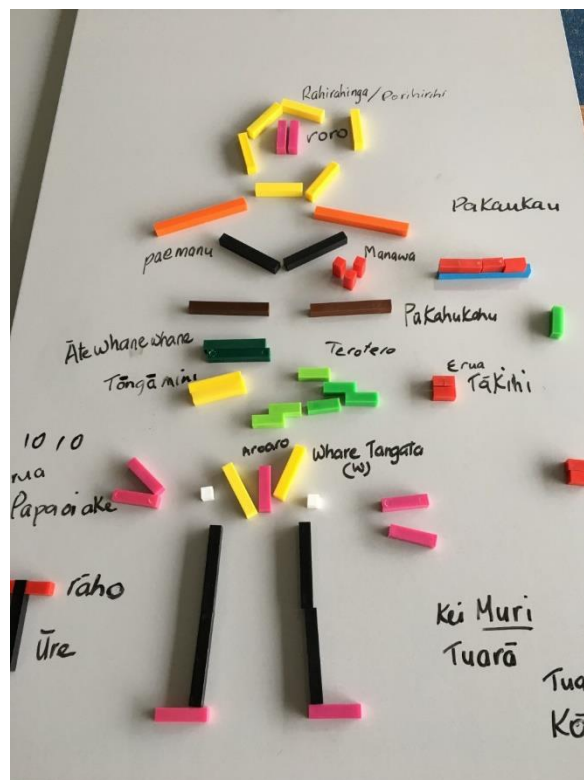


Te Reo Taketake

He wānanga reo i raro i te maru o Te Ataarangi

Kāhui: Te Arawa





INTRODUCTION

As part of Te Mātāwai’s support in revitalising te reo throughout Aotearoa, we are showcasing some of the kaupapa kaitono have been doing in Te Arawa. Whaea Rukuwai Daniel sat down with us to kōrero about her kaupapa, and tell us a little bit about what she’s been up to.



HE AHA TE KAUPAPA WHAKARAUORA REO?

Whaea Rukuwai and her team held Te Reo Taketake, a week-long Kura Reo based on Te Ataarangi tikanga, methodology and philosophy. The two Kura Reo were total immersion. No stranger to the preparation required to ensure the students had a memorable experience, Whaea Rukuwai sought the expertise of her fellow Te Ataarangi pouako to assist with planning the

kura, and identifying the main theme that would underpin the learning of each kura.

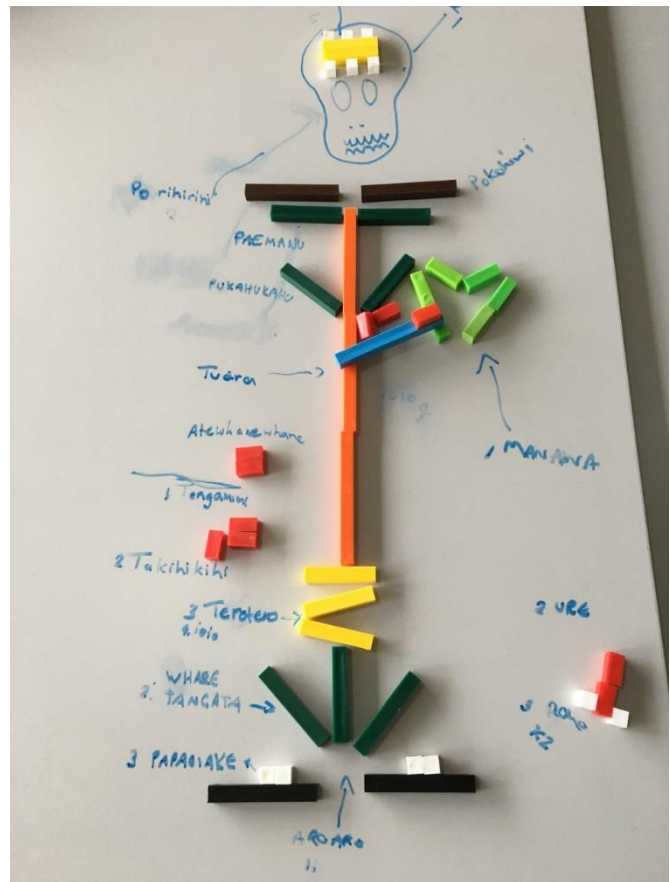
“This is a kaupapa dear to my heart, and to my colleagues. And we think Te Ataarangi has a big role to play. Te Ataarangi approach undergirded the wānanga.”

Te Reo Taketake was designed for “people who have little to no reo at all”, and emphasised a “Māori learning kaupapa experience.” The first kura oriented around different aspects of marae, and included learning about the whare tūpuna, wharekai, ‘ngā tūranga o te marae’, tangi, and hura kōhatu. The second kura oriented around wai – Waiora, Wairua, and Waimaori; and rākau were used to facilitate learning. The sessions also incorporated 10



whakataukī, 10 kīwaha, and one mōteatea specific to the marae. “Everyone understood this was a rūmaki reo, so you had to use your reo or kōrero ā-tinana.” Te Reo Taketake centred on the key driver of “iti te kupu – we keep it simple.” Facilitating the forum in which the participants could discover their voices is very rewarding, Whaea Rukuwai explained, and once is enough to motivate them to continue their learning.

“Our whāinga were to help people feel safe, in knowing that making mistakes is okay. We don’t focus on mistakes anyway – it’s been our experience that getting something perfect in language [is a] struggle. We expect people to learn in that way, making mistakes and learning.”



WHAT ARE THE LESSONS YOU’VE LEARNED?

One of the fruits from the kura has been seeing whānau “becoming more active and confident in using te reo.” Whaea Rukuwai spoke of the importance of following up with whānau to see how their progress and reo journeys are going.

Kaupapa such as these are “a lot of work”, but she would like to continue with the kura in future, and focus on “essentials” of reo domains such as the language in the home.

Some of the challenges Whaea Rukuwai and her team faced concerned the reporting, and the lack of guidance and feedback once the reports were submitted. In spite of this, Rukuwai remains optimistic for future opportunities and the reo continues to motivate and guide her.





“...because I believe in the kaupapa, [we kept going]. I saw members of my own whānau with no reo, speaking te reo, [and that was amazing]. We’re about being there for people with no reo.”

WHAT ARE YOUR FUTURE ASPIRATIONS FOR TE REO MĀORI?

Looking to the future, Whaea Rukuwai emphasises the importance of reo in the home for intergenerational transmission: “That’s where our reo needs to be – in the kāinga.” Further, it is important to dovetail reo revitalisation efforts with new and emerging technologies, such as phone apps: “our journey is part of the digital one.” She concluded by saying:

“I’d like to see our kaupapa grow and get better. ‘Kōrerohia te motu, kia kore e ngaro taku reo rangatira.’ And I don’t think that’s unreasonable!”

