaikōrero was also acknowledged as being useful too, especially for those who may be unfamiliar with marae protocols.

*This is very much a grassroots kaupapa and we love that rugby teams going to tournaments are using this App to prepare for their arrival at a marae and the tikanga that is involved (Kaitono)*

The success of the project has been largely due to Kaitono retaining control of the content with the developers to maintain its authenticity and uniqueness to te ao Māori (this included the look and feel of the material).

*What worked well was that we had control of the material and how we wanted the presentation of it. The other thing that worked well was when it was made free (Kaitono)*

## Ngā Wero

There have been a number of challenges or learnings gained by Kaitono as a result of developing iMāori. For example, the initial development was challenging with intercultural communication challenges with the American developers.

*Ko te wero nui ko ngā rōpū hanga App he Pākehā; koinā te wero. Nō reira, ko te wero i te wā i hangaia tēnei kia mārara rātou ki ngā hiahia o te hunga i hanga i tēnei...I te wā i te patopato rātou i ā māua kupu ka hapa i ngā wā katoa. Nō reira, ka hoki atu, hoki atu kia tika ngā mea katoa...He rerekē tō rātou tirohanga ki ngā mea Māori i te mea i roto i a mātou (Kaitono)*



Kaitono also had limited time to invest in the project and therefore had to complete much of the review and editing of the content in the App after normal working hours. In hindsight, Kaitono felt that they needed to engage a team to work on the App full time in order to complete the development promptly and properly market the App. For the most part the promotion of the App has been through word of mouth rather than through a deliberate marketing strategy.

*A major challenge for our team is that we do not have full-time staff to work through all the tasks that need completing. Instead our team of three did this work voluntarily as a part-time, additional job (Kaitono)*

Working with the Apple Store in America to fix errors has been slow. Furthermore, due to the nature of the App being a download, the Kaitono is not able to track user usage statistics in terms of time spent on the App and the nature of the content they are looking at.

*Once you download the App then it sort of becomes like your own personal property. So we're not able to track or monitor what they're doing on their own personal phone; we can just see how many people have downloaded it (Kaitono)*

Another challenge is the limited digital literacy skills amongst whānau, especially pakeke and kaumātua, to be able to effectively engage with the App.

## **Ngā Toitūtanga**

The Kaitono have already thought about updates to iMāori in the future to make it relevant and accessible. They are also looking to develop the waiata and karakia functions so users can build on their learning rather than the App providing an isolated, one-off teaching and learning opportunity. They are also looking to create more interactive and in-depth content.

The Kaitono has already set up a company so they can hire the people to do the updates themselves. They are promoting options to iwi to customise the App with their own reo, tikanga and waiata. They are also looking at engaging and mentoring rangatahi to become developers of the future.



## Te Tai Tokerau | Ngā Piringa Kōrero o Te Tai Tokerau

**Kaitono:** Te Reo Irirangi o Te Hiku o Te Ika

**Kāhui:** Te Tai Tokerau

**Funding:** \$50-\$100k

**Target audience:** Te Hiku whānau, whānui living locally, nationally and internationally.

**Category:** Digital resource

**Link:** <https://tehiku.nz/te-reo/nga-piringa-korero/>



### Ngā Piringa Kōrero o Te Taitokerau

Ngā Piringa Kōrero is a project to digitise nearly 3000 hours of audio and video files of interviews with Te Hiku o Te Ika kuia and kaumātua held by Te Reo Irirangi o Te Hiku o Te Ika (“Te Reo Irirangi o Te Hiku”). The interviews were conducted by Cissy Midtgard a kuia from Ngāti Porou who was the lighthouse keeper at Te Rerenga Wairua for almost 50 years. Cissy was the first interviewer for the station when Te Reo Irirangi o Te Hiku first started. In 2013, Te Hiku Media, a specialist component of Te Reo Irirangi o Te Hiku sought validation from their kaumātua whom represent 47 marae to support their vision of language revitalisation and make the collection of interviews accessible for descendants of Te Hiku.

*So, they (kaumātua) were happy for us to digitise the collection and so much as every time we talk to a kuia or kaumatua they're not just talking to us, when we interview them, they're speaking to the future (Kaitono)*

The kaumātua supported the following resolutions:

- *Whakatōkia, poipoia kia matomato te reo Māori o ngā haukāinga o Te Hiku o te Ika.*
- *Whakamahia ngā hangarau me ngā tikanga whakataeranga o te ao hōu, kia puta ai te reo o te kāinga ki ngā uri i te ao whānui.*
- *Whakatūwheratia ngā piringa kōrero o ngā mātua kia ora mai anō o rātou reo, kia mōhio hoki ngā whakatupuranga ki ngā mahi i o rātou nei rā, mahia kia pono, kia tika (Kaitono)*

Te Hiku Media consider themselves kaitiaki of this collection and understand that they have a responsibility to this taonga, to their people, and their kuia and kaumātua.

*When we started in 1991, we had access to a lot of amazing kaikōrero who just wanted one thing and that was for our language to be maintained, and sustained as a method of communication and not diminished to being only an academic experience (Kaitono)*

The target audience for Ngā Piringa Kōrero are whānau from Te Hiku who live at home and overseas and wish to hear and learn the dialect of their own home from their own kuia and kaumātua.



Launched in August 2019, the project currently has edited the collection into 15 hours of footage accessible online for whānau of Te Hiku. Funding from Te Mātāwai has been used to pay for the expertise of technicians (online component), language experts and university students to bring this footage together. Users of the open online resource can see the name of the interviewee, a short summary, and a description of the content of the interview. They can tap on the interview to listen and watch the interview, then read the transcriptions. At any time they can tap on a word and see the local meaning for that word in context. In addition, the user can then share that moment via Twitter, Facebook, Instagram or other online media which invite others to view the page and access the interviews. The user can then select particular words and then the page will show them how many times and in which context that word has been used across the available footage selection.

Ngā Piringa Kōrero is an important contribution to te reo Māori online resources representing a significant amount of background work to tag, translate, summarise and cross-reference the collection in order to create a user-friendly online experience.

## Ngā Hua

The benefits of the resource include whānau accessing the reo of kuia and kaumātua in visual, aural, and written form extending their exposure to and comprehension of te reo o te kāinga. Te Hiku Media analytics show that the site has had nearly one million views from 145,000 people. Of those 145,000 people, 70% of them came to the site intentionally and stayed an average of eight minutes. This exposure is having an impact globally with the project acknowledged internationally by Cambridge University in England, and nationally by Waikato University in Hamilton who are also interested in language maintenance and revival. Te Hiku Media has also gained the interest from the Wengoosh indigenous group in Toronto who have invited Te Hiku Media to help support their own revitalisation efforts. There are only 20 Wengoosh native speakers left - all elderly who have a sense of urgency to save their language. In July 2019, the team spent six days with the Wengoosh people on their reservation.

Ngā Piringa Kōrero has been the impetus for new revitalisation initiatives including Te Whakahua o Te Reo – a project designed to support learners with their pronunciation of te reo Māori. Although not funded by Te Mātāwai the data utilised for Te Whakahua has dropped directly out of the digitisation work involved in Ngā Piringa Kōrero. The project involves programming computers with indigenous languages to provide automatic pronunciation feedback directly to the user. Through their work on Ngā Piringa Kōrero, the team have created a computer programme that recognises written Māori and then correctly pronounce the words in te reo Māori. The computer also listens to the user and measures the entropy (or emphasis) of their voice and estimates the probabilities of correct pronunciation thus giving the learner real-time, colour-coded feedback on their pronunciation.

As a result of producing such a large body of text from the archive collection, the team have created an acoustic dictionary which is a collection of words developed into a digital language. Cambridge University has been doing a similar project with English dialects and has invited Te Hiku Media to England to help them understand how best they could improve their systems.

Ngā Piringa Kōrero and Te Whakahua o Te Reo Māori projects have contributed significantly to the corpus of te reo Māori resources and also supported local, national and international indigenous language revitalisation efforts.





## Ngā Angitūtanga

Te Reo Irirangi o Te Hiku is very clear in its purpose and intent as outlined in its vision statement, *He Reo Tuku Iho, He Reo Ora* and mission statement *Whakatōkia, poipoia kia matomato te reo Māori o ngā haukāinga o Te Hiku o te Ika*, meaning to instill, nurture and proliferate the Māori language unique to the haukāinga of Te Hiku o te Ika. This clarity of purpose, alongside the approval of their kuia and kaumātua, provided the small group of dedicated experts and volunteers the support needed to embark on the huge task.

The guardianship demonstrated by the Kaitono has also ensured whānau and tamariki today living locally or abroad have access to a large source of quality material to draw from in the mita of their own ancestors.

## Ngā Wero

The project itself has been challenging to achieve for the Kaitono given the enormous task they set themselves with the resources they had. The Kaitono is also aware that analytics tell one story but they don't tell the data story completely.

*The real data story is going to be in the ongoing use of these kupu ake, the ongoing use of the word order, the vocabulary, the intonation, the pronunciation that has been captured in these interviews (Kaitono)*

The projects have also raised issues around data sovereignty hence the development of a 'kaitiakitanga licence' where terms of reference relating to access and acknowledgement of data are being discussed relating to the use of content online.

## Ngā Toitūtanga

The groundwork laid in this project supports language growth and acquisition through the correct use and pronunciation of Te Hiku tribal mita. Te Hiku Media have kept to what they know, working quietly with an eye on their role as kaitiaki. Through their efforts they now have an international presence in the digital community and are being recognised for their ground-breaking, innovative approach to maintaining, teaching and supporting indigenous languages in the digital environment, and contributing to the revitalisation of other indigenous languages.



## Tainui | Hauā Reo, Hauā Tangata

**Kaitono:** Ngāti Hauā Iwi Trust

**Kāhui:** Tainui

**Funding:** Exceeds \$50-100k

**Target audience:** Whānau

**Category:** Wānanga



### Hauā Reo, Hauā Tangata

Hauā Reo, Hauā Tangata is a language and cultural regeneration strategy undertaken by Ngāti Hauā Iwi Trust (the 'Trust'). The Trust, established in 2013 in the Waikato region after the signing of the Ngāti Hauā Deed of Settlement, represents the five marae within the boundaries of Ngāti Hauā.

The whaingā matua of Ngāti Hauā is: **by 2040, te reo Māori along with its Ngāti Hauā distinctions will be a principal language of communication for at least 75% of Ngāti Hauā descendants.** To achieve this aspiration Ngāti Hauā has an overarching language revitalisation strategy - Hauā Reo, Hauā Tangata which was approved by the iwi in 2017. The strategy is guided by the principles of Te Whītiki (Innovation); Whakaiti (Servant Leadership); Kotahitanga (Unity); Wairua (Spirituality) as demonstrated by their tupuna Wiremu Tāmehana.

*Ko ā mātou mātāpono ka taka katoa mai i ngā mātāpono a te tarahati, a te Trust, i raro i te whakaruruhau o te tumuakitanga. Nō reira ko tētehi ko te whakaiti, ko tētehi ko te kotahitanga, ko tētehi ko te whītiki kia auaha, kia auaha ai ngā whakaaro kia whītiki taua i roto i te whakaora anō i te reo; ana, ko tētehi kaupapa nui ko te wairua i raro i te karaipiture... 'He nui te karaipiture ki a mātou o Ngāti Hauā. I te whakatakotoranga o Wiremu Tāmehana i te taiaha ka kōhi ake ko te Paipera Tapu, he nui ngā akoranga o te karaipiture, engari, mō te taha ki te tikanga, mō te taha ki te nuinga o ā mātou tikanga ko te kaiārahi o ērā tikanga ko te ao Māori (Kaitono)*

The language strategy also sits within the five pou of the Ngāti Hauā strategy: He Pou Whakatupu Tangata (People Capability); He Pou Whakatupu Hononga (Relationships); He Pou Whakatupu Hāngarau (Technologies & Resources); He Pou Whakatupu Mātua (Parents & their Tamariki); He Pou Whakatupu Rangahau (Data & Research).

Ngāti Hauā is pursuing a number of activities as part of its overarching language revitalisation strategy, not all of which is funded by Te Mātāwai. The activities include language planning wānanga - Hāpaitia te reo o te kāinga and waiata wānanga (funded by Te Mātāwai); kura reo, paepae and pae karanga wānanga - He Kura Hāpai Kāheru (funded by Waikato-Tainui and Ngāti Hauā); performing arts - Ngāti Hauā Toi Ake Rangatahi (funded by Creative NZ).

Te Mātāwai funding also supports Ngāti Hauā to employ a full-time fixed-term Kaiwhakahaere Reo who has been critical to project managing the initiative with support from Te Ohu Reo, a working party of the Trust.



## Ngā Hua

Hāpaitia te reo o te kāinga workshops were held on 12-14 April 2019 at the Waikato-Tainui Endowed College at Hopuhopu with 100 participants. Hāpaitia te reo o te kāinga was conceived out of the dismal Māori language statistics of the 2013 Census and was a self-determining answer to the loss of te reo within the Ngāti Hauā iwi. The target group was primarily parents and children who are enrolled in Māori medium schooling or early childhood (Kōhanga Reo). The workshops were facilitated by strong role models and champions of te reo Māori with a focus on speaking Māori and creating language plans to support Māori-speaking families and communities. Resources were given that encouraged the participants to track their own progress and to keep on track with their personal objectives of language development. The workshops were highly valued by the parents who attended. It renewed their enthusiasm and commitment to kōrero Māori.

*I didn't see the benefits of te reo but since I've moved back to Morrinsville, kua whai mana te reo i roto i te ao.... Since my last wānanga I have started to speak te reo at home. The wānanga helped me make learning te reo fun and to stay consistent. My confidence has picked up and when I'm speaking publicly I'm not just growling. My hoa tāne is also committed to te reo... We have reo hour at our café, board games in te reo and games events. We've set up Facebook pages for our Kōhanga Reo parents and assign reo assignments on there. The parents are a younger audience... using 21st century technology to reach everyone... it complimented the learning. We share strategies to keep te reo alive (Whānau)*

The paepae, karanga and kura reo wānanga were combined on the 29 September to 2 October and were facilitated by Dr Koro Ngapo and Te Waipounamu Teinakore. The wānanga were designed to build the sustainability of the paepae and pae karanga of Ngāti Hauā marae. There were 120 participants in total.

*Ko taku mīharo nui ko te hiakai o taku iwi ki te reo Māori i tēnei wā poto nei. Ngā kaupapa nui ka whakaritea e au neke atu i te tahi rau waru tekau tāngata ka tae mai... kua whakaritea e tētehi o ngā marae kia kōrero Māori anake tātou i roto i te kāuta, nō reira, he whare kōrero Māori tēnā haere ake nei, i mua i tērā wānanga kāore i pērā (Kaitono)*

The waiata night sessions were also held at five different marae in the first half of the year (due to other iwi activities they were not held from June to October). Recordings of the waiata have been posted on the marae Facebook pages and are also live-streamed. A resource of waiata is also planned. The waiata sessions are building the confidence of whānau to participate. One whānau member attending found the mōteatea sessions so engaging she has insisted her family attend.

*The whole whānau had to attend, parents, aunties...my oldest daughter is in mainstream. I keep te reo alive for her at home and have her come and attend waiata sessions. All of my children want to come to the waiata sessions (Whānau)*



In addition to Te Mātāwai-funded activities Ngāti Hauā held a performing arts workshops for rangatahi which involved 55 participants aged 13 to 17 years at Te Iti o Hauā Marae. The programme was run as workshops and the tutors were Ruth Smith, Mataia Keepa, Tawaroa Kawana, Ahorangi and Pere Wihongi. The event included a trip to Mitai Māori Village and the workshops included whaikōrero, karanga, te tito waiata, haka, and Ngā Taonga a Tūmataunga. Buses were provided for transport of the rangatahi. The wānanga was very effective in uplifting te mana o te reo for the rangatahi, displayed through their engaged participation and following te reo Māori speaking protocols of the wānanga. Its successful engagement has inspired the organisers to make it an annual event.

## Ngā Angitūtanga

There were a number of factors that contributed to the success that has been achieved for Ngāti Hauā thus far. Ngāti Hauā already had a clear iwi strategy and reo revitalisation strategy that involved all its marae. Therefore, the funding provided by Te Mātāwai provided Ngāti Hauā with the investment needed to initiate its activities with the support of a full-time project manager/kaiwhakahaere. The kaiwhakahaere was also a critical resource to ensuring activities were well planned, well aligned to the strategy and well attended. Without a dedicated resource, project management is often carried out by members of the Trust whose capacity is often already stretched.

Secondly, the design of the wānanga to cater for whānau was also well considered with the wānanga serving the needs of different age groups including children and teenagers. By encouraging and creating space for children within wānanga, whānau were able to participate and learn together as a collective. Having children participate also alleviated the stress for parents to find caregivers while they participated in the wānanga. Costs for attendance were also reduced to ensure whānau could afford to attend and transport was provided for some wānanga.

*I te mea i tēnei wā nei e pīrangi ana au ki te whakakore i ngā aukatitanga, nō reira, ia wā ka tū tētehi kaupapa rua tekau taara noa iho te utu, he wāhi noho, he kai, he pahi ki te tiki i a koe, he rauemi. You know, kāore au i te pīrangi kia “Oh, kāore tōku waka, kāore ōku waka, kāore ōku moni”, nō reira, ka mea ka pānui te pānui, “Oh, oh, pai noa iho ka taea e au” (Kaitono)*

The initial wānanga also provided a strong platform for engaging whānau in discussions around planning for language and cultural regeneration within their homes. These wānanga enlightened, inspired and engaged whānau to become their own language champions.

*I te poroporoaki ka tūwhera te papa, ka tukuna mō te hunga ngākau hihiko mehemea ana koe ki te tū ki te kōrero whakapuaki whakaaro, ana, koiane te wā. Tokomaha i tū i pērā. I kapohia, āe, me te kī, kāore au i pīrangi haere mai engari e tino waimārie ana ahau i haere mai au. Ētehi ka haere mai i Ōtautahi, ētehi ka haere mai i mua i taku haerenga mai ki konei i tukuna mā te whakamā e patu, engari, yeah, ērā momo kōrero (Kaitono)*

The relevance of the content to whānau was also a success factor. Whānau enjoyed learning Ngāti Hauā tikanga, reo, waiata, and cultural narratives that were unique to their hapū and marae. As a result, whānau felt empowered to sustain themselves in their own language journey. Language communities have also evolved through the use of Facebook interlinking common interest groups such as Kōhanga and Kura as well as marae.



## Ngā Wero

While attendance and participation has been positive with immediate language benefits, Ngāti Hauā are mindful that there are still many uri that have yet to engage. The Trust felt that whakamā is still an issue impacting on their confidence to engage, as well as distance and cost.

*He nui ngā take pea kāore ētehi e tahuri mai, engari ko taku pīrangī ki te whakarite huarahi e taea ana e au te toro atu. I te mea mōhio ana au...kia tae mai ērā tāngata ki tētehi o ēnei kaupapa kua mau, kua mau. Ko rātou anō ō rātou ake kaipatu (Kaitono)*

Social media has been identified as a possible strategy of reaching whānau members who live at a distance or live overseas to ensure they also have access to the content and learnings.

*E hiahia ana au i tēnei wā kei te noho ahau me tā mātou designer kei te whakarite pae tukutuku motuhake mō te rautaki, kei te whakarite rēhitatanga mō te rautaki, kei te whakarite...whārangī tiriata mō te rautaki...YouTube Channel, ērā momo āhuatanga. He nui hoki ngā mea kei rāwahi e noho ana, kei waho rānei o Ngāti Hauā e noho ana, e rite tonu ana te hiakai engari me uaua ka hoki mai (Kaitono)*

## Ngā Toitūtanga

Funding remains an issue and challenge for the sustainability of the programme. Kaitono who have limited resources are often brokering relationships and funding opportunities in order to provide their own uri with the opportunity to reclaim their cultural knowledge and strengthen their identity as Ngāti Hauā. Ngāti Hauā has approached different entities with the intent of creating sustainable language learning programmes which have not yet come to fruition.

*I waho atu ko au te kaikimi pūtea mō ēnei kaupapa... Kua torohia e au a Tainui Waikato kua kaha tautoko i a mātou, Tainui Waikato; a Creative NZ anō hoki (Kaitono)*

Ngāti Hauā is also exploring ways of including the kaupapa into kura with the idea of securing funding for resource development from Te Tāhūhū o te Mātauranga.

*I tēnei wā kei te tirohia e au ētehi philanthropics, me Te Tāhūhū. Kei te whakahanumi ētehi o ngā mahi mā ngā kaiako... Integrate... Yeah, or doing some integration between how we can support our kaiako in our kura kaupapa and how the strategy can help to do that (Kaitono)*



## Mātaatua | Karanga Wānanga

**Kaitono:** Te Rūnanga o Ngāti Awa  
**Kāhui:** Mātaatua  
**Funding:** \$10-50k  
**Target audience:** Whānau, hapū, marae  
**Category:** Wānanga (karanga)



### Karanga Wānanga

Karanga Wānanga is an initiative that builds the capacity of Ngāti Awa to perform karanga within the 22 hapū of Ngāti Awa that are affiliated with Te Rūnanga o Ngāti Awa. The initiative utilises Ngāti Awa reo, tikanga, tāonga tuku iho, and Ngāti Awa tāngata to deliver a learning programme that is of high value to Ngāti Awa. The initiative included a series of wānanga held on marae that saw 75 ākonga participating in the learning. Ākonga were drawn to the initiative through word of mouth and direct approaches from the kaiwhakahaere who had 'grass roots' knowledge of the Ngāti Awa community and therefore knew where the need was for kaikaranga and who would be well placed to participate.

At an individual level, through participating in the initiative ākonga develop their language, culture, and identity as well as their ability to perform karanga. However, the broader benefit is that Ngāti Awa is strong in their tikanga Marae.

*Kia whakapakari ai i te paetapu nā Ngāti Awa (Kaiwhakahaere)*

The initiative is led by specialists who have expert knowledge in te reo and tikanga o Ngāti Awa; knowledge pertaining to karanga; and the skills to deliver learning through a culturally appropriate pedagogy. At a fundamental level the specialists were committed to contributing to the collective well-being of Ngāti Awa.

*He ātaahua rātou ngā kaikōrero i roto i te wānanga, (Te Kaiako) rāua ko wētahi o ngā kuia i runga i te marae. I kitea te rerekētanga o ā rāua kōrero i puta mai, tētahi o ngā kōrero o te wānanga, tino matatau (Te Kaiako) ki te tiki i ngā kōrero o te ao Māori, he rawe, rawe (Ākonga)*

Everyone involved, regardless of assigned role within the initiative, share a collective identity as belonging to Ngāti Awa. This shared identity underpins common purpose and common need and generates a real sense of belonging that enhances participation and commitment to success, growth, and development. Hand in hand with this identity comes responsibility. There is a critical awareness of the need to keep karanga strong within Ngāti Awa which purveys all levels of the initiative and which also drives participation and commitment and ultimately the success of the initiative.



*I roto i te kīhini i ngā wā katoa au ki te tunu kai, i rongu au i ngā karanga o ā mātou koroua kei hea ngā kuia ki te tuku te karanga, nō reira, koirā tētahi o aku hiahia ki te whai i te huarahi o te reo karanga me... i roto i tōku whānau kua mate aku kuia me tōku mama, i kite ai au i roto i tōku whānau kāore o mātou ki te tuku karanga. He āhua mokemoke ahau mō a rātou, so, āe, i whakaaro ana, ā, haere ki te ako me pēhea te āhuatanga o te karanga me ngā wahine ki te tū, nāianeī pai au ki te haere ki ngā marae ki waenganui i ōku whānau, herea rātou ki runga i te marae, so āe, koinā (He Ākongā)*

## Ngā Hua

Karanga Wānanga is effective in providing a pathway for Ngāti Awa marae whānau to develop the art of karanga and ensure the tikanga of the marae is maintained for future generations.

*Taku kuia he kuia kaikaranga ia, he kuia taurima i ngā marae o te takiwā. Āe, kei te mōhio ahau mēnā i kōnei tonu ia tino harikoa tana ngākau i te mōhio kei reira hoki taku mana, taku ngākau ki te mōhio ki ngā āhuatanga katoa e pā ana ki te karanga me ōna tikanga (He Ākongā)*

The initiative draws on taonga tuku iho o Ngāti Awa to extend the language and at the same time ensuring that the taonga tuku iho are secured and passed on to future generations.

*Ko te whakawhānui kē i wā rātou kupu, te whakakī o rātou kete ki te kupu, nā te mea, kua roa rātou e karanga, kei te ōrite, kei te ōrite ngā karanga. Kaore anō ka tīni mai te wā i timata ai rātou ki te ako. Mō āua karanga anō kei te haere. Kāore anō kia piki ki tētahi atu taumata kē ki te whakakīkī o rātou kete ki te kupu...Kei roto hoki ngā waiata mōteatea, ngā waiata tawhitō o tō hapū, ngā kupu hei whakamahi māu. Nāu ake ērā kupu, e hara ana wētahi (He Kaiako)*

*Koina ētahi o ngā mahi o ia ahiahi, kua whakarōpūhia ngā hapū, kua titiro ki o rātou mōteatea hei tango mai i ngā kupu. Oti pai ngā hui o rātou. Kua kite rātou te māramatanga o āua kupu rā, e waiatatia nei e rātou. Ka taea e rātou te kawē i roto i te reo karanga. Ehara i te waiata noa iho. He kupu wērā i tito i o rātou kuia, koroua. Pukumahi i āua kupu a wētahi kē noa atu hei karanga mō rātou. Kei rēira ngā kupu e noho mai rā mō rātou, ko te mea nui e whakaoho mai, e whakaara mai āua kupu rā i roto i te reo karanga, i roto i te reo tikanga (He Kaiako)*

As a result of the initiative ākongā are now doing karanga for their whānau on Marae, which is indicative of not only the need for the initiative but also the effectiveness of the learning.

*Nāianeī pai au ki te haere ki ngā marae ki waenganui i ōku whānau, herea rātou ki runga i te marae (He Ākongā)*

Another benefit of the initiative is that it enables the ākongā to become kaiako themselves on their own Marae, sharing what they have learnt with others.

*It's because of my involvement in the wānanga and I wanted to go home and practise what I've been taught, what we've been taught and I also teach the ones at home who are younger than me ki te karanga so that there's a whole heap of them coming through (He Ākongā)*



Finally, renewing connections between iwi was also a benefit that was attributed to the initiative.

*Tētahi tino hua i kite au, noho tahi a Tūhoe me Ngāti Awa, ētahi o ngā tāngata i puta mai, ka noho i te taha o rātou Tūhoetanga engari, ka puta mai tā tēnā te kaupapa, tino kaupapa, engari te painga te noho tahi, te ako tahi (He Kaiako)*

### Ngā Wero

Some of the challenges for the initiative included managing attendance numbers. In some cases, the numbers were low due to tangihanga and at other times numbers exceeded expectations making the logistics of the wānanga challenging at times.

*Kāore mātou e tino mōhio te nui o ngā wāhine e hiahia ana ki te kuhu mai... He uaua mo tēnei, i te mea, rua tekau pea, toru tekau, e mutunga atu, waru tekau neke atu...āe, me tiki ngā mea anō, hei kai, hei whāngai (He Kaiwhakahaere)*

Some participants travelled long distances to attend the wānanga which was also challenging.

*Āe, nā te mea taku kāinga kei te whiti mai ahau me... mātou mā runga rererangi, tino nui te utu mō te tekau miniti noa iho. Koinā te uaua, āe ki ahau nei me... engari, kāore, nā te mea kei te tino hiahia ki te ako, āe, ka tae ahau ki te haramai ki ēnei momo wānanga (He Ākonga)*

### Ngā Toitūtanga

Securing and retaining the best people to deliver the initiative is critical success to the ongoing success of this initiative. The kaiako in particular are in high demand within their iwi because of their specialist expertise.

*Nō ngā kaiako pēnei i tēnei, koinā te tino take mō tēnei wānanga ki taku kitenga, me sponsor ngā tāngata kia ū... kia ako i te reo he kaiako mō te iwi. Iti noa iho ngā tāngata pēnei i tēnei. He iti rawa (He Ākonga)*

Te Mātāwai grant funding has also been a critical contributor to supporting the infrastructure and human resources required to organise the Ngāti Awa karanga wānanga as well as mobilise the whānau and hapū to attend. People are appreciative for the funding. However, the continuity of the programme would be enhanced through confidence in future funding streams.

*Me tuku taku mihi ki Te Mātāwai, tuku taku mihi ki a koutou, mō mātou ngā uri o Ngāti Awa e whai i te huarahi o te reo karanga (He Ākonga)*





## Te Arawa | Te Kura o Ngāti Tarāwhai

**Kaitono:** Ngāti Tarāwhai Iwi Trust

**Kāhui:** Te Arawa

**Funding:** \$50-\$100k

**Target audience:** Whānau

**Category:** Resource



### Te Kura o Ngāti Tarāwhai

Te Kura o Ngāti Tarāwhai is a documentary that captures the land, history, whakapapa and language of Ngāti Tarāwhai as told by tribal experts. The initiative holds tremendous relevance as a resource to guide iwi social, cultural, and economic development into the future.

*He tīmatanga noa iho... te pakipūmeka he tauira i roto rā mā te whānau mā te hapū mō ngā tau e heke mai, kia taea e rātau, anā, i kōrerohia e tēnā kaikōrero tēnei nā, he aha kē i kōrero pēnā ai he rerekē ki te wā nāianeī? (Kaitono)*

The initiative was implemented by Ngāti Tarāwhai Iwi Trust which is a post-settlement governance entity focused on developing the collective well-being of Ngāti Tarāwhai. In designing the initiative, the Trustees saw the value of holding wānanga to secure language and knowledge within the iwi and to ensure intergenerational learning. However, the Trustees also recognised that for those who live outside their ancestral rohe (which is a large majority of Ngāti Tarāwhai) attending wānanga can be challenging. The documentary therefore is a critical resource designed to be accessed by whānau locally or nationally who cannot physically attend wānanga.

*Itiiti noa iho ngā tangata i hoki mai ai mā tērā i te mea marara noa mātau. Nā runga i tērā, i te whakaaro me pēhea te whakahaere, te kohikohi i ngā kōrero, arā, tēnā hei tuatahi, me waihanga pakipūmeka pēnei nā, te pakipūmeka nei kia kohikohiki ngā kōrero a ngā kaumātua, ngā koeke e noho tata nei. A muri ake i tērā, ka whai wāhi mai kia whakatū wānanga, wānanga reo, wānanga whakapapa, wānanga-ā-iwi, koirā (Kaitono)*

An added concern was the kuia and koroua, who are the living repositories of the language and knowledge, were becoming few and far between.

*E koroheke haere ana nāianeī ngā koeke, ina anō te mātauranga a te iwi, tō mātau nei hiahia kia whakamau ngā kōrero a ngā koroua kuia, ngā koeke kia kore e ngaro ai o mātau nei mātauranga i roto i te reo (Kaitono)*



## Ngā Hua

One of the contributors to the documentary felt that being able to retain iwi knowledge in this form would be hugely valuable to future generations.

*Ko tēnei momo rauemi ki taku iwi o Ngāti Tarāwhai he rauemi ka noho ki a mātou mō ake tonu atu. Nā te mea ko ngā kōrero, ngā tātai whakapapa, aha kē atu rānei kua whakapuakina e tēnā kaikōrero, e tēnā kaikōrero he momo whakaakoranga ki ngā tamāriki, ki ngā uri e whai pānga ana ki a Ngāti Tarāwhai hei mātakitaki mā rātou hei whakaatū rānei mā rātou me ā rātou tamariki, mokopuna e mōhio ai a Ngāti Tarāwhai ki a ia anō (Kaikōrero)*

The Trustees are also pleased to finally have a significant learning resource that features the haukāinga and is all in te reo o te haukāinga.

*I mau i a mātau ngā kōrero, mō te iwi, mā te iwi i roto i te reo, kia taea e ō mātau nei uri te rongō i ngā kōrero ā te iwi, ka taea e rātau te honohono atu ki ngā kōrero, i reira hoki ētehi o ngā kōrero ā te iwi, arā ngā whakataukī, he waiata, ētehi o ngā waiata me ngā kōrero pā ana ki ngā waiata ka waiho mai hei taonga mā ngā uri whakaheke (Kaitono)*

Te Kura o Ngāti Tarāwhai has generated and is generating a number of positive outcomes relating to language, culture and identity. Most of the whānau in the haukāinga were represented by the various kuia, koroua who feature in the documentary which makes the resource deeply meaningful for whānau as well as an asset for supporting iwi and cultural identity.

*Te mea pai rawa atu ko te whakamau i ngā kōrero o tēnā o tēnā o ngā whānau e pā ana ki te hapū me te iwi (Kaitono)*

The documentary process also brought together whānau from Ngāti Tarāwhai marae which has strengthened whanaungatanga connections and generated a desire to strengthen collective identity as Ngāti Tarāwhai moving forward.

*Me tētehi anō, anā, kia kotahi atu ki Te Teko kōrero au ki ngā kaumātua o reira, kāore e kore he kōrero wā rātau e pā ana ki a Ngāti Tarāwhai. Tētehi o ngā kōrero i puta mai i whakataungia e te Trust kia whakatū hui hei whakanui i te whānau, i ngā hapū o Ngāti Tarāwhai me whakatū arā kia hono ai mātau i a mātau anō a Ngāti Tarāwhai and Ngāti Tarāwhai (Kaitono)*

The production of the documentary and the account of Ngāti Tarāwhai will lead and inspire other tribal development aspirations and activities.

*Ētehi atu mea i puta mai, te wā ka whakatōngia te kākano me hanga pakipūmeka me mau kōrero, ka puta mai wētehi atu whakaaro me tīmata tātau te hokinga atu ki Okataina mahi ai i reira ahakoa kua rāhuitia mā DOC, te whenua mā DOC i tēnei wā. Tō mātau nei hiahia kia hoki atu ki reira mahi ai i ngā mahi, mahi rangahau mō Okataina, arā, mahi rangahau ngā koura, kia mōhio ai pēhea te mau i te oranga me te pai o te wai māori. Mā tēnei ka tū tētahi wānanga a tērā wiki kia kōkiri te kaupapa nei (Kaitono)*



Of particular value for whakarauora reo is that the documentary provides an enduring repository of knowledge and te mita o te reo o Ngāti Tarāwhai for current and future generations to access and learn from.

*Tā mātau nei he mea whakahirahira te kawē i taua kōrero i roto i te reo o ngā tīpuna, i te mea, i a rātau ngā koeke te reo a te iwi, a te hapū o Ngāti Tarāwhai, he rereke ki te iwi o tēnei wahi. Ka whakahua mai he rereke, nā runga i tēnā, i te whakaaro tuatahi me whakamau ngā kōrero, me kohikohi ngā kōrero kia kore e memeha (Kaitono)*

*Ko te reo e rangona ana ka tino whai reo i roto i te kaupapa rā, nā te mea he kaupapa rūmaki tēnei ehara noaiho i te wānanga reo, ehara noaiho i te kura, ehara noaiho i te whakaakronga reo, engari ko te reo e rangona ana,... he reo rangatira ki ōkū nei whakaaro nōreira ki te hunga e whakarongo ana ki te reo e puta nei i ngā waha o tēnā kaikōrero, o tēnā kaikōrero ka tino whai hua tā rātau whakarongo atu i rongo ai rātau i te Māori o te reo i te tika o te reo, i te Ngāti Tarāwhaitanga pea o te reo, nōreira ki ahau nei ka tino whai hua tērā kaupapa i roto i tēnei rauemi (Kaikōrero)*

## **Ngā Wero**

In general, the production of Te Kura o Ngāti Tarāwhai was a relatively straight forward process. With the help of Te Mātāwai funding the Trust was able to pull together a team that had the local knowledge, expertise, and connectivity to successfully complete the documentary. However, the biggest challenge was working with kaumātua at a pace that suited them within contractual timeframes.

*Koirā, wero ana te whakamau kōrero a ngā kaumātua, kuia i te mea nuinga te wā tē taea e rātau te kōrero nā te māuiuitanga me ngā piki me ngā heke o te wā nei, tē taea te haere mai, kāore he waka, e noho ana ki wāhi kē, ki Tauranga, ki Tāmaki, ki Taupō (Kaitono).*

This particular challenge was met through the flexibility, capability and willingness of the production team to interview kaumātua at times and places that was suitable to them.

*Engari, tē tae mā ngā take i kōrerohia... māuiuitanga, noho wāhi kē, te tawhiti, te hokinga mai ki te haukāinga. Engari, tā mātau nei, tērā pea pai ake me haere ki tō rātau ake nā whare uiui atu ai ki reira (Kaitono)*



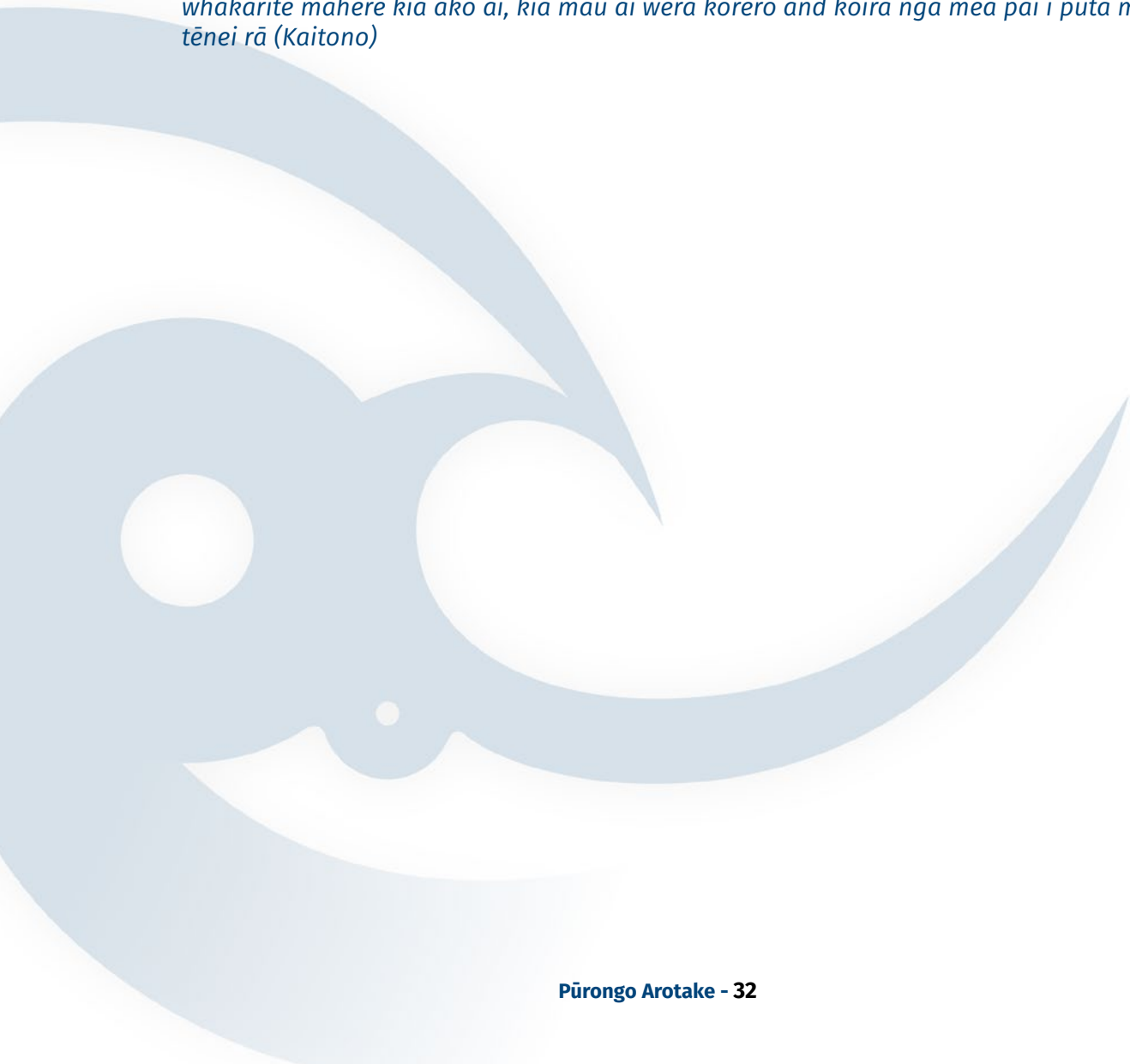
## Ngā Toitūtanga

The production team were key to the success of the initiative in particular their skills and connections that enabled them to find the people who had the kōrero they were looking for. Another factor was their capability and expertise to understand what information was meaningful and relevant and should be included in the documentary during the filming and editing process.

*Kua kite mātau i ngā āputa, ngā gaps mō ngā mātauranga me te whakaaro eh me haere ki tēnā whānau, tēnā whānau, kōrero pea ki a rātau. Tērā pea, kei te mōhio rātau ngā kōrero e pā ana ki tēnā wahi, ki tērā tupuna (Kaitono)*

The process of gathering stories for the documentary has highlighted gaps in knowledge. These gaps have enabled the Kaitono with the opportunity to plan and prioritise further research that will grow the repository of iwi knowledge, and support the identity of future generations of Ngāti Tarāwhai iwi.

*I kitea ngā mea kāore e mōhiotia e te tangata me ngā mea i kitea e mātou ka taea te whakarite mahere kia ako ai, kia mau ai wērā kōrero and koirā ngā mea pai i puta mai i tēnei rā (Kaitono)*





## Te Tai Rāwhiti | Kia Haruru anō te reo Māori

**Kaitono:** Maungaharuru Tangitū Trust

**Kāhui:** Te Tai Rāwhiti

**Funding:** \$50-100k

**Target audience:** Whānau and hapū represented by Maungaharuru Tangitū Trust

**Category:** Supporting te reo Māori in the home

**Link:** <https://tangoio.maori.nz/>



### Kia haruru anō te reo Māori

*Kia haruru anō te reo* Māori is a language project led by Maungaharuru Tangitū Trust. The project sits within a broader iwi development strategy to strengthen te reo Māori amongst whānau. The strategy is informed by a Trust survey that showed only 13% of whānau spoke te reo Māori well or very well, and the rest knew only a few words, if anything. *Kia haruru anō te reo Māori* therefore is a response by Maungaharuru Tangitū Trust to the need to strengthen language, culture and identity for whānau.

In order to participate in the programme whānau must whakapapa to Maungaharuru Tangitū; have a commitment to te reo Māori demonstrated through whānau either raising tamariki or mokopuna in te reo Māori or learning te reo Māori themselves; or an enthusiasm to learn te reo Māori. Whānau also had to be committed to enrolling in a language learning programme; implementing a reo strategy at home; attending wānanga; and contributing to te reo Māori at the marae.

Te Mātāwai funding enabled the Trust to offer an opportunity for 15 whānau to sit with a kaiārahi reo to develop whānau language plans outlining the current language position of the whānau and their aspiration. The language plans include clear steps and goals that whānau can achieve to ensure their journey towards their language aspirations is positive. Whānau are visited regularly by Kaiārahi Reo to support their learning in the home, they also participate in Hui Whānau and monthly social activities to broaden their language vocabulary and use in different contexts. Kaiārahi Reo are a critical support for whānau providing ongoing support where whānau are unable to attend Hui Whānau or group activities. Kaiārahi Reo also developed resources to support activities and whānau plans. This group of whānau have set up their own Facebook page to keep up to date on upcoming events, share fun language resources and share articles relevant to raising bilingual children, language planning and language revitalisation. In addition, whānau access weekend wānanga reo held by the Trust which provides further opportunities for whānau to learn from and engage with local tutors, kaumātua and experts in te reo Māori.



## Ngā Hua

Whānau are creating spaces in the day and in their homes where they are only using te reo Māori. Influenced by the principles of Te Ataarangi and Te Kura Whakarauora Reo, whānau are deliberately setting aside times to interact in Māori only, kia rumakina i te reo Māori. Examples include using te reo Māori during breakfast, lunch or dinner time.

*If you can just rumaki everyday even if it's only five minutes and so we started doing that at breakfast time (Whānau)*

The initiative has also created the opportunity for whānau to engage in te reo Māori as a whānau. Whānau are committed to the same understanding and are therefore accountable to their agreement to keep learning and practising within their home and socially as well.

*When we did come together in the same household, we thought it's about time that we stood up and do something about it. Well, we ALL had to agree, UNANIMOUSLY agree and therefore we have to keep each other in check (Whānau)*

Whānau have also learnt activity-specific language tailored to suit their individual activities and interests including sports, work, the family home, and social life which has enabled whānau to widen their vocabulary to their relevant interests and settings.

*When our girls were play[ing] poitarawhiti, the [Kaiārahi Reo] helped find some rauemi for that, and kupu for us to learn; and kauhoe; you know it's a different kaupapa that our kids are interested in and she really helps with all that sort of thing (Whānau)*

The Kaiārahi Reo provided te reo Māori resources and learning opportunities that were relevant to whānau lives including how to order a pizza; how to instruct someone to make hamburgers; naming the equipment in the park; and how to instruct each other in mini-golf. Whānau were then given opportunities to use their reo at mini golf; indoor bowling; pizza night; bush walks; burgers in the park with the kids; and art resource and development.

*Te haerenga tuatahi i haere mātou ki te papa tākaro ki korā. Nā reira e pai ki te haere hei whānau ki te kōrero i te reo Māori, kei korā atu ētahi atu tamariki, kei te pīrangī rātou ki te kōrero Māori ki te ako ētahi kupu mō te papa tākaro. He pārekareka tērā mahi ki a rāua. Ka whakaritea Louise i tētahi kēmu aruaru taonga. I whakarite tima kia āwhina ngā kōtiro mōhio ki te reo ki te āwhina ngā pakeke ki te aruaru taonga, ērā momo mahi (Whānau)*

The programme also enabled whānau to create language goals for themselves that were realistic and achievable and could be implemented in their daily lives without becoming too onerous a task.

*So we chose to begin with our mealtimes, because in any particular dinner, we were always together. 90% of the time we were always together at the dinner time (Whānau)*

Another tāne, who is currently training as a social worker has begun sharing the language with his whānau. His whānau plan was initially just for himself, but slowly his adult children have joined him on the journey and they now attend the language wānanga together.



The Kaiārahi Reo also provided strategies to whānau to help them to engage their tamariki.

*So we play some games in te reo, and of course Louise has got heaps of awesome rauemi for that. She's given me some tips on how to help my daughter, encourage her to stay in te reo and it's some things like setting a timer and then for how long she can stay in te reo is how long she might get to watch her iPad, and things like that, just little incentives. So it's a way of kind of like a reo rumaki time that I really focus on encouraging her to speak te reo, making it fun (Whānau)*

As a result of this project whānau are now engaged in Māori language programmes with Eastern Institute of Technology, Te Ataarangi and Te Wānanga o Aotearoa. In addition, whānau have identified their own 'language champions' who are proactively creating opportunities for whānau to speak te reo Māori.

*We asked my mum to come in and be our language champion and she comes in and she speaks te reo in our family like once a fortnight, or maybe once a week. Just for half an hour she stops by after work and she'll just do that. And now for the last few months, once a month we come together as a whānau and we have lunch and we speak te reo (Whānau)*

## Ngā Angitūtanga

A number of factors contributed to the success of the project. The most important enabler of success was the Kaiārahi Reo who were local, well-known and trusted individuals in their communities. The Kaiārahi Reo worked effortlessly to engage whānau in their learning by providing tailored support that catered to the busy home lives, education and work commitments. They also provided whānau with strategies to confidently use their language including building resilience to make mistakes and self-correct.

Another success factor was the wānanga reo held by the Trust at Tangoio marae. This was a learning wānanga and an opportunity for whānau to have access to local kaumātua, kuia and experts in the language. Whānau found the experience moved and inspired them to stay on their journey of language revitalisation. They were able to work at different levels and meet other whānau living outside the district also learning the language and therefore widen their practice group and make life-long connections. The connections enable whānau to continue the language journey beyond the wānanga via text, email and phone calls.

*That was a success because my daughter got to see the marae full of people using te reo, and that's not a common thing to see in here. It was great for me being in the reo rumaki class with one of our expert speakers and our kaumātua (Whānau)*

The wānanga also created opportunities for whānau to participate together. One whānau spoke of her tāne who doesn't attend the weekly classes as he looks after the children for her. He was initially very resistant to learning te reo Māori and having their children learn te reo Māori as well but after attending a wānanga he was able to connect with others and to his whakapapa and now he tries very hard at home to learn new words with the children and attempts to speak in te reo Māori for the situations he knows and understands.



## Ngā Wero

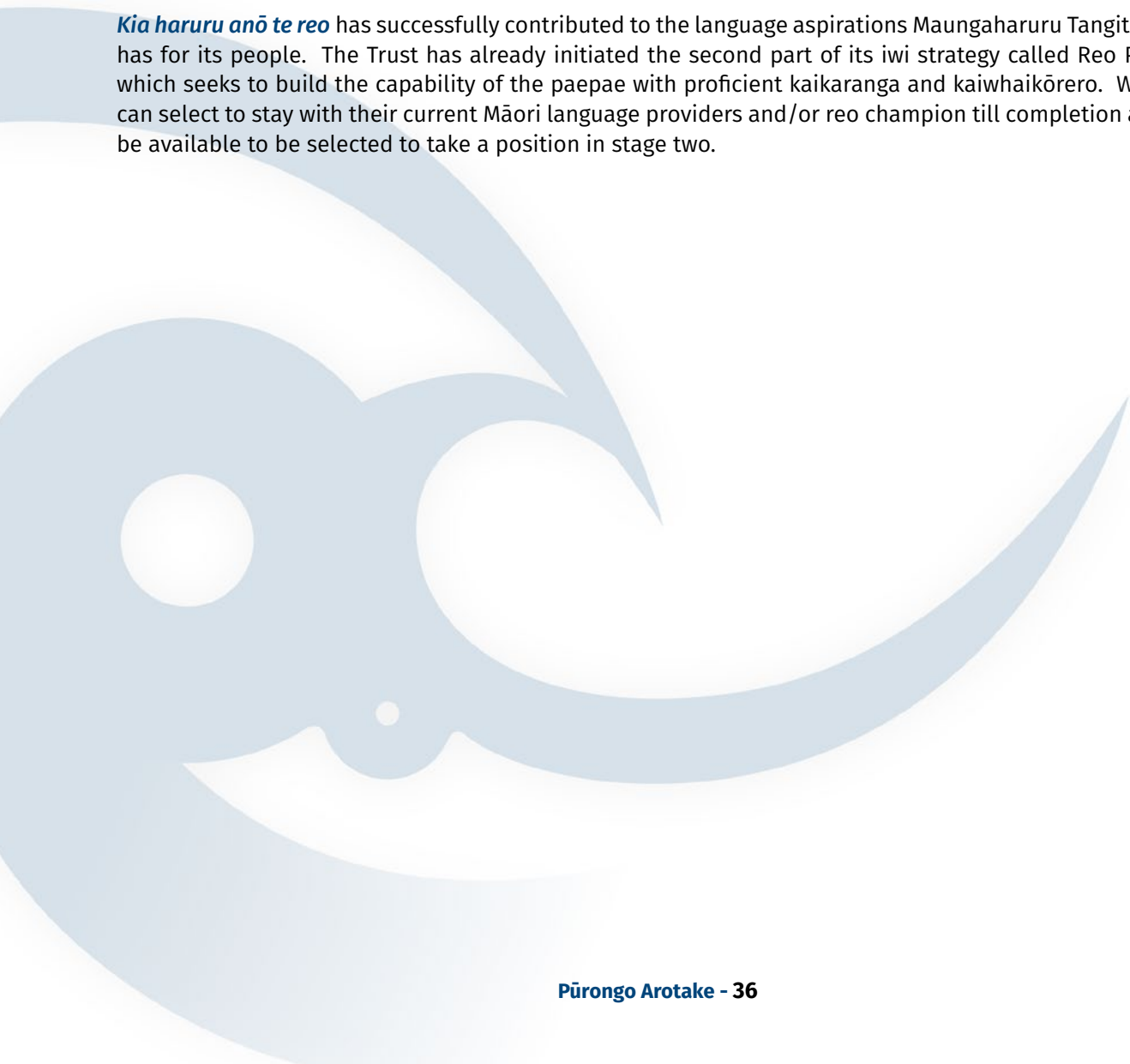
Whānau experience a number of challenges learning te reo Māori, these challenges have a flow-on effect for the provider especially the Kaiārahi Reo who are charged with keeping motivation high and meeting contractual targets. To support whānau and those who are extremely time poor, or have limited opportunities to engage in weekly meetings, a closed Facebook page was developed for whānau to access resources and support from the Kaiārahi Reo when they required it.

*Time is always a bit of a challenge. But it's about priorities. We always try and make it a priority (Whānau)*

*There's quite a few barriers and issues for me to actually learn and develop my reo. You know, I was sort of saying that before when you're a mum you can't just go to noho marae for a weekend and leave the whānau at home (Whānau)*

## Ngā Toitūtanga

**Kia haruru anō te reo** has successfully contributed to the language aspirations Maungaharuru Tangitū Trust has for its people. The Trust has already initiated the second part of its iwi strategy called Reo Paepae which seeks to build the capability of the paepae with proficient kaikaranga and kaiwhaikōrero. Whānau can select to stay with their current Māori language providers and/or reo champion till completion and/or be available to be selected to take a position in stage two.







## Te Tai Rāwhiti | Te Toi Huarewa

**Kaitono:** Te Taiwhenua o Heretaunga Trust  
**Kāhui:** Te Tai Rāwhiti  
**Funding:** \$50-100k  
**Target audience:** Whānau  
**Category:** Supporting te reo Māori in the home and workplace



### Te Toi Huarewa

Te Toi Huarewa is a Māori language programme involving a Pou Taunaki Reo and selected Kaiārahi Reo piloted by Te Taiwhenua o Heretaunga (“TToH”) for its staff across three of its five locations. The programme involves a mix of one-on-one and classroom-based group sessions supported by resources and coaching support. Learners are also encouraged to set their own language goals which are monitored throughout the programme to ensure they are achieving their language aspirations.

The Kaitono (TToH) is a whānau-focused organisation that has been working with whānau to achieve their goals and general well-being for more than 30 years. TToH has over 10,000 registered whānau and they deliver services to over 3000 homes. TToH has sites located in Central Hawkes Bay, Hastings, Wellington, Palmerston North, and Wairoa employing over 300 staff (rangatahi coaches, teachers, doctors, community support workers, nurses, social workers) who work with whānau from Mahia to Rimutaka, and across to Palmerston North. TToH is therefore well placed to impact on a large number of whānau dispersed throughout their Taiwhenua.

The programme initially targeted staff however it has also been rolled out to include registered whānau with the Taiwhenua who want to develop their te reo Māori capability. A total of 125 people are now registered with the programme, the majority of whom are staff.

Programme development was informed by the results of the Māori Culture, Language and Identity Survey completed by 107 respondents, the majority of whom were staff and some whānau. The survey asked questions about their confidence to use te reo Māori in the workplace, the level of support they require, the types of resources they need and the ideal timing of engagement with the Pou Taunaki Reo. The responses showed that the majority of survey respondents preferred face to face learning in a classroom setting with hard copy workbooks.

Respondents also preferred support to learn waiata Māori, te reo Māori and Te Kawa o Ngāti Kahungunu followed by support for Māori language strategies, mihi whakatau, Te Tiriti o Waitangi, tangihanga, pronunciation, and pōwhiri. The survey was also able to identify 19 possible mentors who were willing to support work colleagues and whānau as Kaiārahi Reo.



This information helped shape the programme and informed decisions about how delivery would occur. The model relies on one Pou Taunaki Reo supporting 125 learners. Currently, demand has exceeded expectations so some whānau have been waitlisted. The Pou Taunaki Reo therefore has been very deliberate in ensuring the learners receive the resources and support they need to be self-directed in order to achieve the language goals they have set for themselves.

*I am trying to guide them to take responsibility for their own learning. In classes we create hāpori reo and within each hāpori they have their own kaupapa and level of te reo e.g. beginners, intermediate. I spend a bit of time with the beginners especially with pronunciation and simple sentence structures. The kaupapa that they learn can be transferred into the homes, e.g. brushing teeth, cleaning the house, doing the washing etc (Pou Taunaki Reo)*

*She (Pou Taunaki Reo) is sending out emails weekly, reminding us of what we were concentrating on in class and how we can incorporate it day-to-day (Whānau)*

## Ngā Hua

To determine the extent to which the programme was impacting on the learners' confidence and ability to use te reo Māori a mid-term survey (five months into the programme) was conducted with 52 responses. The results showed that 80% of the learners agreed or strongly agreed that their confidence to speak te reo Māori had improved. Furthermore, 75% agreed or strongly agreed that their confidence to use te reo Māori in the workplace had improved as well. However, only 58% agreed or strongly agreed that the programme had improved their confidence to speak on the marae or in the community.

Over 80% of learners also self-assessed enhancements in their spiritual and whānau well-being and to a lesser extent their physical well-being as a result of participating in the programme. All the learners felt the learning resources were useful and that they were well supported by the Kaiārahi Reo.

Learners were also asked to self-assess their ability to speak te reo Māori prior to and midway through the programme. Prior to the programme 66% of learners stated that they did not speak te reo Māori at all or not very well. Midway only 20% self-assessed speaking te reo Māori as not very well. The majority (57%) thought they spoke te reo Māori fairly well.

In summary, the survey results show that five months into the programme Te Toi Huarewa is having a positive impact on learners. Learners have improved confidence and a growing ability to speak. The Kaiārahi Reo combined with programme resources have been instrumental in supporting their language journey.

The interviews with whānau highlighted a range of benefits to them as a result of participating in the programme. These include confidence to use te reo Māori in their day to day interactions with their children to reinforce their learning.

*And for the family, we do our scripture reading every night...So we like, try and read a couple of verses with the kids... And then I've got an English one here as well, and we try and give the reader a line or a couple of lines and we'll try and give it a go and see if we can translate that. And that's been really good...we also try and identify the words that she (daughter) knows, so that's been good (Whānau)*



*Well my moko, now, when I Facetime her, I kōrero Māori to her and I waiata to her. She's only five weeks old and every time she sees me it's a waiata or something (Whānau)*

Using te reo Māori more in their place of work and in the home.

*We're actually using te Reo, and it just makes it feel more natural when you're out and you're speaking with people or just talking with your own whānau, it just comes more naturally. Probably prior to this yeah, we weren't really... there was Reo, well a small amount of Reo in the home, but there was never a real push or focus, so being part of this kaupapa keeps us on task, and we try to set new goals (Whānau)*

Continuing their learning of te reo Māori in more formal learning environments.

*So our plan, my wife and I after talking about what should we do...so she's gone and she does Wednesday nights at the Wānanga (Whānau)*

Engage in marae-based activities.

*This is where the course is very good too that we're doing because she (Pou Taunaki Reo) will encourage us to go down to the marae...where we can hear these waiata, this kōrero; because that's where it all happens on the marae, eh. She's very good at that (Whānau)*

Engaging in tikanga based activities in their home and at work.

*I suppose the other thing with learning, too, is that when people come into our home, they know we're gonna have a karakia... when there's food it's in Māori. We do our karakia at night it's in Māori and in the morning (Whānau)*

*Just doing karakia in the mornings, and especially here at work, so we do a mihi and a karakia and I'm able to do that by myself (Whānau)*

Increased confidence to stand in front of others to use te reo Māori.

*I feel a lot more confident. I used to always flounder with my pepeha, I'd get really nervous, and I'd get really whakamā and then I'd be standing there and before I knew it I would be holding onto the back of the chair...'Oh.' And that's one thing that she (Pou Taunaki Reo) said to me she said, "stand up straight and then just say it; don't be scared just say it, you'll be all right". And so the last few times that I've had to do it I'm a lot more confident (Whānau)*

The informal nature of the programme meant that there was no pressure to complete assessments therefore whānau could work through content at their own pace and in ways that supported their own aspirations. One whānau shared their long term aspirations which included being able to speak to Kaiako at the kura and to understand the strategies that they use in kura; to not be too shy to ask questions; to be able to give instructions specifically for their children at home; and to be confident to speak in front of whānau. Their short-term goals included spending 10 minutes in the morning speaking te reo Māori only. Other whānau aspirations included being able to whaikōrero; to be more conversant; to mihi to others confidently; to use te reo Māori more in the home; and to increase intergenerational use of te reo Māori for current and future generations.



*My husband and I sat down at the beginning of the year and said, this is our priority, having te Reo in the home to support our kids and to know that it's important for us and for them and that it's worthwhile (Whānau)*

*Well, my parents never spoke, my grandparents don't speak. It was my great-grandmother that was the last one that I heard speak. I just wanted it to stop. Certainly with my children, but I know I need to make an effort in improving my Reo because my wife is doing something, my daughter's doing something, my son's doing something. But I want it to continue beyond that, I don't just want it to stop with my kids (Whānau)*

### **Ngā Angitūtanga**

Some of the success factors included the quality of the resources and being able to work independently with support as and when needed. Resources include rākau, CDs and playing cards.

*She (Pou Taunaki Reo) has given us kupu that I can use every day to converse with the kids (Whānau)*

In regard to the Pou Taunaki reo, whānau feel that she was supportive, non-judgemental and hard-working which has had an impact on their willingness and confidence to engage in their learning.

*It's the way she (Pou Taunaki Reo) presents, she has a wonderful ability to engage and if you do it wrong she doesn't tell you that it's not right. She allows you to carry on and do it irrespective of a vowel being in or out; if it's the wrong meaning she'll help you and correct you there. But it's such a lovely environment she creates for us (Whānau)*

The whānau-centred approach to the programme has also encouraged whānau members to learn together.

*It's the first programme I feel that embraces all of my whānau. And I feel it will work because each one of us is trying to encourage each other too (Whānau)*

*That's where I sort of, like, wind him up, 'Come on honey, this is what we're here for. You know where your place is, I know where my place is'. If there's a waiata that we know we stand up and we tautoko them, because we learn all these things. So, if the time comes that we need to stand then we stand (Whānau)*



## Ngā Wero

The model of delivery was challenging at first, with a large number of whānau wanting to engage in the programme and only one person to deliver; a wide geographical area to traverse and whānau with different language abilities and aspirations. The Pou Taunaki Reo however has adapted her delivery model to meet the needs of participants including regular email and phone contact; and disseminating quality resources and regular follow up to ensure participants are working on their language goals in their own homes and in their own time. Hāpori reo were also created by the Pou Taunaki Reo where whānau that were similar due to either location or ability or employment came together as groups and supported each other as a group.

On reflection, the Pou Taunaki Reo thought that more kaupapa-specific activities might be more useful.

Another challenge was managing the administration of the programme with limited system support and the growing interest and demand to participate in the programme.

*All records are paper-based there is no electronic system to collect data, write notes and record their progress.... following up on tauira is time consuming especially when they say yes still keen and then still don't turn up (Pou Taunaki Reo)*

A minor challenge has been the promotion of the programme within TToH so that staff were able to participate in the programme during work time for short periods if required.

## Ngā Toitūtanga

Despite the challenges, it is clear that the programme is providing a number of benefits for whānau who may not otherwise participate in opportunities to engage in and strengthen their reo Māori. To be sustainable in the future the Kaitono needs to consider investment into infrastructural support including a data management system to support the Pou Taunaki Reo to monitor and report on the whānau participating. Consideration also needs to be given to streamlining an efficient delivery model to meet the needs and aspirations of a large number of whānau.



## Te Tai Hau-ā-uru | RaRau Mai

**Kaitono:** Toi Ora Initiative  
**Kāhui:** Te Tai Hau-ā-uru  
**Funding:** \$10-50k  
**Target audience:** Whānau  
**Category:** Supporting te reo Māori through creative art



### RaRau Mai

Toi Ora Initiative (TOI) is an incorporated society that promotes, nurtures and encourages intergenerational language transmission. TOI designs and creates eclectic and innovative reo Māori toi programmes that cater to the language needs of the Papaioea community. Their long term goal is to establish a kāinga reo Māori (Māori language domain) within Te Papaioea to normalise te reo Māori in the community and provide exceptional Māori language initiatives for whānau; tamariki, mātua and kaumātua in a creative and vibrant kaupapa Māori, reo Māori environment.

Programmes offered by TOI include:

- RaRau Mai: a free Māori language whānau art programme operating in Te Papaioea two afternoons per week for whānau and one afternoon per month for RaRau Mai mātua and kaumātua;
- Tupu Te Toi: noho marae engaging whānau with mahi toi, tikanga marae and iwi/hapū kōrero tuku iho within the Rangitāne/Ngāti Raukawa ki te Tonga region; and
- An annual Ora Te Toi art exhibition.

What began as a te reo Māori teaching programme has evolved into an immersion language space that continually extends the language of both children and adults alike.

RaRau Mai was piloted in 2018 with support from Te Mātāwai funding. RaRau Mai classes were held once a week during the school term and were free for whānau to attend. The classes were opportunities for parents to come together with their children to participate in a range of activities including building houses, creating solar systems, tie dyeing shirts and other creative activities. Tamariki are encouraged to lead the process as much as possible by opening and closing with karakia and mihimihi.

Kupu hou relating to mahi toi are displayed for parents to use with their tamariki. Instruction is mostly in te reo Māori between the facilitators and whānau. However, exceptions are made for whānau who are at the early stages of their reo journey to ensure the learning environment is a safe and inclusive space for them.

In 2019, TOI extended its programme and activities to two classes per week to build the reo toi vocabulary of both parents and tamariki. The number of whānau has also increased from seven families in 2018 to 16, with even more whānau on a waiting list which is a testament to the delivery of the programme and its approach.



## Ngā Hua

As a result of the programme whānau have extended their reo through the medium of mahi toi. Whānau are using te reo Māori more in the programme but also in their daily lives especially with their children. Parents also enjoyed the opportunity to learn and/or extend their te reo Māori with their children. Something they felt was hard to achieve in wānanga reo or at kura. RaRau Mai they felt was an inclusive environment that supported the individual language levels and needs of each whānau.

*Pai ki au i te mea he mahi ā whānau i te mea ko ngā āhuetanga o te kura, ka tuku ngā tamariki ka puta atu ko tērā noa iho. Rongo noa iho au ki te taunga waka, mihi atu ki āku tamariki kātahi ka rere atu au. Engari tēnei o te whānau he tino whānau ki au, te noho ā whānau me ngā kaiako (Whānau)*

Ka noho tahi me te tamaiti me te ako ngaatahi ki tōna taha, he ātaahua tēnā, he mea nui tēnā (Whānau) Whānau are also developing their creative skills, artistic knowledge and flair in themselves and in their children. One positive outcome of the programme is that the whānau are so immersed in the learning that they now see each other as language domains and speak te reo Māori to each other whenever they catch up.

*Kua ōkawa, kua rangatira, kua mana rānei kua noho pēnei mātou i ngā wā katoa. Nā reira ki te kite au i a ia i te Tiriti i waho atu o toi kua mohio mātou ka reo Māori i ngā wā katoa... I kōnei kua toka te tikanga (Whānau)*

One mother has experienced language shift reversal for her stepdaughter, due to the influence of the programme.

*Me uaua ka kite ēnei momo kaupapa. Anā kei Ōtaki mātou ka haere mai mātou i Ōtaki ki tēnei momo i te mea tē kitea...Ka reo Pākehā ia i ngā wā katoa...Nā tana haerenga mai ki konei...kua toka te tikanga ki roto i a ia, ko te reo Māori ka rere. Ināianei ka kite ia i te taha o tana māmā, o tana pāpā ka reo Māori anake, nō reira kei te kitea kei te whaatoro tērā tikanga ki waho kē ake i tēnei horopaki. Nō reira he mea nui tēnā ki ahau. (Whānau)*

Whanaungatanga amongst the parents has been another valued outcome. All of the parents interviewed shared a common goal of wanting to create an immersion environment that validated te reo Māori beyond Kōhanga and Kura. However, the whanaungatanga that is grown amongst teachers, parents and children has helped them to support their common goals.

As a result of the programme one of the whānau members is looking to establish a satellite programme to operate in Ōtaki to fulfil a creative language need there. This is a near future project to extend the reach and approach to another community through a whānau member that drives one hour to Papaioea to attend the class.



## Ngā Angitūtanga

The main success factors of the programme were the facilitators, specifically their reputation, knowledge, creativity, and adaptability. A facilitator was already known to some whānau members and it was this prior connection that influenced their attendance.

*I te wā i rongo ahau nā aua pouako i whakaritea tētahi hōtaka i mōhio ahau ka whai ahau ahakoa te aha (Whānau)*

The facilitators also changed the lesson focus every three weeks to keep whānau engaged, inspired and captivated by the activity and in turn te reo Māori. Each week the facilitators are also purposively building and extending the language used through new phrases and kupu.

*Kei te mate kai ki ngā mea katoa, ka aro ki te mahi rerekē ia toru wiki pērā i te uku ka tapirihia he kupu hou ia wiki kia ihiihi tonu te katoa ki ngā mahi nā te mea ka whakahoungia ia toru wiki. (Kaitono)*

*Nō reira ehara i te waahi uaua he waahi rite ki te kura, he ōkawa, he waahi ōpaki, me e tāea rātou te whakaputa i o rātou whakaaro, i o rātou āhuatanga i roto i ngā mahi toi, nō reira he miharo. (Whānau)*

The medium of toi was also an innovative and fun way to engage whānau in using te reo Māori. As both children and adults have been developing, they have joined in with the planning, research, goal setting and identifying activities. Parents are extremely grateful to have an activity that centres on their children and that they as a whānau can participate in.

*...he whakawhaanui i te puna kupu....Ehara i te maroke, he akomanga ako reo ā ringa, e taea ana te mahi ia wā. He waahi ēnei ahiahi ka hihiri ngā kōtiro ki te tae mai...He waahi pārekareka ki a rātou. (Whānau)*

*He waahi whakawhanaungatanga ki ngā whānau kōrero Māori o te hāpori, i ētahi wā he mokemoke pea ki te whakaako, te whāngai reo i te kāinga ko mātou anake...he waahi tēnei ki te āta rangahau i ā mātou reo, te āta wetewete hoki, kei te āta rangahau i ētahi atu kupu (Whānau)*





## Ngā Wero

The process of creating a business entity has been challenging for the Kaitono. Sourcing funding to keep the programme ongoing has also been challenging. TOI has been largely self-funded through commissioned artwork, and whānau support to identify funding opportunities and solutions. In hindsight the Kaitono thought it would have been useful to have a business mentor.

*He nui tonu ngā mea me ako mo te taha ki te pakihi. Mā te huruhuru te manu ora ai.  
Pai kē atu ko te kimi atu i tētehi mentor i te tīmatatanga (Kaitono)*

Sharing the facility is another challenge as it has small space with limited facilities. It is also shared with another organisation. Every day the facilitators need to set up and pack down. Furthermore, the number of whānau they can have in the space at any one time is limited. Kaumātua support had also been hard to engage.

*Kāore ngā kaumātua i whakapiri mai...Kotahi noa te whare paku...ko te hanga o te whare,  
kotahi noa te puoto...ngā tikanga o tāngata kē (Kaitono)*

Continual language extension has also been difficult, and the Toi Ora whānau as a whole have engaged in the learning and research of kupu hou. Language retention has been more difficult for the adults so a class for just the adults was created to help support their retention.

## Ngā Toitūtanga

The main risk to a sustainable and viable community-based reo programme is the funding and limited whānau interest. Both of which are related. Ideas including charging whānau an attendance fee may be necessary if other funding sources cannot be secured. The intention however is to continue on as long as they can.

*Kei runga i te ara, he takahitanga tēnei ki te whaingā tawhiti (Kaitono)*



## Te Waipounamu – Te Tai Tonga | Te Rautaki Whakarauora i te reo me te ahurea o Rangitāne o Wairau

**Kaitono:** Te Rūnanga a Rangitāne o Wairau Incorporated

**Kāhui:** Te Waipounamu – Te Tai Tonga

**Funding:** Exceeds 100k

**Target audience:** Whānau

**Category:** Language planning, wānanga and resources



### Te Rautaki Whakarauora i te reo me te ahurea o Rangitāne o Wairau

Te Rūnanga a Rangitāne o Wairau (the ‘Rūnanga’) has nearly 4,000 registered iwi members who are spread throughout the rohe. The organisation is based in Wairau and is focused on the social and cultural wellness of its members facilitated through a small team of five staff.

Te Mātāwai funding has enabled the Rūnanga to launch and implement Tangata Rau Reo Kotahi, its Language and Cultural Revitalisation Strategic Plan, 2018 to 2050 (the ‘Strategy’). Launched in 2018, the Strategy stems from the Rangitāne o Wairau Deed of Settlement 2010. The vision within the Strategy is that by 2050 Rangitāne o Wairau will be culturally proficient with te reo Māori being the preferred language of communication. The strategy has three objectives organised into three kete. Te Kete Reo focuses specifically on the promotion of the language, teaching the language, normalising the language and fostering the usage of language within all domains of the community, such as the marae, learning institutes and in the home.

To inform the implementation of the strategy the funding has been used by the Rūnanga to run a series of focus groups with whānau to determine their motivation for learning te reo Māori, their level of proficiency, and their preferred learning styles. What they found was that their whānau were not ready to engage in three-day wānanga reo which is what they had originally planned. As a result, they have taken time to identify what will best support whānau to achieve their language aspirations. They have also completed rangatahi and kaumātua groups in Wairau to identify their specific needs.

*Our kaumātua for instance, it was quite heart-wrenching in some ways to hear their kōrero. A lot of our kaumātua felt they were too old to learn, and they’ve missed the waka. But, their aspirations were to be able to stand up after a mihi whakatau or pōwhiri and stand up with confidence and sing a waiata tautoko. So, it’s those things that have come out of the focus groups (Kaitono)*

The Rūnanga has also run an online survey for whānau that were not able to attend the focus groups and engaged an independent evaluator to develop a kaupapa Māori framework and measures of success for the strategy. The evaluator is analysing the data from the surveys and focus groups which will inform the form and function of the wānanga based on whānau feedback.



## Ngā Hua

The Rūnanga has launched a series of waiata wānanga supported by a kaiako in each region.

*We will all be learning the same waiata so that when we come to together at our AGM and other significant events, we will be able to sing the same waiata together as whānau. So, small steps but we're pretty excited about that (Kaitono)*

In addition to the waiata wānanga the Rūnanga has developed a waiata booklet which includes videos of action songs, words and a CD (some waiata have also been uploaded to Sound Cloud) that went to all member households and is also available on their website. A second waiata resource of mōteatea has also recently been released.

*We've had a small kete of waiata, Rangitāne waiata that we use; there's one in particular that I don't know when I'll ever use it; one day there might be a time. But it's just knowing those waiata are there that can support different occasions; and that uplifts you, that's our mana that we can stand and do that in our rohe with our waiata, not borrowed waiata, but our waiata (Whānau)*

The Rūnanga has also engaged and supported te reo Māori champions amongst their members who are key to sustaining the strategy into the future. The champions are being supported with Te Ataarangi training and professional development.

It's all very well to have this aspiration of "We want all our people being able to speak te reo, and some of our own mita by the year 2030" but we've got to be developing who's going to be rolling that out (Kaitono) The Rūnanga also supported a group of rangatahi to attend Te Matatini in Wellington so they could experience elite levels of kapahaka but also the high level of organisation and management required to run the event which will be hosted in Nelson in 2025.

*A group of us went to Te Matatini to experience both sides of kapahaka and te ao Māori which included te reo Māori... I wanted to start a new kapahaka in Te Taihu because it's dying here in Te Taihu. So I wanted to experience being around people who live an everyday life of te ao Māori and bring that back to Te Taihu...as a result we've already had our first practice with our new kapa (Whānau)*

This trip has benefited rangatahi in Te Taihu who often struggle to be Māori and speak te reo Māori in their community.

*I think the biggest barrier for our rangatahi is knowing the importance of being Māori and speaking te reo because it's challenging to be Māori here in Te Taihu. You don't hear te reo Māori unless you're around your own (Whānau)*



This sentiment was shared by another whānau who attended the wānanga which impacted positively on their identity as Māori.

*I believe that participating in this wānanga did have a positive impact on my life. I was able to entrench myself much more into who I am as Māori by being in an environment that brought our culture to life through language, practise and protocol (Whānau)*

### **Ngā Angitūtanga**

The Rūnanga is in the early stages of seeing the benefits of its strategy to strengthen te reo Māori capability and capability amongst its people. However, its approach has been well considered, aligned to long term aspirations, informed by whānau, rangatahi and kaumātua voice and multi-faceted. The Rūnanga has utilised its limited expertise well to drive te reo Māori initiatives while building capability amongst its members to be the reo champions of the future. These deliberate strategies have contributed to the success that Te Rūnanga a Rangitane o Wairau and its members have enjoyed to date.

### **Ngā Wero**

Creating transformational cultural change for members that are geographically spread as well as disconnected from their language, culture and identity is a challenge. The 30-year strategic response to creating culturally proficient members is testament to the fact that influencing transformation will take time. Furthermore, there are a number of immediate challenges impacting on whānau therefore moving at the pace of the people is key to sustaining success.

*There's a whole lot of contributing factors to engagement including iwi politics, time-poor, and motivation. We knew that if we said we were going to put on a reo wānanga for three days, that our kaumātua are not likely to turn up because they've got this thing that "We're too old to learn now, and that's really for the young ones". So the challenge has been what's going to engage whānau? We need to meet them where they are at (Kaitono)*

Whānau are also time poor given commitments to a number of activities usually involving their children. Cost can also be prohibitive, impacting on the ability of whānau to attend a wānanga.

*If we travel to Blenheim for a wānanga it's like \$200 and that's a lot of money. But, yeah, you try and make it happen and drag a few more whānau with you when you go (Whānau)*

Overcoming whakamā and feelings of judgement when learning te reo Māori is also a challenge for whānau.

*Our reo could be something that we find very hard to learn and use, because we may be afraid that someone may be judging us on the other side, and so it's a very scary journey instead of exciting, but it's all dependent on how you are as a person (Whānau)*



## Ngā Toitūtanga

The funding and strategic approach of the Rūnanga has allowed it to focus on building capability and capacity as an iwi for the long term. The Rūnanga is also purposively creating the opportunity for whānau and kaumātua to engage in te reo Māori activities, through wānanga and access to quality resources. Most importantly however, its key contributors to sustainability are the rangatahi they are supporting and empowering to be the leaders of the future, who will oversee the continued implementation of the Strategy.

*The ambitious goal is the reinstatement of inter-generational transmission of te reo Māori within homes. Whilst we have made huge successes in the foundation stage of capturing new speakers, we must continue to build on capable families who will pilot language programmes within the home. This will be a key component of the Strategy moving forward (Kaitono)*



## Te Waipounamu – Te Tai Tonga | He Waka Rāpoi

**Kaitono:** Te Ataarangi ki Te Taihū o Te Waka-ā-Maui

**Kāhui:** Te Waipounamu – Te Tai Tonga

**Funding:** Exceeds 100k

**Target audience:** Whānau

**Category:** Reo rumaki



### He Waka Rāpoi

He Waka Rāpoi is an initiative developed by Te Ataarangi ki Te Taihū o Te Waka-ā-Maui focused on facilitating reo rumaki opportunities in marae and in communities across Te Taihū. The initiative was designed to accelerate te reo Māori me ngā tikanga capacity across marae in Te Taihū and identify and develop local kaiako who could support the continued transmission and sustainability of te reo Māori in the region. He Waka Rāpoi covers a wide geographical area and includes Onetahua Marae at Takaka; Te Āwhina Marae at Motueka; Whakatū Marae in Nelson; Wairau Marae near Blenheim and Waikawa Marae in Picton and three waka.

*Because we're Te Ataarangi ki Te Taihū o te Waka, one of our developments is to have several waka in the water all working towards the revitalisation of the reo. So we came up with He Waka Rāpoi - a group of waka that are moving together - as a collective for our approach across the top of the South. We wanted the waka to come together whether they were Tainui, Tokomaru or Kurahaupō (Kaitono)*

He Waka Rāpoi involves eight three-day ōkawa wānanga for reo-ā-waka and six reo-ā-hapori to contribute to the revitalisation of te reo Māori as well as sharing learning related to the whakapapa-ā-waka o ngā iwi o Te Taihū. The ōkawa wānanga were based on marae as a strategic and intentional way of connecting te reo Māori with the marae environment across the region. The hapori initiative was designed to enable learners to create clusters in their communities to support them to embed and extend the learning from the wānanga.

### Ngā Hua

As a result of the initiative the wānanga and hapori clusters were successfully implemented. Sixteen community groups have been established representing 160 individual learners. Some iwi are now thinking about or developing their strategies in relation to their language aspirations and language revitalisation relative to their context.

*Iwi are working on their own reo development plans...We have got engagements with four or five of those iwi to be working alongside them on their whānau day. So they're trying to build their whānau in a way that is not intimidating... It's still a big thing for them to be stepping up to taking command of the reo. It is a reality of the nation probably but particularly of Te Tau Ihu (Kaitono)*



Te Ataarangi ki Te Taihū (based in Nelson) has also been able to extend their reach with the intent to promote and foster te reo Māori into Wairau and Waikawa.

*We really stretched ourselves out into Wairau and Waikawa. I think the fact that we've got four community/iwi classes running over has been quite a big achievement. And we've got several training tutors over there with the idea that we're really revitalising the capacity of the community there to deliver in Wairau and Waikawa (Kaitono)*

The initiative has contributed to building capability of kaiako across small and rural communities.

*We take responsibility for recruiting, identifying and training tutors to build that capacity, that's also for me one of the moments when I see one of these young kaiako just absolutely shining through and achieving that moment with that whānau. And I think that kaiako has got 20, 30, 40 years of work in front of them. I think, wow! That's great, and what will be achieved by this young group of kaiako in the next 30 years in Te Taihū could be enormous (Kaitono)*

For whānau and participants the Kaitono has observed small but positive changes that will lead to further growth and achievement of whānau reo aspirations.

*For me one of those would be the joy of those young parents as they see their children engaging within the games and activities that allow them to use the reo. Those are really cool moments for us because we know that the aspiration of that family is to actually stand in the reo, whether they've got a fluent aunty or reluctant parent, or a child that's in the kura somewhere; they're all building together (Kaitono)*

A number of participants shared that their self-confidence has developed, particularly with speaking Māori in a group with others, has been enriching for them personally.

*It has given me confidence to speak ... Although we were strangers at the start of the year, some of them. Just for me, personally, to have that confidence (Whānau)*

For one whānau member the confidence they gained through participating in wānanga reo has impacted on their confidence and capacity to support others in other areas of their life.

*I have just recently become the Board of Trustees Representative for the school. So in the past of course I wouldn't have had either the knowledge or the confidence to do that. I live in a very rural community, a farming community, and so there are quite a lot of prejudices but I think gradually people are changing. People will ring me up for advice now so I guess I have that position in the community now (Whānau)*

*It's probably changed my whole pathway. I was actually a hairdresser. I've just sold my business and I'm now teaching te reo (Whānau)*



## Ngā Angitūtanga

A key success factor was co-designing an approach at a local level so it was appropriately levelled and contextualised to meet the needs of the whānau. Creating a safe learning environment was also a key success factor. Te Ataarangi ki Te Taihū has a long history of supporting learners to overcome their whakamā and fear of making mistakes.

*We're dealing with a great deal of shyness and whakamā down here in relation to the reo. So that's for us to be supportive and to set up immersion environments that are friendly, comfortable, welcoming, non-threatening, extremely supportive; and that's the kaupapa of Te Ataarangi (Kaitono)*

Participants who experienced the support of the kaupapa were able to more freely speak te reo Māori and seeing mistakes as part of the learning experience.

*Being in a real supportive environment where it doesn't matter if I make a mistake, or something like that. I just feel safe. There's nobody saying, "You're wrong,"...it's just repeated to us, and then you listen again (Whānau)*

The language experience was also contextualised to everyday activities in order to reflect whānau realities and the time they have to commit to using their reo.

*Our kaiako might be teaching how to make a soup of something, it's stuff that we use every day. So, those are magical moments. Watching a whānau of Rangitāne actually learning together with one another (Kaitono)*

The greatest achievement however has been the opportunity to observe whānau make progress in their reo, make connections to their marae and to one another, and enjoy the learning process.

*It has been an amazing thing to watch people creating a Te Ataarangi whānau where they feel safe to speak or not to speak; that they can sit and listen or they take part in different activities be it learning karakia, waiata, but they are able to maintain a reo rumaki environment over that time. So that's been pretty amazing (Kaitono)*





## Ngā Wero

While the intent was to support iwi to unite their language plans under their shared whakapapa the reality of trying to achieve this intent was more challenging.

*One of our goals was to try and pull them together but that's probably the bit that we haven't achieved. They (iwi) are continuing and quite steadfastly maintaining their own iwi approach. So often we are working with Te Ati Awa at Waikawa, with Ngāti Toa at Wairau, within the iwi groups. But they are not choosing to come together as much as we thought they might (Kaitono)*

The time frames to consult, explain and to get people enthused and involved took longer than anticipated. Therefore, the initiative identified early that timelines were unrealistic and reset them to accommodate the learnings they gathered. Attendance, for some participants was fragmented due to commitments, weather, and travel, and has hindered their progression.

*In winter it's dark at 5:00. At 8:00pm we close everything off, even though they want to keep going. But still some of them travel for 30 minutes to get home (Kaitono)*

Funding has been a challenge from the perspective of the whānau who are sometimes reluctant to engage in this journey, if the programme and support is going to end before they are able to realise their language aspirations.

*I think working with whānau sometimes the funding is the issue. Like any other project that you take on and you're enthusiastic about, often people won't start if they're worried about whether it's gonna be able to continue or not (Kaitono)*

Finding time to commit to learning is a challenge for many participants who are time poor.

*My barrier is time. We seem to be so busy. You got to put the time aside, and that's what I did. I said, "Look, I'll try it for a year". I'm halfway through (Whānau)*

Furthermore, for some whānau finding others to converse in te reo Māori is a challenge in many communities requiring whānau to find innovative ways to apply their reo.

*In my daily life I don't often have people around me that speak te reo so I talk to the dog and things like that (Whānau)*



## Ngā Toitūtanga

The key to the sustainability of the initiative is Te Ataarangi ki Te Taihuhu which has a 37-year long history in the community teaching, promoting and fostering te reo Māori in the top of the South. They are also unique in their approach and focus on oral transmission which is their point of difference.

*We travel to meet their needs, and when we're there we speak te reo Māori to allow them to hear the pattern; and then they gain confidence. We have people whether they're just starting with us or whether they've come with prior knowledge, their voice is freed, and that's the impact we have (Kaitono)*

Te Ataarangi ki Te Taihuhu has a professional learning development programme, which is self-funded and in the long run will generate funding to support community. However, it will continue to seek government funding to support the work that they do to uplift the lives of the people in Te Taihuhu through te reo Māori. That said, maintaining the infrastructure of the organisation is difficult, staff are often on short-term and part-time contracts with no guarantee of future work. Often funding is not enough to cover project coordination so teaching staff end up wearing many hats. Finding programme funding is often easier than finding funding to support the organisation to do the background work to ensure the programmes are successful.

*All of us are passionate about working for the reo but we know we've only got money to sustain our jobs for the next three or six months so we need to find more money to sustain us (Kaitono)*

Te Mātāwai funding has therefore provided a much needed investment that has supported Te Ataarangi ki Te Taihuhu to continue to support the aspirations of iwi. They have not only been able to continue their work in the community but also extend their reach.

*Te Mātāwai funding has allowed us to continue our outreach across the whole top of the South. It's enabled us to run wānanga wherever we can organise and we've given our kaiako work there. And it's certainly funded us to move around and be able to identify and train teachers, so we can go across to Waikawa or Golden Bay and work for a couple of days with the tutors that are over there. So it's helped us to extend our reach to the top of the South and not just concentrate in the Motueka, Nelson area, which has been our focus (Kaitono)*

Overall, He Waka Rāpoi as a language initiative exemplifies the patience, dedication, and commitment to revitalising te reo Māori in communities that is Te Ataarangi ki Te Taihuhu.



## Te Waipounamu – Te Tai Tonga | Ngāti Mutunga o Wharekauri Trust

**Kaitono:** Ngāti Mutunga o Wharekauri Trust  
**Kāhui:** Te Waipounamu – Te Tai Tonga  
**Funding:** Exceeds 100k  
**Target audience:** Whānau  
**Category:** Language planning, wānanga and resources



### Ngāti Mutunga o Wharekauri Trust

The Ngāti Mutunga o Wharekauri Iwi Trust (“the Trust”) represents the collective interests of Ngāti Mutunga o Wharekauri and is a mandated iwi authority for the purposes of the Resource Management Act 1991 and the Māori Fisheries Act 2004. The overall aim of the organisation is to ensure: *“The drive for cultural recovery is maintained with a long-term focus on reo revival, arts development, whakamana tāne me ngā wahine, tautoko tamariki me ngā kaumātua”*.

In 2014, the Trust began work on its Reo Revitalisation Strategy and implementation plan. Te Mātāwai funding has helped the Trust realise some of its aspirations for whānau specifically hosting six wānanga reo. The wānanga reo initiative had several connected aims including increasing the opportunities for whānau to learn their reo, understand their whakapapa, understand tikanga, consider their Ngāti Mutunga kōrero and waiata, and strengthen their whānau connections.

The six wānanga have been held in multiple centres for iwi descendants with iwi-specific resources. The wānanga started in Wharekauri and then they went to the places where their people live.

*So, we started with three on Wharekauri; then we went out to Auckland, Wellington and Christchurch, where our people are...We analysed where do we live? Where is the support base? Where can we grow this? So we’ve planted the seed and there was resounding feedback for more (Kaitono)*

The waiata wānanga in particular brought together traditional waiata and new creations specific to Ngāti Mutunga. This process has provided unity and kotahitanga for whānau.

*We focused on waiata reo wānanga - learning reo through waiata. Not only bringing back our traditional waiata that our tīpuna sang back in the day, but also creating waiata that relate to us today: about our islands, about our birds and our environment (Kaitono)*



## Ngā Hua

As a result of the wānanga, whānau have had the opportunity to explore basic language and phrases they can use in their everyday lives on Wharekauri in a range of domains. A key has been to make te reo Māori relevant, simple and easily utilised in meaningful contexts reducing the time investment required by whānau who are already busy.

*We are building those [language] domains in our everyday activities - pig hunting, gathering of our kai, for those are the mechanisms that we see as normalising words and phrases at that entry level of language acquisition (Kaitono)*

The wānanga also helped build whanaungatanga and identity amongst iwi members.

*Because you know what comes out of these wānanga, eh? Whakawhanaungatanga. I have never met you; oh, I haven't seen you for years. It's that whakawhanaungatanga that builds from waiata reo wānanga (Kaitono)*

One whānau member talked about the value of te reo Māori, tikanga and whanaungatanga as contributing to the development of protective factors for whānau and rangatahi including resilience and well-being.

*If I think about the health and otherwise of our Mutunga whānau, like others, we've got suicide, alcohol and drug issues, and mental health stats that we'd probably rather not have. Then I do believe that the reo, the whanaungatanga, the connections is a valuable part of building that protective resilience; that needs to be encouraged and supported. To be able to bring my 16 year old mokopuna who is the only NCEA level two te reo Māori student in her high school, into an environment like that is very valuable and I see that as a protective factor as well as a reo acquisition factor (Whānau)*

Ngāti Mutunga o Wharekauri are also intentional about making the wānanga open to all Wharekauri residents who want to learn more about and understand the history, stories, waiata and reo of Ngāti Mutunga. Being a small community with intermarriage into other tribes the need to be inclusive is important.

*We're two thirds of the community down here on Wharekauri, but we're intermarried. We support each other as neighbours as a community so it's really a community environment. We're only a population at the last census of 600 down here of which over two thirds whakapapa back to Ngāti Mutunga (Kaitono)*



## Ngā Angitūtanga

Taking the wānanga to the people living in large urban centres increased participation and whanaungatanga. Furthermore, dates and venues were provided well in advance of the wānanga providing whānau ample time to make arrangements to attend. Attendance was also free for whānau.

*They put out a pānui at the beginning of the year that set out the timetable for all hui that are being funded by Te Mātāwai. Due to the nature of my mahi it's really helpful to me to have a six months in advance view if you like so that I could plan and then put those in my calendar; and I'm prioritising te reo acquisition as part of my professional development as well (Whānau)*

*I think part of the benefit of the approach is the fact that whānau don't have to pay to attend, and I think that's really quite critical when I look around at the number of people who came to the Christchurch one. We had whānau who travelled from Nelson. My mokopuna travelled from Queenstown; people made an effort and incurred expense often just to get to the wānanga, so an additional wānanga cost would have been a barrier for some (Whānau)*

The use of iwi-dialect specific teachers and facilitating safe learning environments were important success factors for attendees.

*Development and learning waiata specific to Wharekauri was important. A non-threatening and a safe learning environment is very critical... we've got a number of whānau members who haven't had a lot of marae experience so having a safe learning environment is really critical... the ability to accommodate people who came with zero or close to zero reo through to others at different points in their learning journey who could be a part of supporting the learning of others. So those are the most important things (Whānau)*

The 'kindness' of the delivery with less pressure to be correct has helped participants.

*I think there's been a gentleness about it, it's very positive. I would compare with perhaps some of the earlier days of language revitalisation, which were critical and no disrespect or challenge to the pioneers of that mahi. But some of it sometimes was hard or harsh in the way that people experienced it, and the passion to first of all retain and then promote the reo there was sometimes some quite rigid manners of learning... in the last five years in particular I think there's been a shift to embrace broader kinds of pedagogy to provide learners with safe environments from the start... using every bit of reo that they have to build their reo up (Whānau)*

Whānau also enjoyed the opportunity to learn te reo Māori but also engage in the history, stories and waiata that make them unique as Ngāti Mutunga.

*So I think as well as the reo it's the context of which the reo is to be engaged in, that's an important part of our experience as Mutunga, the ability to connect with Taranaki Mutunga as opposed to doing generic learning and be able to learn in a manner that reinforces those contexts and connections (Whānau)*



## Ngā Wero

Ngāti Mutunga o Wharekauri are aware of the challenges and costs of engaging their tribal members in wānanga about their reo and stories who have grown up disconnected from their tribal base on Wharekauri. Providing an authentic learning experience for their members is often prohibitive due to limitations of time, money and access.

*We've got some unique features being geographic distance and disconnection formally to Wharekauri with some of our whānau. We have a big population in Christchurch, Wellington, and then obviously Taranaki. The distance is quite challenging as is the cost associated with bringing people together on the island. And of course the constant risk that whānau pepeha connect them to places that they've never been to (Whānau)*

While the intent to take the wānanga to their people in urban areas, the availability of appropriate venues was challenging especially in cities like Auckland.

*We struggle to get a venue in Auckland - that was one of our biggest challenges. We don't know Auckland particularly well, we wanted to focus the delivery at a marae but we couldn't get a marae for the weekend; so we went to an office building that could accommodate...we're saying we wouldn't do it again (Kaitono)*

## Ngā Toitūtanga

Sustainability of language, culture and identity initiatives is a significant and real challenge for small iwi with limited resources experiencing geographical isolation and generations of tribal members who are disconnected from their tribal areas. An innovative solution that meets the immediate and long-term needs of the iwi is needed. The wānanga have successfully raised the consciousness and desire across descendants spread throughout Aotearoa. Funding sources were seen as way to financially support the work until Treaty settlements had been completed. This is to allow development of a strategic approach to support a self-funded model of delivery for language culture and identity.

*I've been asked the question consistently from those who attended the wānanga, 'What next? We don't want it to stop'. So, we've been challenged to give this a lot of thinking and we haven't actually settled on the next step because of funding. Also our people said they want to come home to learn reo, waiata and tikanga. So that's a huge challenge. How do we create the opportunity for our people to come home and reconnect to their whenua, to their tūrangawaewae? These are the questions that we're asking ourselves (Kaitono)*



## Te Reo Tukutuku | Kura Whakarauora Reo

**Kaitono:** R& K Consultants Ltd

**Kāhui:** Te Reo Tukutuku

**Funding:** Exceeds 100k

**Target audience:** Whānau

**Category:** Language planning

### Kura Whakarauora Reo

Kura Whakarauora Reo (the 'Kura Whakarauora') is a series of interactive wānanga offered across the country designed to provide whānau, hapū, iwi and hāpori with the tools and knowledge to use reo Māori. The initiative was created by a group of recognised language experts who wanted to support the revitalisation of te reo Māori. Following wānanga, language plans are developed by participants as practical support instruments to help them continue to use te reo Māori.

It was given the name Kura Whakarauora to distinguish it from other wānanga reo initiatives and had the distinct focus of language planning for supporting the use and survival of te reo Māori. While people generally learn te reo Māori they do not always actively use it. The Kura Whakarauora witnessed many people attend reo classes, but never used it in the home on a daily basis.

The initiative is managed by a legal entity that manages the contract (with various funders), marketing, promotion, subcontracting (of language experts), logistics and delivery aspects. The wānanga are facilitated by language planning experts who link the content to real life contexts such as home, school and work. The initiative originally was directed towards a general audience but the demand and interest has grown to now also include specific groups who are also looking for tailored approaches relative to their focus and area of work or kaupapa.

### Ngā Hua

The long-term intent is that whānau develop a culture of language planning to support the revitalisation of te reo Māori by using it every day. To date, over 1,000 individuals have participated in Kura Whakarauora throughout the country. As a result of the wānanga, participants leave with the beginnings of a plan and meaningful ways to apply te reo Māori in their home and other contexts.

*Pai ki a au ngā kēmu, pai ki a au te ako waiata, pai ki a au te ako i ngā kupu rerekē. I a au i te kura he iti noa ngā kupu hei whakatinana i ētahi āhuatanga, engari kua nui ake ēnei rā...He pai mō ērā momo mahi hoki. He relevant kē ētahi o ngā mahi ka mahia ki ngā wānanga, ki tōku wāhi mahi hoki. Nō reira me whakamahi i te reo e hāngai ana ki tō rātou ao (Kura Whakarauora Reo Participant)*



The whānau interviewed felt the wānanga were hugely valuable and that as a result of the wānanga their understanding and use of te reo Māori had improved and was relevant to their daily lives.

*I've been more proactive and inquiring, I have more vocab to be able to articulate things I want to say to a two-year old, like just even just basic things like Rice Bubbles, you know, Kānga Rere and those sort of things (Kura Whakarauora Reo Participant)*

Whānau understanding of te reo Māori revitalisation and language planning has improved, however, once they returned to their home environments implementing and maintaining their plans became difficult. The Kaitono also found on average that less than 20% of participants will actually do something with their plan. As a result the Kaitono have adapted the programme to ensure whānau are realistic about the challenges and have strategies to stay focused on their plans.

## Ngā Angitūtanga

Participants valued the opportunity to engage with proficient language speakers, who are also excellent facilitators of learning. The facilitators related well to their audience by sharing their stories based on their own experiences.

*I thought the accessibility of those guys was pretty amazing. Because they're sort of up there in te reo Māori world and that but they're really, really accessible and just their willingness to share their knowledge... it was real sound sort of stuff [Kura Whakaurauora Reo Participant].*

The Kura Whakarauora also use and encourage reo champions in the whānau, that is, those people who support and champion the kaupapa in the home. Identifying them and ensuring they create the change for their whānau in relation to revitalising te reo Māori as a key success strategy.

*Champions are the people that you'd least expect. For the one in Ahuriri, it was the Pākehā father. He was the champion. It is the people that are least expected that are the champions in the houses. It is the people that actually want change for their family (Kaitono)*

The Kaitono regularly review the learnings from each wānanga and use participant feedback to adapt the programme. For example, initially the content was based around case studies of what worked well, however, over time, they realised the real examples are in the struggles and challenges that whānau will encounter as they embark on their language journey. Now they ask their facilitators to present the hard truths around how hard it is and what they had to do to adapt their plans in order to fully prepare whānau for the challenges that they will come up against.

*It's just like how we used to do Wānanga Reo, all immersed in it and then you go home and you see the TV, radio, everyone's talking English, and then you're all staunch, staunch for a few days and then back in the mix (Kaitono)*





Connecting with and understanding participants' motivation and commitment to te reo Māori was also key to supporting them to develop and implement their plans. In most cases, participants were attending the wānanga so they could support plans for their wider whānau. Therefore, it was important to ensure all whānau are nurtured and encouraged to support the plan even if they did not attend the wānanga. One success example is outlined below of a participant who made significant changes over a period of time in order to realise the language goals she had for her whānau.

*[Participant] went home, she gave up her job, she set up domains in the house, and now she's speaking it more fluently, and now she's running classes on language planning locally. So she's just changed her whole life (Kaitono)*

### **Ngā Wero**

Full whānau support is a key to success but also a challenge. The Kaitono are considering how they can support whānau to assist them to keep going with their plan. Early thinking is emerging on follow up wānanga to cement and advance the language planning and sustainability in the home. Participants themselves are thinking of strategies and resources that would be helpful including YouTube videos and support groups.

*You know how on YouTube they have a 'how to do video.' Yeah, those kinds of things maybe with kēmu and different strategies of catching te reo (Kura Whakaurauora Reo Participant)*

*It's not the motivation it's just about finding time and prioritising... we were thinking about trying to form a group out here, like Māori for Grown Ups... there's probably enough families around here now. Sometimes we host families so they can speak Māori, we try and encourage that... it's just more of those sort of opportunities (Kura Whakaurauora Reo Participant)*

### **Ngā Toitūtanga**

The main factors impacting on sustainability of the initiative is having funding secured over a period of time in order to maintain and grow momentum across communities to use and implement their language plans. Funding security is also critical when securing the time from a limited pool of expert speakers who have all the skills needed to successfully facilitate the programme.



## Te Reo Tukutuku | Te Reo Wainene o Tua

**Kaitono:** Te Reo Wainene o Tua  
**Kāhui:** Te Reo Tukutuku  
**Funding:** Exceeds 100k  
**Target audience:** Kura, kōhanga, whānau  
**Category:** Story-telling

### Te Reo Wainene o Tua – The Sweet Story of Yesteryear

Te Reo Wainene o Tua is a te reo Māori language revitalisation initiative that involves high profile te reo Māori advocates and role models sharing pūrākau entirely in te reo Māori to audiences around the country in different public venues, mostly public libraries. The initiative is particularly relevant to kōhanga reo, kura kaupapa Māori and schools who educate in, and through, te reo Māori.

The initiative originally began in 2010, with just four storytellers who shared pūrākau with thousands of school students across at least five locations. Te Mātāwai funding has enabled Te Reo Wainene o Tua to extend its programme offering to include multiple story-telling events in multiple locations across Aotearoa.

Te Reo Wainene o Tua draws on the art of story telling to enhance the quality of te reo Māori for participants who are largely te reo Māori speakers; it values oral (and aural) language as a traditional practice for transmitting knowledge and acquiring language; and normalises the use of te reo Māori in public spaces so that non-Māori and non-speakers of te reo Māori become accustomed to hearing and seeing te Reo Māori being used in the community.

Te Reo Wainene o Tua partners with public libraries (referred to as hosts) to host story-telling events in their communities. The hosts are critical partners as they share the responsibility of organising the event in their facility including advertising to local kura and kōhanga, managing numbers and looking after the logistics while the event is onsite.

*It's a win-win situation really because libraries provide the resources and the space... Often it's for little to no cost, which is obviously a barrier for us. We can't afford to go and rent out a theatre or that type of purpose-built event space... They also have Māori staff that can assist with running the kaupapa which is great...the libraries get the opportunity to bring Māori speaking kids into the library, that they wouldn't otherwise see (Kaitono)*

Two host organisations interviewed were highly supportive and committed to the kaupapa given the synergy with their aspirations to support te reo Māori and engage their community with local stories and the intent of Te Reo Wainene o Tua.



## Ngā Hua

The most notable outcome of Te Reo Wainene o Tua has been its contribution to normalising te reo Māori in the community.

*Success for me is normalising te reo in public spaces...where our kids can go and feel okay to speak their language (Kaitono)*

This outcome was reinforced by both hosts organisations who felt that Te Reo Wainene o Tua provided an opportunity for te reo Māori to be normalised within their spaces but also for libraries to become places where tamariki and whānau felt comfortable to convene.

*Normalisation, for me, is where no one is alarmed to hear te reo, and no one is kind of shocked to hear it. Actually hearing te reo and having it come alive in a space like a library, helps it to just become an everyday thing because it's often not seen anywhere apart from in kura and at marae (Host)*

There are many positives I can say about this initiative, Te Reo Wainene o Tua and Māori story-telling. For me, the first thing is that it normalises the use of te reo in our community, in government-owned facilities, and in public spaces. That's huge. Especially in our communities which is 40% Māori population, and it's a big district geographically. Two, it brings te reo into these spaces and places where te reo is not often heard...and three, it shares local heritage through story-telling which supports what we already do (Host) Hosts felt that hearing place-based stories in te reo Māori outside of the classroom was a relevant and important outcome.

*[Tamariki] are hearing the stories that are connected to the tangata whenua, the mana whenua, the Indigenous peoples of New Zealand... they're actually hearing history outside the classroom, but that it's actually real, as opposed to being in the myth and legend section (Host)*

*Our stories are brought alive, and it's especially good in the libraries because stories are often in the books, and on paper, and so this is another way of showing those stories that we know are here, right now here to be brought forward and brought to life (Host)*

This was also shared by a kura that participated in a story-telling event as it was an opportunity for the tamariki to experience high quality te reo Māori outside of the classroom, and to hear stories relevant to them being shared in a public venue that align to what they learn in the classroom.

*It backs up what the kura and the tamariki are doing (learning) and then expands on what they know (Kura Kaiako)*



Hosts also felt that being part of Te Reo Wainene o Tua encouraged rangatahi Māori to be proud of who they are, their language, culture and identity.

*Now I see Te Reo Wainene o Tua as having a bigger value here as well... it's nation-building... some of our kids today are not proud to be Māori, they don't think te reo Māori is valuable, and by having Te Reo Wainene o Tua here, and especially having those storytellers whom they see on TV who are celebrities, and then seeing them in their communities, and people they can actually engage with, and touch, and listen to, and talk to. They see that wow, these guys are Māori, they speak Māori, and there's a value of being Māori and actually speaking te reo Māori. So you know what? It's OK for me to be Māori (Host)*

The events so far have been in high demand with some host organisations holding three or four consecutive (and where possible simultaneous) storytelling events throughout the day. Some host organisations often have to keep waiting lists because the demand often exceeds what they can offer due to space requirements and availability of storytellers. Hosts that have been supporting Te Reo Wainene o Tua for years are now extending the invitation to attend these events to the general public.

*We invite different people from around, not just the teachers in the schools. Because I've been involved in this for five years, I thought it would be the teachers in the schools, but over time it's developed... where we invite people who might not get to hear te reo at all. So I'm talking about people in businesses and stuff, and they just can't get over it. They might not understand or fully comprehend some of the stories, but because of the way the storytellers tell the stories, it's entertaining for them... So different people from the community drop in that are having a go at reo classes or the Reorua actions that they're doing in their own lives, just to hear it because it's that kind of rare (Host)*

*We also invite the general public. So we get a mixture of generations, from our kōhanga reo through to our colleges; but then we also get community groups in, and elders come in as well. So there's a nice community mixture, and that's important for us (Host)*

## **Nga Angitūtanga**

There are a number of key drivers that have contributed to the success of the initiative. The use of recognised expert storytellers, that can captivate the audience from kōhanga and kura kids through to adults, with a mix of interactive language modelling and knowledge transmission, is critical.

*There's nothing quite like seeing the connection being made between our tamaiti and a story teller through the mode of story-telling, and then being able to listen to a story about their tupuna, about their histories, about their whakapapa. I've seen the connection being made so many times. And it's such a rewarding moment (Kaitono)*

Typically the expert story-teller is showcasing the knowledge and language of the area which has tremendous returns for the local tangata whenua in terms of identity, language, and culture, but also pride. The deliberate strategy to purposively recruit high profile storytellers from within Māoridom who have a whakapapa connection to the rohe where they are sharing the stories, was a key contributor to the success of the initiative.



Our local schools identify with people like [name removed]. They see him on the TV, they see him on the pae, they see him at schools, and now they get to see him in the library telling those local stories that they identify as their stories...We talk about normalising te reo in the library, but they [storytellers] make it cool. ...they [storytellers] set the scene for our kids here that don't really believe, and it's honest, don't believe that being Māori can take you places. So what I'm saying is, it's real powerful what they bring here (Host) The skills and expertise of the storytellers was also critical. As one storyteller stated, igniting the interest of the listener and engaging them in the story, by making the language and stories of the past relevant to the stories and language listeners relate to in the present, is a skill.

*Ki au, ko ngā pūkenga ā te pūkōrero, tana mahi he tō mai i ngā kaiwhakarongo, ko tētahi o aua pūkenga rā kia whakawhitiwhiti kōrero te pūkōrero me ngā kaiwhakarongo kia uru mai ai rātou ki roto i te pūrākau... Ka whakauruhia ko te reo o nāiane, anā, kua korikorihia e te pūkōrero taua reo. Me pēhea tō korikori i te reo? Ā, whakatūhia mai ngā tamariki, me uiui ngā tamariki, me tāruarua i te kupu, te kōrero i te waiata, te karakia, te haka, ā, kia mau ai ngā tamariki, ā tōna wā kua whakahokia mai e ngā tamariki.*

*Tuarua, taku whakahua, anā, ko te tō mai i ngā kōrero tawhito, i te reo tawhito ki te ao hou kia rangona. Engari, ko te hanumi i te reo tawhito, kōrero tawhito ki te reo hou me te kōrero hou. Anei pea tētahi taura, ki te kōrero ahau mō taku tipuna mō Wairaka... Ko te mana tonu tērā o Ngāti Awa, e kōrerohia, ka kore ana a Wairaka kāore a Mātaatua, kāore a Ngāti Awa. Engari, ki te kōrero au ināiane ki ngā tamariki mō Wairaka kua whakahua au i te pirinihi nei a Moana, Moana, ā, ka pērā taku kōrero ki ngā tamariki te hopu i a rātou. Nō reira, kua hanumitia e ahau ngā kōrero mō Wairaka me Moana, me Snow White, me Cinderella, me Elsa, ā wai atu ā wai atu. Koirā ngā kōrero e mōhio ana ngā tamariki, anā, kei roto wēnā kōrero i te reo Māori (Storyteller)*

Other success factors include the importance of leadership, effective management and strong relationships with both host organisations and storytellers. Te Reo Wainene o Tua is the result of a group of like-minded individuals with complimentary skills coming together with a shared intent. The founder has provided the necessary backbone support to establish new networks, value and maintain existing relationships, and provide the management, coordination, passion and commitment to ensure momentum and continuity.

*The learning that I've taken from my journey over the past 10 years is the importance of relationships... managing relationships. Particularly where your talent is key to the delivery of the kaupapa... so I've got personal relationships with all of the storytellers so I know that if I put the call out to your whānau to step in to do an event, I know that someone is going to come back and say, "Yup. Cool, that's me". Having that little bit of confidence because of the strength of our relationships makes it a lot easier (Kaitono)*



## Ngā Wero

The biggest challenge of the initiative has been securing the funding required to provide the kaupapa free to kōhanga and kura across the country, while securing the services of a small pool of quality storytellers that truly values their time, expertise, knowledge and skills.

*We want to keep Te Reo Wainene o Tua free, to remove the cost barrier for our schools basically because the logistics to get a group of kids to the library can be a challenge in itself... However it costs money to pay our people what they are worth. At the end of the day they all have jobs and families and these are some of the most prominent role models in Aotearoa, New Zealand. I'm not talking heaps of money, but I'm just saying not for koha. They are remunerated for what they deserve as knowledge experts, experience storytellers and te reo exponents. These are skills we should place high value on and we do (Kaitono)*

The costs barrier for schools is further removed through the partnership with the libraries as one library provides transport (or petrol vouchers) for the schools to attend. Libraries are also a point of contact for all communications; ensure health and safety requirements are met; and provide spaces for tamariki to have morning tea or refreshment breaks.

*We are very much aware of some of the challenges that our kura and our kids have to actually come here, and we work with them to make it as easy as possible. When they all arrive here, they all know their timings, they all know the flow of how we do the day, and it's advertised accordingly. (Host)*

Securing storytellers is a challenge given the pool of storytellers who have the expertise and charisma to contribute is limited, further their services are often in high demand across a number of language revitalisation initiatives.

*(Storytellers) start becoming in high demand, and then that kind of leaves gaps for people like us. But ultimately, it's good that they're out there doing all of these things because at the end of the day, what's winning? Our language is winning, so scheduling and booking them in advance is key (Kaitono)*



## Ngā Toitūtanga

The sustainability of the kaupapa is very much dependent on funding. Ideally a multi-year investment approach with initiatives that have a proven track record of delivering and achieving valued outcomes would assist the Kaitono to secure working relationships with libraries and storytellers over a longer term. It would also create opportunity for the Kaitono to secure other investment opportunities rather than focus on reapplying for funding every 12 months.

*I get frustrated with the government funding application process. It's very frustrating and its hōhā. And the most frustrating part is having to repeat your story every year to ask for funding, every year. Yet you've had this proven history and track record of delivering on these kaupapa (Kaitono)*

The Kaitono, however, is cognisant of the need for the initiative to create other revenue generating opportunities to ensure its sustainability is not reliant on seeking government funding every year.

*We don't want to keep going back to the government funding trough to get pūtea, to do this thing that we know is making an impact within our communities. There has to be a point within the lifetime of your kaupapa where you're going to have to just try and create income opportunities or find other funding, other alternatives to be able to do what you're doing...There are opportunities, we just haven't explored those. And it's really just come down to being time poor (Kaitono)*

Ultimately, Te Wainene o Tua is creating a culture within communities where te reo Māori is an everyday living language that can be used, heard, and spoken in public spaces. The art of story-telling it is hoped will be sustained into the future by the many tamariki and mokopuna who have been fortunate to experience Te Reo Wainene o Tua.



## 5. Ngā Hua | Evaluation findings

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### Ngā Take Angitū | Factors enabling success

What success looked like and felt like was determined by, and unique to each initiative. The enablers of success therefore were derived from the case studies. The common factors that enabled success were effective leadership and administration; strategic alignment; facilitation and programme design and content.

Two additional success factors were identified through the team analysis process. These are strengths-focused and continuous improvements informed by reflective practice. While these factors were not discussed specifically in the case studies they were evident in the way Kaitono described how they worked in order to successfully implement their initiatives.

#### Effective leadership and administration

Leadership of the initiatives was critical to success. Effective leaders ensured that the initiatives were planned well in advance; that scheduling took into account local activities and conditions (e.g. weather and distance); that communication to potential participants was clear, timely and accessible; and that specialist staff were given sufficient lead-in time and resources to ensure their availability.

Effective leaders were also concerned with quality and authenticity. Subject matter experts in te reo Māori, tikanga and history hosted within a te ao Māori environment provided authentic learning experiences for participants. Relationship management was also done well with leaders brokering new relationships where needed; valuing, maintaining and nurturing those existing (whether those relationships were with mana whenua and/or other organisations); and also being open to working collaboratively with others in order to add value to outcomes for participants. Leaders maintained the passion and commitment to sustain momentum and sustainability, with a clear line of sight to the long-term vision and aspiration which was at times wider than the initiative itself. Strong back office support where it was available eased workload for leadership by supporting the coordination and management of the initiatives.

#### Strategic alignment

Linked to effective leadership was that all of the initiatives had a clear purpose that was purposefully aligned to a bigger kaupapa (e.g. language revitalisation) and/or the strategic intent of the Kaitono. In other words, the initiatives were not 'one-off', rather they were part of ongoing strategies and developments. For example, funded initiatives that were focused on uplifting language, culture and identity (e.g. wānanga reo) were usually part of a broader iwi cultural regeneration strategy to strengthen well-being and build capability and capacity amongst its people. In this context, Te Mātāwai was adding much needed resourcing to advance and in some cases activate initiatives.





The strategic alignment enabled Kaitono to leverage their resources, and/or collective assets to contribute to shared outcomes to ensure the initiatives were successful. The opportunity to leverage off collective assets including iwi reo, knowledge, marae, tāngata (notably kaumātua) and whenua (for example) cannot be underestimated. This contribution is often not costed but is essential to the success of initiatives.

Where Kaitono were clear of their purpose and vision they were often able to continually support and engage whānau beyond the funded initiative as part of their longer-term strategy to grow individual and collective development.

## **Facilitation**

Participants often attributed the success of the initiatives to the facilitation and also the relevance of the content. Many of the initiatives evaluated involved facilitation to some extent whether that facilitation of learning was through a Pou Taunaki Reo; Kaiārahi reo; kaiako/pouako; facilitator; or storyteller ('facilitator'). Participants in the initiatives agreed that what they appreciated the most was the skills, knowledge and expertise of the facilitators to engage them in the journey and to deliver the content in ways that were relevant and meaningful to them as Māori.

The facilitators were described as being experts in te reo Māori, tikanga and local knowledge who used culturally responsive practices either explicitly or implicitly. Their connection and contribution to their communities ensured they were reputable (well-known to that community), credible and authentic. The facilitators engaged, inspired and captivated whānau in the learning activities, which in turn made learning te reo Māori fun and enjoyable. Facilitators also engaged a diverse audience from tamariki to pakeke, and created safe and inclusive environments for learning whether whānau were beginners or fluent speakers of te reo Māori.

Facilitators were passionate about their contribution to their initiative and would often go over and above to make themselves available to the Kaitono and also to the whānau. For those facilitators who were delivering in te reo Māori their skills, expertise and ability to be adaptable, creative and inspiring with te reo Māori was important – they gave life and meaning to te reo Māori as a language relevant to the everyday lives of whānau.

## **Design of the initiative including content and delivery**

As noted above, from the participant perspective in addition to facilitation, the content and the delivery of content were important success factors.

What was important about the content, irrespective of the delivery model, was that the initiatives enabled whānau, hapū and iwi to engage in and develop their competence in te reo Māori (including dialect), and learn tikanga, kawa and hītori relevant to their hapū and iwi. In other words, the content was contextualised and participants attended because contextualised and relevant learning that accommodated them at their level is what they wanted. As a result, whānau learnt content that built their cultural identity and connection to marae and their capability to use te reo Māori in their everyday activities. They also established connections to each other as extended whānau members which strengthened their capacity to participate in and support their own iwi and hapū activities.



Language communities were also established through the use of Facebook linking whānau to each other and to common interest groups such as Kōhanga and Kura as well as marae. These initiatives supported by tools and resources empowered participants to sustain themselves in their own language journey.

The variety of delivery mechanisms funded by Te Mātāwai to deliver content was hugely valuable to the overall revitalisation and relevance of te reo Māori. The mechanisms included digital apps, online content, wānanga reo, community-based story-telling, waiata, whānau language planning, hikoi, kura pō, art classes, yoga classes, and documentaries. Each initiative in itself was beneficial and successful as described by those who benefited. However, the collective value gained was the ability for whānau to access content in a range of different ways in their own time and place.

Some initiatives provided flexibility to engage in content including wānanga, video conferencing, Facebook pages, CDs and other resources. Some iwi based kaupapa made attempts to “take the kaupapa to the people” rather than expect their whānau to return to their haukainga for wānanga. For whānau relatively more disconnected than others or who didn’t have resources to return home the opportunity to engage in places geographically closer to them was valued.

The funding ensured that initiatives were provided free or subsidised in order to be affordable (some initiatives provided free transport) to increase engagement and accessibility. Activities were also held at times and days accessible to the whānau, with dates provided in advance to give whānau ample time to make arrangements to attend. Another important delivery factor was the whānau-centred approach of many of the initiatives which enabled all members of the whānau to attend and engage in the learning together.

### **Strengths-based**

Another key success factor was the importance of Kaitono focusing on their strengths, that is, what they have the capacity, capability and experience to do well. They were not overextending themselves into areas that others had the skills to do better. They were collaborating with others to advance and add value to their initiative.

### **Reflective practice and continuous improvement**

Some Kaitono were very deliberate in using research, evidence and co-design processes with whānau to ensure initiatives met their needs. Some Kaitono were also regularly evaluating participant progress and experience of the initiative and making adaptations and improvements to initiatives as they were being implemented.



## Ngā Wero | Barriers and challenges

This section focuses on the challenges Kaitono have experienced while implementing their initiatives. Given the case studies were focused on success, there were no initiatives included that were considered unsuccessful. Therefore the inquiry was on the challenges experienced and barriers overcome to inform learnings going forward. The nature of the challenges and barriers were mixed depending on the initiative and included capacity and resourcing; time; protecting intellectual property; and sustainability.

### Capacity and resourcing

Ensuring the programmes are adequately resourced with the capacity needed to meet the outcomes of the initiative was a barrier for some initiatives. In other words, what the Kaitono thought they could achieve with the resourcing they had, in hindsight proved to be insufficient. This often led to capacity becoming stretched to meet the demand from whānau and to deliver on outcomes. Kaitono often leveraged other resources in their organisations (including people and funding where possible) to fulfil the outcomes of the initiative. Although this did not impact on the success of the initiative it does mean the real cost of achieving the outcome is often not quantified.

Another capacity challenge is the additional administration cost of managing initiatives especially if organisational infrastructure and systems are not in place.

### Time

Time was also a challenge for a majority of the initiatives especially those who are delivering content and support to whānau. Whānau were often time poor given their other commitments to a number of activities often involving their children. Cost of travel and distance was prohibitive which limited whānau opportunities to engage, or engage in ways that meet the timeframes of others. Kaitono however have been innovative in terms of responding including uploading more online content that whānau can access in their own time, meeting whānau in their homes, or work spaces, or contacting them via video conferencing, Facebook, emails and phone calls.

The time frames to consult, explain and motivate whānau to be involved in some initiatives took longer than anticipated. Therefore, flexibility and capability to adapt timeframes and activities to accommodate the learnings they gathered from whānau was essential.



## Intellectual property

One Kaitono is dealing with issues of intellectual property and data sovereignty, in particular protecting access, dissemination and use of online iwi content. While this was only identified in one initiative it may be a wider issue for those Kaitono that are publishing iwi stories and knowledge online or in resources (books, CDs etc). Undertaking due diligence to ensure iwi cultural intellectual property is protected may require further consideration.

## Sustainability

There are two aspects to this challenge: first, the sustainability of the initiative – this is in part impacted by the short-term nature of the contracting; and second, the sustainability of the outcome.

In terms of funding – one-year contracts possibly even two-year contracts do not enable Kaitono to plan, effectively implement, review and embed an initiative to be sustainable or not. Kaitono found it difficult to fund and retain high quality staff or contractors to either project manage, coordinate or deliver for only a year. Equally without the security of further work many move on from fixed-term roles leaving gaps in capability and momentum while the Kaitono applies and secures future funding.

Some Kaitono are community based and therefore have limited business expertise or infrastructure to continually apply and reapply for funding. This work is often undertaken by the person who is also coordinating, managing, delivering and reporting on the initiative. However, despite their size and infrastructure some smaller initiatives are often delivering niche programmes in small communities to whānau with no reo but a passion to learn and reconnect with their language, culture and identity. Without longer term funding arrangements these initiatives become unsustainable.

Sustaining the learning gained as a result of whānau participation is also compromised if there is not a longer term strategy to invest in Kaitono that have demonstrated they have the capability and capacity to deliver, and initiatives that have resulted in language outcomes.

One Kaitono thought the short-term nature of the initiative (based on funding requirements) was often a deterrent for whānau, that is, if they could not see that the programme was going to continue until it met their language need, then they were reluctant to participate. Cost is also a barrier for whānau and therefore the ability of the Kaitono to secure sufficient resourcing that enables them to offer their initiatives for free, or subsidised, is critical to its uptake and ultimate success.



## Ngā Tukunga Iho | Contribution to outcomes

The purpose of this section is to examine how and in what ways the initiatives contributed to te reo Māori outcomes and priorities. To answer the evaluative question a grounded analysis approach was taken by looking at the outcomes achieved across the initiatives first. These outcomes were then considered against the intent and framework of the Maihi Māori to identify any areas of alignment.

### Outcome model for funded initiatives

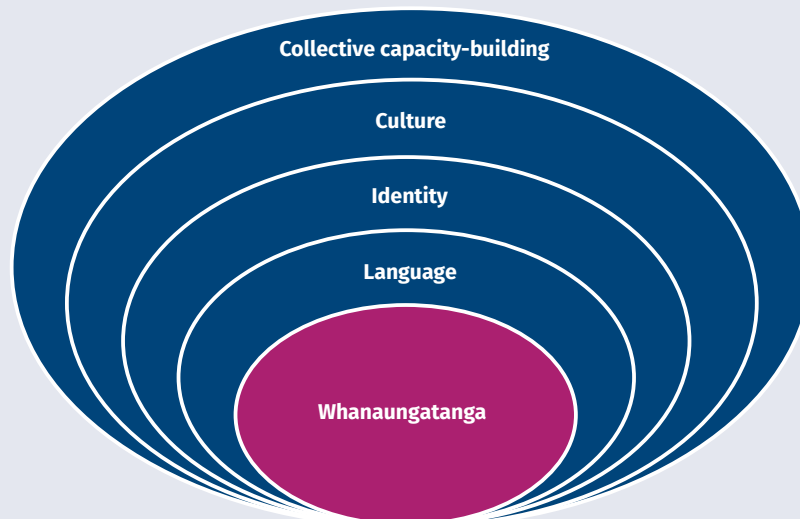
Diagram One below reflects the inter-relationship of the outcomes between language, culture and identity which ultimately contributes to capacity building. What the evaluation found was that positive identity as Māori and engagement with culture (tikanga, kawa) were inevitable outcomes of learning te reo Māori for participants. Furthermore, as a result of individuals strengthening their language, identity and culture, collective capacity was strengthened either at a whānau, marae, hapū or iwi level. In some initiatives the intent to build collective capacity was deliberate, in others it was an unintended benefit of participation.

### Whanaungatanga as an enabler

As a precursor to the discussion on outcomes it is important to note the significance of whanaungatanga as an enabler of the outcomes. Whanaungatanga in its broader sense is about reciprocal relationships. In the context of the initiatives, whanaungatanga has multiple interpretations but its intent or outcome was the same, that is, to leverage relationships to engage whānau to (re)connect to their reo, and to each other, as whānau, hapū, iwi. Kaitono or facilitator ability to connect to whānau either through whakapapa or kaupapa therefore was one of the motivating factors influencing whānau to participate in an initiative.

Kaitono also relied on their established connections and relationships (whanaungatanga) to connect to the expertise needed to successfully implement their initiatives.

### Diagram One: Outcomes achieved from funded initiatives





## Language outcomes

At an individual level participants are improving their understanding and use of te reo Māori. Almost all participants in the initiatives experienced an immediate outcome in terms of te reo Māori, whether it was exposure to the language through digital apps, waiata, online resources; or attending events where the kaupapa was delivered in te reo Māori; or attending wānanga to specifically learn basic te reo Māori words and sentences they can use in the home. The unique aspect of some of the initiatives was that the learning involved the dialect of the rohe and was relevant, simple and easily to apply in contexts meaningful for whānau. Other outcomes facilitated through language included use of tikanga Māori e.g. mihimihi, pepeha, karakia; understanding of hapū and iwi stories and waiata; and/or development of skills to advance collective capacity, for example karanga, whaikōrero, kaihaka.

At a whānau level some whānau were using and extending their te reo Māori in the home particularly with their children supported by games, strategies, language planning and goal setting. At least two initiatives in particular resulted in whānau identifying their own 'language champions' who were enabling opportunities for whānau to speak te reo Māori.

Some whānau continued their language journey in more formal learning environments as a result of participating in initiatives including attending Te Ataarangi kura pō or enrolling in more formal courses through tertiary training providers.

## Domains

The domains te reo Māori was heard and/or used has increased as a result of the initiatives.

In the home domain there were examples of whānau creating spaces in their homes where they only used te reo Māori. Whānau also learnt activity-specific language tailored to suit their individual activities and interests including sports, work, and social life which enabled whānau to widen their vocabulary to their relevant interests and settings.

Two initiatives had te reo Māori content online which was being accessed by thousands of individuals locally, nationally and globally.

At least one initiative was focused on normalising te reo Māori in public spaces (e.g. public libraries); and two were in mainstream private settings e.g. community venues. Te reo Māori events held in public spaces were considered by those involved to be important disruptors of cultural norms ultimately impacting on whānau Māori feeling accepted in non-Māori spaces and also for non-Māori and non-Māori speakers to be exposed to te reo Māori.

Whānau in at least one initiative used their parent group as a language domain in that wherever they met outside of the initiative they would use that opportunity to speak Māori.



## Resources

The initiatives collectively are increasing the number of te reo Māori resources available for whānau to access. As mentioned, some of these resources are online providing content in visual, aural and written form. One online initiative had nearly a million views of its online content. Other resources were contextualised to activities in the home including games, kupu hou, recipes in te reo Māori, and tohutohu to help whānau use te reo Māori in different situations which extended their reo vocabulary. Some whānau were also encouraged to develop their own language resources. Iwi-specific resources reflecting their own reo and knowledge were also developed and distributed for whānau including videos, books, games and waiata.

## Identity and culture

The initiatives were also directly or inadvertently reversing the impacts of colonisation by enabling whānau to reclaim their language, which in some cases, had been lost in one generation, and reconnect to their identity as Māori and their cultural traditions. Many whānau interviewed expressed pride in their identity and confidence to use te reo Māori in front of others as a result of participating in an initiative. To achieve this outcome some initiatives have been purposeful in breaking down the barriers and debilitating effects associated with individual whakamā to use te reo Māori.

At an individual level the outcomes have been vast and positive. However, the greater impact has been the recognition of collective identity, in particular, their roles and responsibilities as members of a collective including service and contribution to others. This recognition of shared identity underpins common purpose and common need and generated a real sense of belonging that enhanced whānau commitment to collective growth and development.

One initiative had a unique approach of using well-being (fitness, nutrition, mindfulness) as the vehicle for engaging participants in a te reo Māori journey that was inclusive of tinana, wairua, hinengaro, tikanga and hītori. This outcome is similar to the experience of another participant who expressed that te reo, tikanga and whanaungatanga are protective factors that contributed to their resilience and well-being.

## Collective capacity

As mentioned above an outcome resulting from an individual that has strengthened their language, culture and identity is a strengthened collective capacity as whānau, hapū and iwi. The benefit of Te Mātāwai funding is the impact it has had on ahikā, specifically the strengthening of people and practices that enhance the well-being of marae. At another level it has enabled iwi to reach out to its uri who are not living within their tribal boundaries to reconnect and strengthen iwi capacity.

Language planning tools are also enabling whānau, hapū and iwi to think strategically about language revitalisation in the context of cultural transformation and the resources needed to advance their aspirations.

Linked to timing, resourcing and sustainability is the aspiration Kaitono have to create pathways that contribute to transformational and intergenerational cultural change for participants. In cases where Kaitono have sufficient resourcing to enable a long-term strategy, a partnership model with Te Mātāwai could be a better investment approach to achieving longer term and sustainable cultural and language transformation for whānau.



## 6. Summary and recommendations

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In summary, the range of initiatives has shown positive impacts for whānau that have awakened, and to some extent engaged, whānau in te reo Māori revitalisation. For most participants the exposure to te reo Māori me ōna tikanga, te ao Māori, me ngā mātāpono Māori (kotahitanga, whanaungatanga, manaakitanga for example) has strengthened their cultural identity and inspired them to continue their te reo Māori journey. However, there is a risk that this group of whānau, who are at the early stages of their te reo Māori journey will remain static as they may not have the language skills, strategies, confidence and networks to develop their language further without support. Sustaining the learning gained as a result of whānau participation is also potentially compromised if there is not a longer term strategy to invest in Kaitono that have demonstrated they have the capability and capacity to deliver initiatives that contribute to the outcomes and objectives of the Maihi Māori.

**Therefore it is recommended that Te Mātāwai:**

- **Consider further longitudinal research** to evidence the time, investment and support required to shift whānau to a point where they can sustain their own language development.
- **Consider a longer term (two-three year) investment and partnership strategy** with Kaitono who have demonstrated their ability to contribute to the outcomes of the Maihi Māori in ways appropriate to their community, expertise and whānau context.





## 7. Appendices

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1. Information sheet and consent
2. Kaitono questions
3. Whānau questions



# 1.

## Te arotake angitūtanga: he arotakenga kaupapa whakarauora reo i tautokona e Te Mātāwai 2019

*Evaluating success: an evaluation of Te Mātāwai funded initiatives 2019*

**Puka Pārongo / Information Sheet (2019)**

Tēnā koe

### Whakataki Kōrero

I poua a Te Mātāwai e Te Ture mō te Reo Māori i te tau 2016 hei tautoko i te whakarauora o te reo Māori ki waenganui i te iwi. I te tau 2018, i tīkina atu Te Paetawhiti Ltd e Te Mātāwai kia riro māna e arotake ngā painga o ētahi kaupapa whakarauora reo i whai pūtea nō Te Mātāwai (te taha haumi o Te Mātāwai). Ko te whāinga nui kia mōhio a Te Mātāwai ki ngā āhuatanga e angitū ai te whakarauoratanga o te reo Māori i waenganui i ngā horopaki huhua, ā, mā tēnei ka pai ake te tautokona o ngā kaupapa mātāmua haere ake nei.

### Ko wai ngā kaiarotake?

E matatau ana te rōpū kaiarotake ki tā rātou e mahi nei, ā he reo Māori hoki tō rātou, mōhio pai hoki ki te kohikohi kōrero, whakaaro, ā-Māori nei. Ko tā rātou he whai kia āhai koe te tuari i ō kōrero me ō wheako i runga i te pai me te haumaruru. Ka āhai hoki te whakahaere i te uiui i te reo Māori, i te reo Ingarihi, reorua rānei, kei a koe tonu te kōwhiringa.

### About this project

Te Mātāwai is an independent statutory entity that provides leadership for te reo Māori revitalisation on behalf of iwi Māori. It was established in 2016 by Te Ture Mō Te Reo Māori 2016. In 2018, Te Mātāwai engaged Te Paetawhiti Ltd to evaluate a sample of programmes funded through Te Mātāwai (the investment arm of Te Mātāwai). The evaluation is strengths based. Te Mātāwai wants to understand what are the key success factors that contribute to language revitalisation activities in a range of different contexts. This information will inform future investment priorities.

### Who will I be interviewed by?

Te Paetawhiti Ltd has a team of experienced evaluators who are fluent speakers in te reo Māori but also competent interviewers. Their job is to ensure they provide opportunities for you to share your stories and experiences in a safe and comfortable way. The team can conduct the interview fully in te reo Māori, bilingual or in English depending on your preference.



**Tākuta Shane Edwards** – nō Ngāti Maniapoto, ā, kei te noho mai a Shane i Kawhia. E ihumanea ana a Shane ki te mahi rangahau, mahi arotake anō hoki.

**Dr Shane Edwards** – Shane lives in Kawhia and is of Ngāti Maniapoto descent. Shane is an experienced indigenous researcher and evaluator and fluent speaker of te reo Māori.



**Kirimātao Paipa** – Nō Ngāti Porou, Ngāti Whakaue, me Tūkorehe a Kirimātao. He tautōhito hoki ia ki te mahi arotake, ā, kei tua o tēnei he pouako hoki ia i te reo Māori.

**Kirimatao Paipa** – Kiri lives in Ahipara and is of Ngāti Porou, Ngāti Whakaue and Ngāti Tukorehe descent. Kiri is an experienced evaluator and Pouako of te reo Māori.



**Hemana Bennett** – Nō Ngāti Whakaue, Ngāti Pīkiao a Hemana ā kei te noho mai ia i Rotorua. Kei te mōhio a Hemana ki te mahi rangahau, mahi arotake hoki.

**Colin Hemana Bennett** – Colin lives in Rotorua and is of Ngāti Whakaue descent. Colin has taught te reo Māori in the past and is currently a researcher, evaluator and fluent speaker of te reo Māori.



**Miromiro Kelly** – Nō Ngāti Māhanga, Ngāti Te Wehi, Ngāti Hikairo ki te Hauāuru, Ngāti Māhuta i roto o Waikato, nō Ngā Puhi hoki a Miromiro. He tautōhito ia ki te mahi rangahau, ki te mahi arotake hoki, ā he Kaiako hoki a Miromiro i te reo Māori.

**Miromiro Kelly** – Miromiro lives in Raglan and affiliates to Ngāti Māhanga, Ngāti Te Wehi and Ngāti Hikairo in the west, Ngāti Mahuta in Waikato and Ngāpuhi. Miromiro is an experienced teacher of te reo Māori and indigenous researcher.

### Ko wai te hunga ka whai wāhi ki te arotake?

Kei te hiahia te rōpū kaiarotake kia whakawhiti kōrero me ngā tāngata nāna i whai wāhi atu ki te waihanga, ki te whakahaere hoki i tō kaupapa whakarauora reo. Ka ui atu te kaiarotake i ngā pātai e pā ana ki tō ako haere i te reo ko koe me tō kotahi, ko koe me tō rōpū (ko tō whanau pea tērā), he aha te take, ngā take rānei i whakatau koe kia whai i te kaupapa whakarauora reo, ā pēhea tō haere i roto i te kaupapa. Ka pātai hoki ki ngā mea e pai ana ki a koe, ki ngā mea hoki kāore e pērā te pai. Ka rapa hoki i ō whakaaro ki ngā nekeneketanga hei whakakaha ake i te kaupapa.

Kei a koe te tikanga ki te whiriwhiri āe rānei, kāo rānei ki te kuhu atu ki roto i te arotake. Mēnā kāore koe e hiahia kei te pai, ā, kāore he takanga iho mōu me ō tono pūtea ki Te Mātāwai haere ake nei. Mēnā ka whakaae koe ka noho matatapu ō kōrero. Māu anō te kōwhiringa ki te whakamutu i te uiui ahakoa te wāhi o te uiui kua tae rā koe. Ka āhai hoki koe te unu ake i āu kōrero nāu anō i hoatu ki te kaiarotake i roto i te wiki kotahi whaimuri i te uiuitanga.

### Who can contribute to the evaluation?

The evaluation team are interested in talking to people who have been key in the organisation and development of your initiative as well as in organising your initiative and The evaluator will ask you to talk about your reo journey either as an individual or as part of a collective (for example your whānau), why you have decided to participate in a reo Māori initiative and what progress you have made in your reo journey. We will also ask you to describe what is working well and not so well about the initiative you are involved in, and where improvements can be made. The interviews should take approximately 60 minutes and will be undertaken in person.

Your participation in the interview is voluntary and there will be no impact on your group or future funding opportunities through Te Mātāwai if you choose to participate or not. Your contribution will be completely confidential. You can stop the interview at any stage, or withdraw your answers up to one week after your interview.



I runga anō i tō whakaae mai kia mau ā-tuhituhi nei ō kōrero, ka hopu ā-oro anō hoki me te tuhituhi hei hāpai i te mahi wetewete. Ka rokirokiā, ā, ka mau kita nei, huna nei nga kōrero rangahau katoa nāu anō i homai, i runga i ngā rorohiko a te rōpū kaiarotake. E tiakina ana hoki ki ngā kupu muna a te rōpū nei. Ka pau te rua tau i muri mai o te mutunga o te arotake ka mukua katoatia ngā kōrero.

### **Ka ahatia aku kōrero?**

Ka tuhi pūrongo whakarāpopoto te kaiarotake e whakamārama ana i tō kaupapa whakarauora reo. Ka kōrero tēnei pūrongo i ō wheako whaiaro me ērā anō o ētahi atu i whaiwāhi mai ki te kaupapa. Ka tukuna e mātou te pūrongo kōhukihuki ki a koutou rā i uiuitia hei mātai, hei whakaū mā koutou. Ka mutu tēnā ka tukuna te pūrongo ki Te Mātāwai me te mōhio tērā e tāia. Kia mōhio mai ina whakaae mai ki te uiui, ki ngā wāhi e tika ana kia whakahuatia, whakaae tahi ana hoki kia tāia tūmatanuitia.

### **He pātai wāhau e pā ana ki te mahi arotake nei?**

Mēnā kei te hiahia mōhio tanga anō, he pātai rānei e pā ana ki te arotake nei tēnā whakapā atu ki:

Jonathan Kilgour, Research Manager,  
Te Mātāwai, 021 955 339

Roxanne Smith, Kaiarotake Matua,  
021 216 7038.

Nā mātou te tīma kaiarotake

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With your permission, as well as notes being taken, the interview will be audio recorded and maybe transcribed for analysis purposes. Audio files, transcripts and research notes will be stored securely on the project team's password protected laptops. These files, transcripts and notes will be destroyed two years after the project is finalised.

### **What will happen to my information?**

The evaluator will write up a brief narrative describing the initiative you have been involved in. The narrative will take into account your experience and the experiences of others who participated in the initiative.

We would like to share the narrative with all those interviewed to review and approve. The narratives will then be submitted to Te Mātāwai and may be published. You need to be aware that by agreeing to participate, and where relevant, to be named, that you are also agreeing for the narrative to be published publicly.

### **Do you have questions about the evaluation?**

If you would like more information about the evaluation please feel welcome to contact:

Jonathan Kilgour, Research Manager,  
Te Mātāwai, 021 955 339

Roxanne Smith, Lead Evaluator,  
021 216 7038



## Whārangi Whakaae Kaitono/Whānau / Participant Consent Form

Kei te whakaae ahau kia uiuitia ahau ki tā te kōrero whakamōhiohia nā te rōpū arotake i hōmai ki ahau. Kei te māmara ki ahau:

- He mea tuku noa aku kōrero, ā, kei ahau te tikanga ki te whakamutu i te uiuitanga, ahakoa ki hea wāhi
- Ka āhai ahau te unu ake i aku whakautu kotahi wiki i muri mai o te uiuitanga
- Ka tirohia ngā whakautu takitahi e te rōpū arotake anake

Ka whakaemihia ngā hua o ngā uiuitanga whānui ki roto i tētahi pukapuka taihoa pea ka perehitia e Te Mātāwai.

E mōhio ana ahau ka whai wā ahau ki te tiroiro i te rangahau i mua o te perehitanga.

Kāore he takanga iho e pā mai ki ahau, ki taku kāhui rānei, ki taku tonu pūtea i Te Mātāwai mēnā kāore ahau e whakaae ki te uiuitanga.

I runga anō i taku whakaae mai ki te uiuitanga, ka mau ā-tuhituhi, ka tuhi kōrero te kaiuui, ā, tērā hoki ka āta tuhia te reo i mau ā-oro. Ka rokirokiā, ā, ka mau kita nei, huna nei ngā kōrero arotake i runga i ngā rorohiko a te rōpū kaiarotake. E tiakina ana hoki ki ngā kupu muna a te rōpū nei. E rua tau whaimuri mai i te mutunga o te arotake ka mukua katoatia ngā kōrero.

Kua pānui ahau i te whārangi whakamōhiohia me te whārangi whakaae hoki. Kua whai wā hoki ahau ki te pātai i ngā pātai me te kimi whakautu pai ki aua pātai.

Kei te whakaae ahau kia uiuitia ahau

Āe  Kāo

Kei te whakaae ahau kia mau ā-oro te uiuitanga

Āe  Kāo

Kei te whakaae ahau kia tāpaetia ēnei kōrero hei kaupapa angitū

Āe  Kāo

Mokotā:

Rangī: \_\_\_\_\_

I agree to be interviewed as outlined in the information provided to me by the evaluation team. I understand that:

- My participation in the interview is voluntary and I can stop the interview at any stage
- I can withdraw my answers up to one week after my interview
- Individual responses will only be seen by the evaluation team

Findings from the interviews will be summarised into a success case study that may be published by Te Mātāwai.

I understand that I will have the opportunity to review the case study before it is published.

I understand that my participation (or not) in this interview will have no impact on my current contract with Te Mātāwai or my/my collectives ability to seek funding from Te Mātāwai in the future.

The interview, with my permission, will be audio recorded, the interviewer will take notes and in some cases audio recordings may be transcribed. Audio files, transcripts and evaluation notes will be stored securely on the lead evaluator's password protected laptops and will not identify me. These files, transcripts and notes will be destroyed two years after the evaluation report is finalised.

I have read the information sheet and this consent form. I have been given the opportunity to ask questions and have had those questions answered to my satisfaction.

I give my consent to participate in this interview

Yes  No

I agree to the interview being audio recorded

Yes  No

I agree to the information being presented as a success case study

Yes  No

Participant Signature: \_\_\_\_\_

Date: \_\_\_\_\_



## 2.

### Kaitono evaluation questions

#### 1. About yourself and/or your organisation

Tell us about you/your organisation and your organisational interest in te reo Māori revitalisation?

#### 2. About the initiative

Tell us about your initiative funded by Te Mātāwai?

- What the initiative is about; who is the intended audience; what was the initiative intended to achieve?
- What has been achieved thus far and why?
- What have been the barriers/challenges you have experienced thus far? How have you managed these challenges?
- *If a national initiative – how do they monitor implementation and progress?*

#### 3. Understanding Success

Tell us what you consider to be the most important successes of your initiative and why?

- What does success look like? Please describe examples of success from your perspective.
- What if any, innovations or adaptations have been made to your initiative to ensure greater success?
- *If a national initiative – does success look different for different groups and why?*

#### 4. Contribution to te reo Māori

How and in what ways has your initiative contributed to engagement in and use of te reo Māori for your intended audiences? How do you know this is happening? What do you see, hear, feel?

Are there particular activities that your intended audiences are more responsive to than others, why?

#### 5. The future and sustainability of the initiative

What is needed to ensure the successes achieved thus far is sustainable?

#### 6. Future learnings

What have you learnt about managing and implementing te reo Māori initiatives (What worked really well and not so well?)

If you were to run your initiative again, what would you do differently and why?



## 3.

### Whānau evaluation questions

#### 1. About yourself and/or your te reo Māori journey

Tell us about yourself and your te reo Māori journey?

#### 2. About the initiative

Tell us about the initiative you are/have participated in?

- What is the initiative about, what have you been involved in so far? Did you enjoy it? What made it enjoyable for you or not?
- Why did you decide to participate in the initiative? What were your expectations of the initiative and how have these been met or not?
- Where does it fit in your language aspirations?
- How are you supported to participate? What does it mean to you to be able to participate in such an initiative?
- Have you participated in any other reo initiatives in your life and how is this one different?
- Have there been any challenges impacting on your participation?

#### 3. Understanding Success

Tell us what you consider to be the most important successes you and your whānau have achieved as a result of participating in the initiative and why?

#### 4. Contribution to te reo Māori

Tell us about how the initiative has contributed to your use of te reo Māori.

- Have you noticed any shifts in your confidence or attitude or motivation to learn te reo Māori? In what ways?
- Have you noticed any shifts in your ability to use te reo Māori in your daily life? If so, in what ways and with whom?
- What would you like the initiative to do more or less of to support your reo journey?

#### 5. Future learnings

Thinking about the future what do you need to support your reo journey?

- What would make participating in activities that support te reo Māori for you and your whānau easier for you? Are there particular activities that work better for you in terms of learning te reo Māori and why?
- What do you need now in order to maintain and or build on what you have learnt so far?

Ngā mihi

