



# TE RAUTOKI Ā-TOI: TOIURU REPORT

*TAINUI*

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Te Whare Wānanga o Awanuiārangi  
Allen + Clarke





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## 1. BACKGROUND AND CONTEXT

### 1.1. The Kāhui Investment Model

The Kāhui Investment Model has been implemented by Te Mātāwai to invest in kaupapa to revitalise te reo Māori. Key features of the model include:

- The funding investment is delivered through eight Kāhui across Aotearoa; seven representing iwi and regional groupings, and one representing sector-based roopū. The funding is split equally across the eight Kāhui.
- Each Kāhui has a Pae Motuhake (known as Pae Manu in Tainui) comprised of te reo champions and advocates. Pae Manu provide leadership over te reo Māori revitalisation efforts at a local level, and determine reo revitalisation investment priorities.
- During annual funding rounds, the Pae Manu receive applications from individuals and organisations for funding to deliver reo revitalisation kaupapa, programmes and activities. Pae Manu investment decisions are ratified by the board of Te Mātāwai.
- The Te Mātāwai tari provides support to the Pae Manu through the Te Mātāuru team, and leads administrative functions such as contract management.

### 1.2. Toiuru

Te Mātāwai has commissioned a formative evaluation of the Kāhui Investment Model, to see what parts of the model are working well, and which areas need improvement. The evaluation is intended to provide information to Pae Manu, the Te Mātāwai Board and staff on how well the model delivers on the goals and objectives of Pae Manu, Kāhui and the Maihi Māori Strategy, and what improvements can be made to ensure it continues to produce a positive impact on the revitalisation of te reo. Toiuru is the name of the formative evaluation, chosen for the following reasons:

- Ko te Toiuru ka tīmata mai i waho o te waharoa o te pā. I reira kua wānangatia te whakaeke atu ki te marae, ngā kaiwhaikōrero, ngā kaikaranga, te ara whakaeke. Mai i te tīmatanga ki te mutunga.
- Koina te mahi tuatahi he waihanga i te ara haere kia ū, kia tau ai ki te wāhi e tūmanakohia ana mō te katoa.

Toiuru signals being at the entrance, beginning, or waharoa of a project, from where informed decisions can be made. Toiuru is thus an evaluation of the Kāhui Investment Model over its first two years. Toiuru was underpinned by kaupapa Māori, and more broadly informed by the mātāpono of manaaki, aroha, tika, and mahi tahi. This report provides a summary of the key findings from data collection undertaken in Tainui.



### 1.3. Tainui data collection methods

Evaluation data collection methods in Tainui included the following activities:

- a review of documents including the Tainui Investment Plan, guidance and operational documents related to the Kāhui Investment Model, and funding application materials.
- in-depth interviews with two Pae Manu members and seven kaitono.
- a review of monitoring data drawn from the Te Mātāpuna system on the funding distribution and initiatives funded.
- data captured at Ngā Hua o Te Mata Reo Wānanga held on 1 March 2020 in Kirikiriroa.

## 2. TAINUI EVALUATION FINDINGS

### 2.1. Design of the Kāhui Investment Model

#### ***Tainui considers the Kāhui Investment Model effective, but sees areas for improvement***

Overall, Tainui consider the design of the Kāhui Investment Model effective, putting whānau and communities in the driving seat for whakarauora reo.

However, to ensure efficiency and cohesiveness in the domain of whakarauora reo, those interviewed in Tainui considered that the Te Maihi Māori strategy needs to better interlink and dovetail with the strategies iwi have for te reo revitalisation (noting also that language planning capacity does need building within Tainui). This would reflect a more “connected and committed [strategy] to the national vision [for whakarauora reo].” Some Pae Manu also felt that funding between Te Maihi Karauna and Te Maihi Māori should be equitably apportioned, in centring whakarauora reo within Māori communities.

#### ***Tainui sees itself as having mana motuhake, and considers this integral to, and a key strength of, the model design***

Members of the Pae Manu for Tainui were clear that they “definitely” had regional autonomy to make decisions about their reo revitalisation investments. For them, this was critical to the design of the Investment Model, in ensuring that the “...Tainui will determine where the Tainui waka goes.”

### 2.2. Pae Manu

#### ***Selection processes for Pae Manu were considered appropriate***

Following the passing of Te Ture mō Te Reo Māori 2016, Tainui held a number of kōrero around the establishment of the Pae Manu, and how representatives would be appointed. Representatives were voted in. It was intended that each iwi within Tainui be given a single vote in electing the Pae Manu, to ensure parity across Tainui iwi. While this did not unfold as intended, as not all iwi were represented, it is reflective of both Tainui’s mana motuhake, and their emphasis on ensuring equitable representation on the Pae Manu. Despite this, the selection process has been considered “robust”.



### ***Pae Manu wear multiple pōtae, and the mahi is demanding***

Pae Manu, as in other Kāhui, recognise that it is “...challenging to have a day job, and do Pae Manu [mahī as well].” The Pae Manu are acknowledged as having expertise in the reo landscape, but find it “very demanding” in managing those expectations and responsibilities against the various other reo-based kaupapa they are involved in.

### ***Pae Manu received no training or induction into their roles, and consider this critical to the successful function of the Pae Manu in future***

While Pae Manu were provided information by Te Mātāwai about their roles, this was considered insufficient in preparing them for their responsibilities. Those we spoke with suggested having a half-day induction, which could include matters such as: the governing legislation, the history, design, and establishment of Te Mātāwai, Te Maihi Karauna and Te Maihi Māori; what operational funding is available (for Pae Manu travel, hui expenses, and so forth); and a session on language planning. The latter was emphasised as one of the most important elements of training, to upskill Pae Manu members in reo revitalisation planning. Without this, it can be difficult for the Pae Manu to set clear strategic language directions.

## 2.3. Funding implementation

### ***Overall, kaitono in Tainui found the registration, and application processes straightforward***

Kaitono from Tainui in general found both the registration and application processes “pretty straightforward.” Some felt the templates were slightly unclear, but were “able to navigate the online process well” all the same. One kaitono considered it “once of the best systems I’ve [experienced]”. Despite this, Pae Manu have recognised that the current processes favour those with administrative or grant-proposal familiarity. This aligns with kaitono experiences in other Kāhui, where there is a split between those who found the processes simple, by virtue of past experience, and those that did not. Pae Manu have emphasised that “we need to build this capacity for our nannies and koros who don’t [have this experience].”

### ***Kaitono found the reporting process simple***

Almost all kaitono we spoke with found the reporting process simple and easy to manage. This is largely due to kaitono having previous experience in this space. One kaitono did find the process “rather confusing at times”, because of the format of the reporting structure. However, this was acknowledged as a potential “teething issue”. The same kaitono noted that “not once have I felt that I’ve done something wrong”, speaking to the potential of reporting systems in other sectors to unintentionally chastise or penalise respondents during the reporting process.

### ***Pae Manu moderation of applications is a clear, standardised process***

The moderation process undertaken by the Pae Manu follows a clear process, which is considered robust. All applications are managed through the Pūnaha online evaluation system, in which Pae Manu score



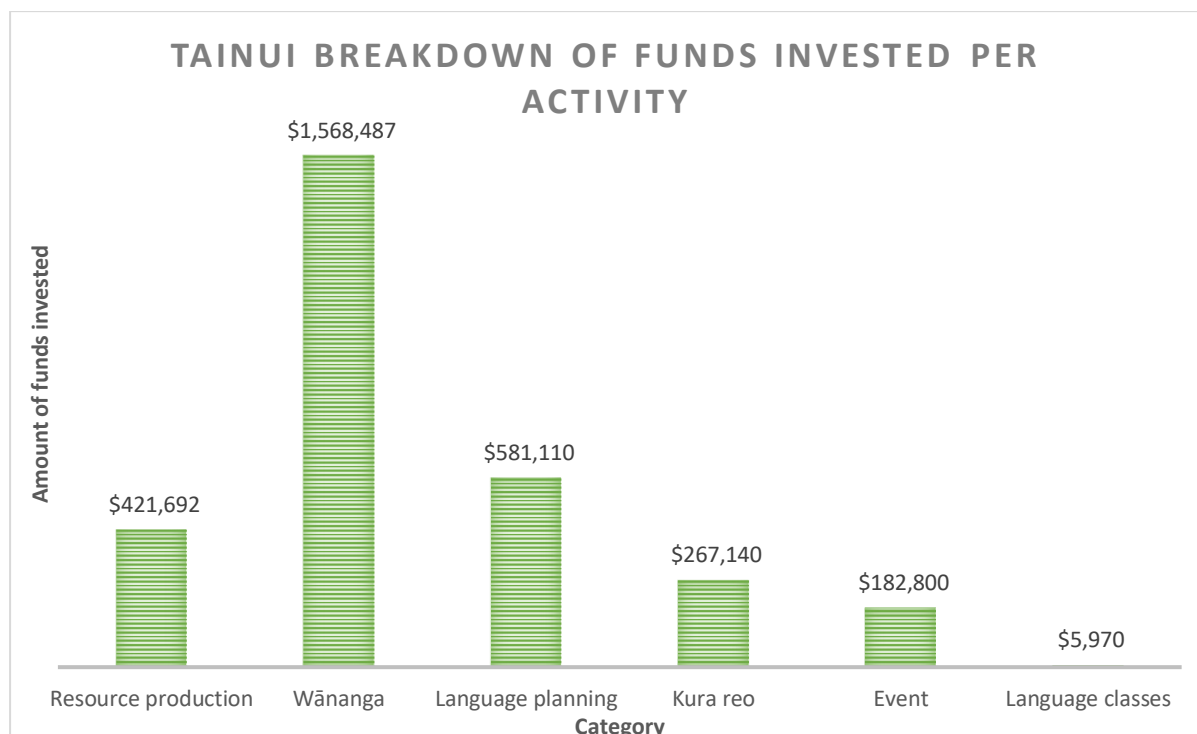
applications in isolation from one another. Following this, the Pae Manu convenes as a group, offers feedback, and finalises their decisions. Overall, “the scores tend to be consistent” across the Pae Manu.

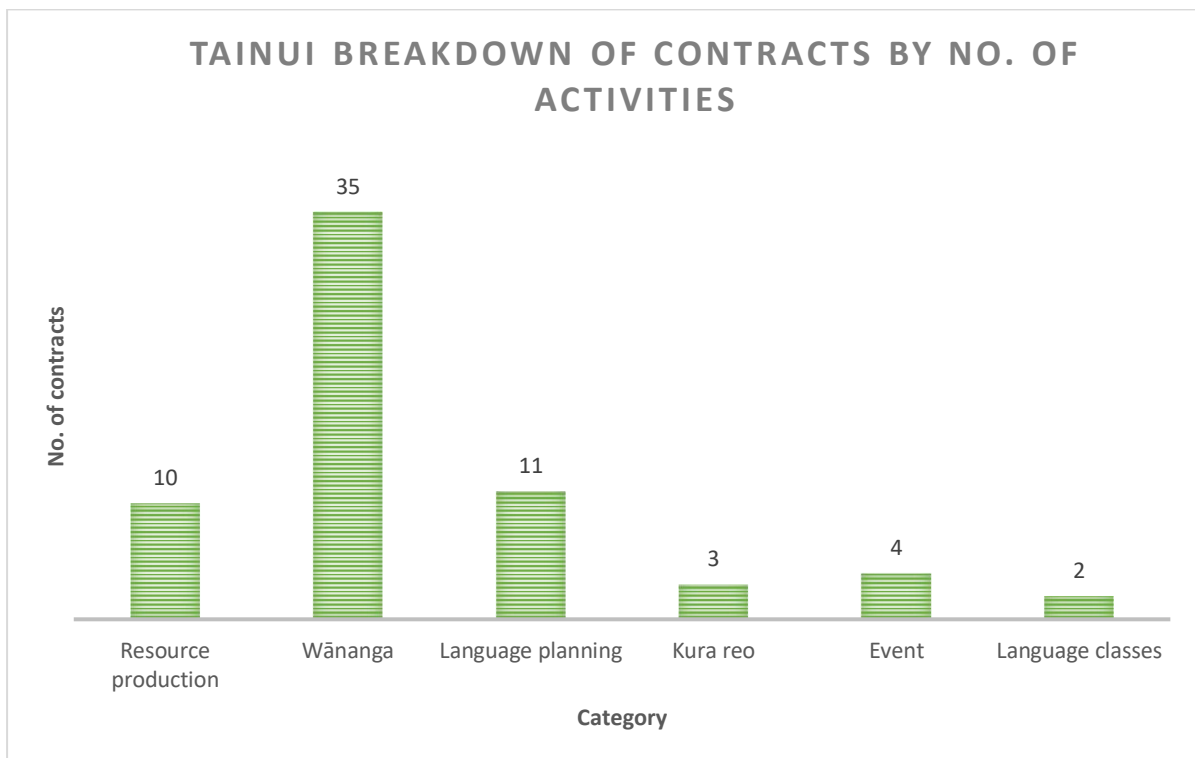
## 2.4. Reo revitalisation investments

***The development of the Tainui Kāhui Investment Plan was rushed, but left the priorities broad enough to encompass numerous kaupapa***

Because of time constraints, the development of the Tainui Kāhui Investment Plan was considered rushed. However, numerous priorities were tabled during discussions, with the intent of leaving the priorities and strategic vision broad enough “to allow for innovation and new and original kaupapa [to emerge].” This has allowed kaupapa such as reo transcriptions to be included in funding rounds, and other kaitono have felt the priorities “definitely” align to work they are doing within their own organisations. Pae Manu report that future iterations of the Investment Plan will likely include more consultation across whānau and hapū.

Data from the Te Mātāpuna system shows that wānanga is the most common kaupapa, both by funding and by number of contracts (see graphs below). This aligns with verbal kōrero from the Pae Manu that wānanga are prioritised in Tainui because “the wānanga method is the easiest for our people to deliver.” Pae Manu members also stated that in future funding rounds innovative applications need more consideration, such as those that make use of digital technology.





However, more innovative and digital-based applications are considered important kaupapa that need help to develop and flourish within Tainui. It was recognised that both kaitono in this space, as well as the Pae Manu, need support to nurture this possibility. For Pae Manu, this means upskilling, or having the requisite skill on the team, to adequately assess these kinds of kaupapa. Other Tainui kaupapa reo have included: transcription of old texts in te reo; whānau-based reo wānanga; and supporting whānau to develop language plans and create communities of reo speakers.

## 2.5. Emerging outcomes

Kaitono overall are seeing a shift in the reo revitalisation landscape for Tainui, noticing the significant and positive community impact of revitalising both te reo and tikanga of Tainui. “Emotions are high and happy because [kaupapa reo] have so much more resourcing than what they had [previously],” recounted one kaitono, with another reporting that “we are seeing a lot more engaged rangatahi and whānau.” “Having [whānau] commit to wānanga [or other kaupapa reo] has been amazing, with whānau coming from as far away as Christchurch to attend” described another.

Some of the other emerging outcomes from kaitono funded kaupapa within Tainui include:

- An increase in hapū and iwi creating reo revitalisation strategies and plans.
- The strengthening, and increased use of, reo within and between whānau.
- The enhancement of reo ā-iwi and tuakiri ā-iwi, especially in transmitting this to the broader descendant base.





- An increasing number of kaikaranga and kaikōrero.
- Intergenerational transmission of knowledge, such as handing down kōrero tawhito.
- Increasing confidence in new and developing reo Māori speakers.
- The emergence of champions of te reo and we can continue creating these leaders within their whānau, hapū and iwi.

### 3. CONCLUSION

In general, Kāhui across Aotearoa found the Kāhui Investment Model to be effective, with some suggestions offered for improvement (as in Tainui). Every Kāhui confirmed they felt they had mana motuhake in the management of their affairs, and Tainui has emphasised this is a critical component of the model's design. As in all other Kāhui, all Pae Manu members recognise the difficulty of managing their 'day jobs' with the responsibilities of being on the Pae Manu. Similarly, many spoke of the need to have some kind of induction or training, to better prepare themselves for the responsibilities to be assumed.

While a significant number of kaitono we spoke with in Tainui found registration, application, and reporting straightforward, experiences in other Kāhui were significantly more divided along lines of past experience and organisation familiarity with these processes. As the Tainui Pae Manu have recognised, this needs to be simplified to accommodate for whānau unfamiliar with this, a perspective echoed in other kāhui.

Finally, language planning has also been considered an important skill to develop amongst other Kāhui, equally for whānau, kaitono, and Pae Manu. This is an important consideration in ensuring the sustainability of reo revitalisation into the future.