

NGĀ HUA O TE MATA REO WĀNANGA REPORT TE WAIPOUNAMU

Date: 18 February 2020

Venue: Te Whare o Te Waipounamu, Ōtautahi

Number of Pae Motuhake: Two **Number of Kaitono:** Seven



Ngā Hua o te Mata Reo wānanga background

Ko ngā whakamārama o Te Hua o te Mata Reo:

- Ko ngā hua i puta mai i nga tini kaupapa whakatairanga i te reo rangatira kia rangatira ai.
- Ko te 'mata' ko ngā mataawaka, ko te mata o te arero e tohu ana ko wai koe, nō hea koe. Arara ko te reo Māori.

Ngā Hua o te Mata Reo wānanga are an engagement and community development mechanism for Pae Motuhake members and kaitono to come together as a collective and share their stories.

Kaitono were invited to present on their project and share what went well, what changes they saw, what they have learnt, what processes could be improved and to share other insights. The wānanga allowed Pae Motuhake to get a snapshot of early outcomes that have been achieved across their kāhui.

Kaitono presentations

Invited kaitono were asked to prepare a presentation for the wānanga around the following questions. The intention was to create a space where kaitono could share their learnings, celebrate their successes and identify any areas that they believe could be improved.

- An overview of your project
- What worked?
- What didn't work?
- What could be done better?
- What outcomes did you see?

As a general guideline, kaitono presentations were advised to be 20 minutes long. There was also time allocated for questions after presentations.

TE WAIPOUNAMU

List of kaitono and summary of their kaupapa

Kaitono Name	Presenter Name	Project Name
Te Herenga Tahī	Jane du Feu	Taiohi Te Reo Enhancement and Development Project
Co-ordinated two wānanga reo for rangatahi from three area schools and nine secondary schools in the Taihu region, which used kapa haka as an entry point or gateway to te reo Māori.		
Ngāti Tama ki Te Waipounamu	Jaqui Ngawaka	Torokaha te ahi o te reo Māori
Completed a scoping report as a prelude to establishing a te reo Māori strategy for Ngāti Tama. Established a pāhake/kaumātua advisory board and facilitated various workshops and classes.		
Te Rūnanga o Ngāi Tahu	Sheree Waitoa Dee Henry	Hoea te waka
Tahu FM focused on rangatahi by creating a te reo Māori superhero resource for schools around Te Waipounamu and hosting a waiata competition for Ngāi Tahu rangatahi to showcase their talents using te reo Māori as the vehicle.		
Te Rūnanga o Ngāi Tahu	Victoria Campbell	Kotahi mano kāika (KMK) Kura reo rakatahi
KMK facilitated several te reo Māori-focused programmes (wānanga/kura) with the aim of enhancing the intergenerational transfer of te reo ake o Ngāi Tahu. Some of these were: Hai reo tuku iho, Kura reo Kāi Tahu, Kura reo ki Te Waipounamu and Kura reo rakatahi.		
Te Ataarangi ki Te Taihu	Chrissy Piper	He waka rāpoi
Hosted three wānanga reo across their rohe aimed at all members of the whānau and across all levels of te reo. Marae-based learning in a non-threatening environment was the focus.		
Rangitāne ki Wairau	Jeremy Tātere McLeod	Te Rautaki Whakarauora i te reo me te ahurea o Rangitāne o Wairau
Established a pou reo and a te reo strategy 2018-2030. The three focus areas are: mā te ahikā (for those based in the rohe), mā te ahiteretere (for those who live away but return home regularly), mā te ahimātao (for those who are disconnected from home).		
Reo Māori Mai	Ariana Stevens	Aho Mai / Pīwari / Hei Reo Tuku Iho ki Te Tai Poutini
Reo Māori Mai organised three projects under the same banner. One focused on developing te reo on the West Coast, while another created a series of kiriata (film).		



Themes from kaitono

Analysis of the key themes emerging from kaitono, grouped around the questions outlined in the previous section, have provided the following learnings.

What worked?

Kaitono shared what worked for them in their respective kaupapa, which included:

- Creating spaces to bring uri (descendants) together for a common cause.
- Opportunities to learn waiata tawhito and kōrero o nehe.
- Engaging with iwi to hear their desires for te reo Māori.
- All kaupapa had good uptake, in most cases kaitono exceeded their expectations of participants in attendance.

What didn't work?

Kaitono noted that the late arrival of the funding impacted the delivery of their kaupapa. In some cases, they had to reschedule, and found that venues, kaiako etc. were difficult to reorganise. Along the same vein, late responses from Te Mātāwai about applications meant kaupapa started prior to receiving a response and processes were dragged out. The general feeling was that the administration was arduous, especially if there were several small kaupapa under the same kaitono.

What could be done better?

Kaitono felt lessons could be learned in a number of areas:

- The timeline for application decisions should be made clear for kaitono at the start of the process.
- Communication needs to improve, with kaitono being made aware of the who to contact and how.
- Multi year funding should be available for successful kaupapa.
- Bring the iwi of the rohe together for a symposium (Te Tauihu).
- There is a desire for Māori performing arts, whakaari and puoro Māori, and perhaps consideration is needed around how this can be met.
- Te Pūtahitanga (Whānau ora) provide a contract advisor to support with reporting and ensuring

applicants meet their administrative obligations.

Te Mātāwai could consider adapting some of these processes, which some kaitono believe are easier.

- Consideration be given to the fact that Te Waipounamu is a whole island so that creates unique challenges and logistical issues.
- Ensure payments are made in a timely manner to prevent rescheduling of kaupapa.
- Where the contracts include more than one project, clear reporting guidelines need to be provided to kaitono as to how the information about each project should be reported.
- Kaitono felt participation would be increased if options for the whole whānau to attend were available.

Summary of early outcomes

Kaitono were also asked to share the outcomes that they are seeing as a result of their initiative. The early high-level outcomes are bulleted below, with a more detailed description of some of the kaitono projects and outcomes thereafter:

- Empowering those pou ako to take 'ownership' of the programme and become kaiwhakahaere (where they have the skill/space to run their own versions of the programmes/projects) in their own whānau, marae, hapū etc.
- Strengthening reo ā-iwi.
- Reconnecting whānau to their rohe, hapū and iwi.
- Revitalising waiata tawhito.
- Intergenerational transmission of knowledge, such as handing down kōrero tawhito.
- Awakening interest, desire, and curiosity about te reo Māori and its use.
- Increasing confidence in new and developing reo Māori speakers.



Kaitono projects and outcomes

Te Herenga Tahi facilitated two wānanga reo for rangatahi from three area schools and nine secondary schools in their rohe. The number of attendees exceeded their expectations and although the second wānanga was shortened due to pūtea (funding) issues and then the flow on effects of rescheduling, these were both a success. Kapa haka was used as the entry point or gateway to attract the tauira. Reo development activities were dispersed throughout the wānanga to maintain engagement. This also acted as an opportunity to build whanaungatanga among the future reo and kapa haka leaders of the rohe.

Ngāti Tama altered their initial application as time evolved. Their iwi is made up of 560 members and they had around 80 people engaged in their various workshops. Although they initially aimed to write a te reo Māori strategy, they instead completed a scoping report in Auckland, Wellington, Christchurch and Nelson. This enabled them to establish iwi desires for te reo. Ngāti Tama also established a pāhake advisory panel, a te puna pānui quarterly newsletter with te reo bites and completed a literature review which included a Tauihu te reo strategy from 15 years ago (in attempting to find Ngāti Tama reo resources).

Te Rūnanga o Ngāi Tahu, specifically Tahu FM, coordinated two projects over a nine-month period. The first, Kura Rakatahi, developed a reo resource for schools throughout the Te Waipounamu. 3000 resources were printed and targeted towards those with a basic level of proficiency. The theme was te reo superheroes and the resource included puzzles, games and activities. The second kaupapa was Kaitoa Reo, an 8-week waiata competition for Ngāi Tahu descendants from across Te Waipounamu that encouraged the use of te reo Māori in creative ways.

Te Rūnanga o Ngāi Tahu has a department called Kotahi Mano Kaika who focus on te reo Māori revitalisation within Kāi Tahu. One of their aims for these projects is to enhance intergenerational language transfer between whānau, hapū and iwi. There are four programmes which are outlined below.

- Hai reo tuku iho – was a 12-week programme run in Christchurch, West Coast and Dunedin

involving 10 whānau. The format included a home visit by Pou Reo (who were either Te Panekiretanga o te reo graduates or a mother raising her children in te reo Māori that have all been to Kura Whakarauora) to talk about language planning, followed by weekly classes, and a one day wānanga and/or whānau haereka which allowed reo to be used in different contexts. Following on, the whole cohort went to another wānanga called 'Kia Kurapa' (aimed at beginner to intermediate level speakers), and the programme concluded with a final home visit to wrap up.

- Kura reo Kāi Tahu - an intermediate to advanced level total immersion 5-day wānanga in Arowhenua. This is open to everyone though priority goes to registered Kāi Tahu members. The Pou Reo are all of Kāi Tahu descent with a focus on Kāi Tahu dialectual differences/ preferences and kōrero tuku iho etc. There is a tamariki programme incorporated into this kaupapa which has seen about 50 tamariki participate (all of whom speak te reo Māori). They play and fight with one another preparing them for when they sit around the tribal meeting table.
- Kura reo ki Te Waipounamu – an intermediate to advanced level total immersion 5-day wānanga. Pou reo are not only local but also national te reo Māori champions. The main objective is to create a wider community of learning, this is where most of the te reo Māori kaiako from Te Waipounamu come to network and upskill.
- Kura reo rakatahi Titirei – participants are rangatahi who speak te reo māori and these kura nurture intra-iwi networking over 5 days hosted in rural places such as Kaikoura or Awarua. They are facilitated by tuakana (18-25 year olds) who have been through the Kotahi Mano Kaika programmes (which encourages succession planning). They are supported by Pou Reo. There are formal wete reo sessions, but most learning is outside of the classroom (ie. hunting, visiting pā sites, mahika kai, mau rākau, hīkoi etc.). Participants are immersed in the environment, all in te reo Māori.

Te Ataarangi ki Te Taihu held three wānanga reo at three different marae in the Te Taihu area

(Onetahua, Motueka and Whakatū) for all members of the whānau. This programme was created to immerse participants in the culture and lifestyle of marae living while learning in an all-encompassing and non-threatening environment amongst all levels of te reo Māori speakers. It was important that all members of the whānau participate to develop and enhance the reo Māori being spoken naturally between the generations every day, even at home. Participants of these wānanga wore coloured wrist bands to represent their level of te reo Māori competency, to identify everyone either as peers, tuakana or teina. It also gave participants something to strive towards, as they wanted to ascend to the next colour (or level). Overall, it was successful, the number of whānau in attendance was good, though the timing around promotion of these wānanga could be improved for next time as the feedback suggested that there was short notice.

Rangitāne ki Wairau were able to establish a Pou Reo and establish a te reo strategy 2018-2030. The three focus areas are as follows, mā te ahikā (for those based in the rohe), mā te ahiteretere (for those who live away but return home regularly), mā te ahimātao (for those who are disconnected from home).

Reo Māori Mai organised three projects under the same banner; one focused on developing te reo on the West Coast; another created a series of kiriata. These have all sparked some other endeavours and grown interest and capacity. On the West Coast, for example, people are more engaged with the marae and the paepae has been strengthened. Unfortunately, some aspects of the kaupapa have not reached maturity due to the application process and delays in funding.