

# Kura Whakarauora Reo

*Kāhui: Te Tai Hau-ā-uru*





## INTRODUCTION

Te Mātāwai have invested in kaupapa to revitalise te reo Māori throughout Aotearoa, and we are showcasing some of the kaupapa run in Te Tai Hau-ā-uru. Project manager Toni Roberts (Waikato, Te Waiohua, Ngā Puhī) spoke with us about Kura Whakarauora Reo, and what they've been up to in Te Tai Hau-ā-uru.

## WHAT IS THE KAUPAPA?

Kura Whakarauora Reo is a programme of practical language planning workshops delivered by a team of experienced language planning practitioners and facilitators (mātanga reo). You can also check out an online video (<http://www.kurawhakarauora.co.nz/>) to hear directly from mātanga reo, and some of their kōrero is included here.

The purpose of language planning is to revitalise te reo. It is a tool that can support whānau and other groups to identify what is needed to help them to form new and better language-use habits, to set realistic goals and to create a plan that will enable them to achieve those goals.

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*“... we need to think about all the ... factors that make us want to use the language ... [it's] more than just going into a class and learning how to speak te reo, that's only one part of language revitalisation. So, language planning is around how do you set out a ... framework to support you and your whānau to be able to get greater traction with making the language a living language within the home.”*

*Professor Rawinia Higgins, Tūhoe, Mātanga Reo*

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Twenty-six Kura Whakarauora Reo have been run around the country to date – eight were funded by Te Mātāwai. Of those eight, two were supported by Te Whāiti, the body responsible for leadership of reo revitalisation efforts and determining funding priorities in





Te Tai Hau-ā-uru. The Kura Whakarauora in Te Tai Hau-ā-uru were held at Te Wānanga o Raukawa in Ōtaki and in Pūtiki, Whanganui.

Kura Whakarauora are run over two and a half days and are for everyone – whānau, schools, iwi, communities and other groups – regardless of how little or how much reo they have. It is a kaupapa to support those who want to have a language plan, have a passion to speak Māori in their everyday lives and are determined to see te reo flourish within their whānau and communities.

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***“... te aronga nui o te Kura Whakarauora Reo he āwhina i te tangata e pīkoko ana ki te reo, i te tangata e ngākau nui ana ki te reo, ki te waihanga rautaki e tūtuki ai i a ia ōna awhero mō te reo.”***  
*Scotty Morrison, Ngāti Whakaue, Mātanga Reo*

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Kura Whakarauora is about enabling active daily language use in homes, workplaces and throughout communities. In an interactive and fun way, participants are supported to develop a tailored plan to revitalise te reo, and at the end of the workshops they can return home and put the plan into action straight away. There is an expectation that individual participants are thinking beyond themselves and understand that reo revitalisation is a collective journey.

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***“An opportunity for those that are passionate about te reo to learn strategies and road maps to get them where they want to be. But it’s not just about getting yourself as an individual where you want to be, it’s actually about how do you also move your whānau and your community and take them on that journey with you.”***  
*Charisma Rangipunga, Ngāi Tahu, Taranaki, Ngā Rauru, Ngāti Kahungunu, Mātanga Reo*

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It is a kaupapa that provides training for those who want to see te reo flourish in their own communities – a kaupapa to strengthen whānau and communities so that they can then drive and lead their own language revitalisation locally.



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*“Ko te pūtake o te Kura Whakarauora, ko te whakangungu i ērā mea e hiahia ana kia rewa mai te reo Māori i roto i tō rātou hapori ... Ko tēnei kaupapa o te whakarauora reo ko te whakakaha i ngā whānau, i ngā hapori, mā rātou tēnei kaupapa e whakahaere, e hautū.”*  
*Dr Ruakere Hond, Taranaki, Mātanga Reo*

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Kura are facilitated by mātanga reo, both well-known Māori language planning practitioners (like Charisma Rangipunga, Stacey Morrison, Jeremy Tātere MacLeod) and facilitators who have real life experience. Toni told us about the experience of Louise Whaanga (Ngāti Kahungunu). “To be a facilitator ... they’ve come through our first Kura Whakarauora, learnt about language planning, gone out and done it, and now they’re part of our team. Louise Whaanga came to our first one [Kura Whakarauora] in November 2015, and she had a purpose, to finish work and support her family, her kids, to have reo at home. Now she’s a facilitator on our team. The offshoot of her coming to the Kura ... she



made her home a reo speaking home. She's now a tutor at EIT, she's going out to groups to do language planning and acquisition."

The workshops take a 'round robin' approach, so that each group of participants rotate around workshops facilitated by the different mātanga reo. The content is a balance of language revitalisation theory and how to put it into practice at home or in communities. The content covers the following areas - the state of the language, language revitalisation, understanding language planning, success factors, strategies to support speaking te reo daily, developing parts of a language plan (vision, purpose etc.) and development of the participant's own language plan. The intention is that Kura Whakarauora will equip and strengthen participants to go out as reo champions who carry the kaupapa within their own whānau, communities and other groups.

## WHAT ARE THE LESSONS YOU'VE LEARNED?

After 26 Kura Whakarauora, the content and approach have been fine-tuned and are readily able to be adapted to different groups to remain relevant, understandable, and practical. Material is presented in a fun way and using real life 'from the heart' case studies from second language learners. In Te Tai Hau-ā-uru, Te Whāiti encouraged potential kaitono to participate in Kura Whakarauora Reo. Te Whāiti members noted that the quality of applications rose after kaitono attended Kura Whakarauora.

Toni told us about the very high demand from communities for Kura Whakarauora. "We only advertise Kura when we have funding, but we've used all our funding. I would get emails every week - 'When's the next one? When's the next one?' I've stopped responding because of the volume. People go home after their Kura and talk to others. Since we got funding from Te Mātāwai, we are full after two weeks of promoting a Kura."



Toni talked about the importance of delivery by a team of experienced and skilled language planning practitioners and facilitators with real life experience. According to Toni, “It’s hard because all the people in our team are busy and highly sought after. If we had that pool [of practitioners and facilitators] readily available across the country we could do more Kura and in different places. Having a Kura here and there isn’t enough. We can’t just leave it to the main eight facilitators [including language planning practitioners]. We have talked about setting up a programme to train the trainers, separate to the Kura. Otherwise there will only be six to eight Kura a year. We want to grow it, but we need someone to put the resources in to run it [the training]. We’ve always talked about it being a national programme that can be used in institutions [i.e. funded by government through Maihi Karauna] so people can be trained to become language planners. Mātanga are willing to train others.”



It can be a challenge for Kura Whakarauora participants to maintain momentum once they are home and start implementing their plans. According to Toni, “When people get home they’ve got other things on their plate, they’ve got their kids, and reo goes out the window. What’s needed is an active regional language planner that helps support people in their communities ... one-to-one mentoring.”

Another challenge described by Toni was “... about how to measure success over a period of time. Finding a framework to identify the success factors and to capture the success of the programme and carrying out longitudinal research on the long term impact of Kura Whakarauora on reo use.”



## WHAT ARE YOUR FUTURE ASPIRATIONS FOR TE REO MĀORI?

Toni shared her aspirations for te reo Māori:

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*“...it’s about intergenerational language transmission. Our homes are reo speaking, so reo Māori is the first language our babies speak, we are nurturing our tamariki in reo Māori. Our babies, and my mokopuna, and my mokopuna’s mokopuna. So that reo Māori is just natural for us.”*

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