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**A criterion referenced analysis and evaluation of the processes  
involved in formulating a Māori language regeneration strategy  
for Whakamārama marae**

**A three paper thesis  
submitted in partial fulfilment  
of the requirements for the Degree  
of  
*Master of Arts*  
at the University of Waikato  
by Roger Brian Lewis**

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**Te Pua Wānanga ki te Ao  
University of Waikato**

## Abstract

The quality of the processes involved in language regeneration strategy formation is critical to the creation of an effective language regeneration strategy and this, in turn, is critical to the achievement of successful language regeneration outcomes. The overall aim of this research project was to evaluate, using a range of effectiveness criteria, the processes involved in the creation of a marae-based te reo Māori regeneration strategy in the hope that others involved in similar projects in the future would benefit and in the hope that the Whakamārama whānau will themselves derive benefit from it in reviewing what has already been achieved. In *Chapter 1*, the background to the research project and its rationale are outlined and the research questions and research methods are introduced. *Chapter 2* provides a critical review of selected literature in the area of strategic planning aspects of language regeneration and relevant aspects of mātauranga Māori. Using an ethnographic approach, the processes and immediate outcomes (in terms of a survey report and a regeneration plan for Whakamārama marae) of the language regeneration project are outlined in *Chapter 3*. In *Chapter 4*, effectiveness criteria are derived on the basis of the literature review in *Chapter 2*. These include criteria relating to leadership, participation, Kaupapa Māori values, environmental analysis and outcomes. The criteria are then applied to the analysis and evaluation of the processes and outcomes outlined in *Chapter 3* in order to identify their strengths and weaknesses. The overall conclusion is that Whakamārama's language regeneration activities to date can be regarded as successful in many ways, including the fact that they have resulted in the production of high quality documentation that is widely appreciated by the whānau in the form of a marae-based language survey and a marae-based te reo Māori regeneration plan. Working voluntarily and often under difficult circumstances, core group members demonstrated that they possessed the essential characteristics of commitment, motivation and determination, in addition to the willingness and ability to use existing skills and knowledge effectively and to develop further skills and knowledge as the project proceeded. Perhaps most important, they developed a caring and effective working culture. However, the weaknesses of the project included a lack of preparation and planning prior to the commencement of the project which resulted in a build up of work at a number of stages. This, in turn,

lead to delays in producing outcomes and some loss of momentum. It also led, indirectly, to the views of two or three members of the core group being over-represented in the reo plan goals. The information and analysis provided here have relevance to any language community involved in micro-level language regeneration activities of a similar type. It is hoped therefore that this thesis may help others to not only avoid the problems experienced by the Whakamārama whānau but also to benefit from their successes.

Key Terms:

Critical Success Factors; Diglossia; Ethnographic Research; Intergenerational Transmission; Kaupapa Maori Research; Language Planning; Language Regeneration; Language Revitalisation; Language Regeneration Planning; Language Revitalisation Planning; Maori Language; Maori Language Planning; Maori Language Regeneration; Maori Language Revitalisation; Maori Language Regeneration Planning; Maori Language Regeneration Strategy; Marae Based Language Planning; Marae Based Language Survey; National Language Policy; Strategic Planning; Rautaki Reo Maori.

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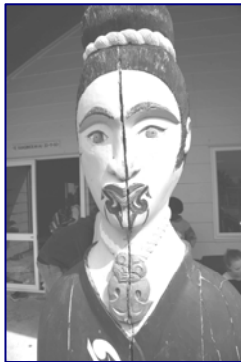
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***Hangangia he marae mō koutou,  
kia kīa ai koutou, āe, he tangata***

Nā Hinepare Rangimoeākau (nee Te Rangiiriwhare)



Waiarohi

***Ki te kore e hangā e Ihowa te whare,  
he maumau mahi tā ngā kaihangā;  
ki te kore e tiakina e Ihowa te pā,  
maumau mataara noa te kaitiaki***

He meatanga nā Haki Thompson i te  
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Tākiri mai te ata  
Hura mai te rā  
Ki te pae o Wharepuhunga  
Tū mai rā Panetoki  
Te okiokinga o ngā tūpuna  
Kauria te wai marino o Mangatūtū  
Manaakihia ngā rau o Raukawa  
Toi te mana o Takihiku  
Hīkina te mauri o Whakatere  
Honoa te pito o Puehutore  
Kawea ngā ōhākī ki Te Rangimoeākau  
Kia tū māia ki Whakamārama e



**Whakamārama Marae**

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## Glossary of Māori words

The reader should seek other sources for the full meaning of some of the more complex ideas embodied in these terms.

Aotearoa	The original name for New Zealand
Hapū	Large kinship group (sub tribe)
Hui	Meeting
Hunaonga	Son or daughter in law
Iwi	Tribe (a confederation of hapū related by one main ancestor)
Kaikaranga	The person (normally a kuia) who delivers the chanted call in a formal welcome or pōwhiri.
Kanohi ki te kanohi	A reference to meeting face to face / eye to eye.
Karakia	Prayer
Kaumātua	Elders (both male and female)
Kaupapa	Cause; purpose
Kawa	Boundaries for tikanga
Kōhanga Reo	Early childhood Māori language nest
Koru	Fronde
Kotahitanga	Unity (lit. oneness)
Kuia	Elderly female
Kura kaupapa Māori	Māori medium primary school
Mahi uiui	Interviewing
Mamae	Pain
Mana	Power, effectiveness.
Mana Motuhake	Mana that is independent or separate.
Manaakitanga	Care
Marae	Place where gatherings are held
Mātua	Parents
Mātauranga	Knowledge
Mihi	Greeting
Mihimihi	Greeting time
Mokopuna	Grandchildren
Mōteatea	Song of lament
Nama	Number
Paepae	The place where kaumātua sit to listen and deliver formal oratory (also called paepae tapu or taumata)
Pākehā	Person of white skin
Poroporoākī	Eulogy
Rangatahi	Youth



Rangatiratanga	Self Autonomy
Reo	Language
Rohe	Region
Tainui	The name of an ancestral canoe
Tamariki	Children
Tamariki atawhai	Foster children (sometimes referred to as whāngai)
Tangihanga	Funeral
Tapu	Sacred
Te reo Māori (or Te reo)	The Māori language
Te Tiriti	The Treaty (of Waitangi)
Tūpāpaku	Deceased person
Tū ki te kōrero	Stand to speak
Tūpuna	Ancestors or grandparents
Wāhine	Women (pl.)
Waiata	Cultural song
Waka	Canoe
Wānanga	Time of learning
Whakamā	Ashamed
Whakapapa	Genealogical and familial connections
Whakaratarata	Befriend, socialise with
Whakatau	A welcome. Less formal than a pōwhiri.
Whakataukī	Proverb
Whanaunga	Relative; a person to whom one is related.
Whakawhanaungatanga	A time to make connections
Whakawhitiwhiti whakaaro	Exchanging ideas
Whaikōrero	Formal oratory
Whānau	Extended family
Wharehenui	Lit. Large house. The main building of the marae.

## **Chapter 1**

### **Introduction to the research**

#### **1.1 Overall aim**

The overall aim of this research project is to provide a criterion-referenced analysis and evaluation of the processes and immediate outcomes (a Māori language survey report and a strategic planning document) of a marae-based Māori language regeneration strategy.

#### **1.2 Background**

The strategy formulation process to which reference is made in this thesis began in mid 2005. The language regeneration strategy itself is what is significant so far as the marae community is concerned. It is hoped, however, that this thesis, in exploring aspects of that process, will be of assistance to others who are involved in the future in marae-based Māori language regeneration strategy formulation. At the core of the language regeneration process to which reference is made here is the search for a solution to the needs and aspirations of one whānau.

#### **1.3 Whakamārama marae**

The focus of this research project is a Tainui marae, within the Raukawa region of Wharepuhunga. Whakamārama marae belongs to a number of hapū, including Ngāti Takihiu, Ngāti Whakare and Ngāti Puehutore, the latter being the most commonly used. The Whakamārama marae whānau consists of six to seven generations who descend from Te Rangimoeākau and Ngārama Hatua.

Initially it was my intention not to disclose the identity of this marae because there might be those who would not wish the extent to which our whānau had suffered loss of te reo Māori to be widely known. However, the marae committee and kaunihera kaumātua prefer that the marae's identity be revealed.

#### **1.4 Rationale**

I have been involved since 2005 in activities relating to the production of a Māori language regeneration strategy for whānau associated with Whakamārama marae.

These activities were initiated because of the dire situation regarding te reo Māori among our whānau where there are few Māori speakers and where all of those who are native speakers are kuia. Apart from whaikōrero, te reo is rarely heard on the marae. We struggle to fill our paepae, calling upon kaumātua from other iwi or other local marae to come to support us. In the area serving the marae community, there are very few kōhanga reo and up until last year, no kura kaupapa Māori. Hardly any of our mokopuna can speak te reo beyond kōhanga level. Those few speakers of the language who are under the age of seventy have learnt Māori as a second language, have married into the whānau or attend a kura kaupapa Māori in another region. The situation we face is particularly evident when tangihanga are held. For those middle aged men who are unable to farewell their tūpāpaku appropriately in the language of their ancestors, the sense of loss is double-edged. It was in this context that the Initiator of the language regeneration strategy process, a Pākehā speaker of te reo Māori as a second language associated with the marae through marriage, was given the permission and support of the whānau to proceed with the project.

#### **1.5 Research questions**

The central research questions are:

What were the processes involved in creating the marae-based Māori language regeneration strategy and what were the immediate outcomes in terms of documentation?

When viewed from the perspective of effectiveness criteria derived from published literature on mātauranga Māori and strategic planning (with particular reference to language regeneration planning), how effective

were the processes and immediate outcomes (in terms of documentation) of that project?

What can those involved in the creation of marae-based language regeneration processes of a similar type learn from the evaluation of this project?

## **1.6 Research methods**

The research methods involved were:

Critical review of selected literature on strategic planning, with particular reference to language regeneration, ethnographic research and kaupapa Māori research.

Derivation of effectiveness criteria from the critical review of selected literature.

Presentation of the processes and immediate outcomes (a Māori language survey report and a strategic planning document) of the regeneration project using an ethnographic approach.

Application of the effectiveness criteria to the analysis and evaluation of the processes and immediate outcomes of the regeneration project.

## **1.7 Terminological issues**

### **1.7.1 The use of the terms ‘marae’, ‘Whakamārama’, ‘marae whānau’**

The strategy under consideration here is described as a marae-based strategy rather than a whānau- or hapū-based one. This is because it is the marae community that has provided the impetus for this project. Not only is te reo Māori fundamental to marae protocols, but the marae complex itself offers an appropriate location for whānau-related planning. The buildings and land are key resources for initiatives such as this one.

The words ‘marae’ and ‘Whakamārama’ are used not only to refer to the physical place and space of the marae, but also to its people. However, the term ‘marae whānau’ may be used on occasions to emphasise that the focus is on the people.

### **1.7.2 The use of the term ‘whānau’**

Those who belong to Whakamārama marae commonly refer to themselves as ‘the whānau’. Traditionally, the word ‘whānau’ referred to three or four generations represented by one kaumātua, whereas the word ‘hapū’ referred to the main political unit, consisting of a number of whānau who had expanded to a point where they could claim and maintain, territorial control of a specific area of land mass (Roberts, 2006, pp.8 -10). Although the most common marae-based unit in Aotearoa is a hapū and it is also appropriate to refer to the Whakamārama marae people as a hapū (generally Ngāti Puehutore), I refer here to them as ‘the whānau’, the term they prefer.

### **1.7.3 The use of the terms ‘Māori language’, ‘te reo Māori’, ‘te reo’ and ‘reo’**

The Māori terms ‘te reo Māori’ or ‘te reo’ are used interchangeably with the English equivalent, ‘the Māori language’. Also, in the body of the thesis, the term ‘reo’ (without the article) may be used, on occasions, in preference to the English equivalent, ‘Māori language’. Thus for example, a ‘Māori language regeneration strategy’ may be termed as a ‘reo regeneration strategy’.

### **1.7.4 Māori words not italicised**

Māori words used in this thesis are not italicised. Most of them will be familiar to those who are involved in any way with te reo Māori in Aotearoa/ New Zealand. For those who are not familiar with these terms, a glossary is provided.

## **Chapter 2**

### **Critical review of selected literature on strategic planning aspects of language regeneration and process-informing aspects of mātauranga Māori**

#### **2.1 Introduction**

This chapter is divided into two parts. Part 1 (2.2 – 2.13) provides a critical review of literature on language regeneration and strategic planning; Part 2 (2.14) provides a critical review of selected literature on mātauranga Māori. Both of these critical reviews are used to derive effectiveness criteria which are applied to the analysis and evaluation of the processes involved in the formulation of the Whakamārama marae Māori language regeneration strategy (see *chapter 4*).

#### **Part 1: Language regeneration and strategic planning**

##### **2.2 Language planning: Introduction**

Language planning is perhaps the ultimate form of applied linguistics in that it centres on human resource development and changing human language behaviours (Cooper, 1989, pp. 45, 160 & 185; Kaplan & Baldauf, 1997, p. 303). Kaplan and Baldauf (1997, p. 3) define language planning as the “deliberate, future oriented and systematic creation of ideas, laws, regulations, rules and practices intended to change the language behaviour of a community of speakers” in some “particular direction for a particular purpose.” Language planning decisions usually have a language problem as a point of departure and are often future oriented (Kaplan & Baldauf, 1997, p. 3). The following are the main areas of language planning (Lo Bianco 2005, pp. 258-262; Baldauf, 2005, p. 229; Kaplan & Baldauf, 1997, p. 87; Cooper, 1989, pp. 99 & 120):

1. **Status planning:** Planning for the allocation of higher status roles and functions in society.

2. **Corpus planning:** A type of internal planning (e.g. standardisation, lexical and stylistic modernisation) whose aim is to reinforce/facilitate external planning.
3. **Acquisition planning:** Planning for learning mastery of spoken and written forms of a language (generally through education).
4. **Usage planning:** A form of social planning that aims to increase the number of functions for which an endangered language can be used (i.e., restoring social interactions/domains).<sup>3</sup>
5. **Discourse planning:** Involving critical awareness, promotion, rhetoric, PC talk, advertising, propaganda or political talk (persuading others to your worldview).

There are significant dependencies among these groupings. For example, language use is dependent on language knowledge and language status is dependent (partly, at least) on levels of language use in meaningful settings (Te Puni Kōkiri, 2003, pp. 18 & 19). These are also the main areas of language regeneration, where each area is concerned with reversing the decline of the threatened language. Thus discourse planning may seek to make people aware of the threatened state of the language; acquisition planning may attempt to establish pathways for people to learn the threatened language and corpus planning, may explore ways in which the threatened language can acquire new vocabulary for new phenomena and functions.

### 2.3 Language planning and regeneration

What is referred to here as ‘language regeneration’ can also be referred to as language ‘revival’, ‘restoration’, ‘revitalisation’, ‘maintenance’ and ‘reversal of language shift’ (Spolsky, 2003, pp. 554 & 555). ‘Regeneration’ is the term preferred here because it can encompass all of the above terms. It holds in balance the attempt to re-invigorate an existing language with the suggestion of re-establishing, of starting anew and of transforming the language and its community to meet the language use needs for modern and future language functions. Hohepa

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<sup>3</sup> The word ‘domain’ is used to refer to a place where language is used. For example, a marae may be a te reo Māori domain. A language ‘function’ (see status planning) is a particular use of that language within a domain. Thus, within a domain such as a marae, te reo may have a number of different functions, such as welcoming.

(2006, p. 1) states that “regeneration contains a sense of growth and re-growth”. Using the unfurling of a koru as a metaphor, she observes that while still connected back to the strength and stability of its origins and although initially contained to limited settings, the language spreads out in different directions and into different contexts.

### **2.3.1 Language regeneration planning as a response to language decline**

Language regeneration is generally thought of as being a response to language decline or even language death.<sup>4</sup> In this context, ‘language decline’ is used to refer to a decrease in the number of supporters and functions of a language, ‘language supporters’ being users of the language (Fishman, 1991, p. 1). When there are fewer places where a language is used and fewer reasons to use it, language functions decrease, the language loses prestige and there is, therefore, less demand for it (Ager, 2001, pp. 126-135). Thus language decline is self-perpetuating: the lower the demand for the language, the fewer functions and supporters it will have in the future. The most extreme consequence of language decline is language death. A language is considered to be dead when it is no longer being transmitted from one person to another either because the forms and functions of the language have no practical use (having been gradually taken over by a competitor language) or because the words are no longer remembered (Chrystal, 2000, p. 22).

A language can be simultaneously impacted on by a variety of phenomena, including both decline and revival (Kaplan & Baldauf, 1997, pp 284 & 290). For this reason, regeneration activity can sometimes be broken into three stages: language maintenance or stabilisation; language revitalisation (also ‘restoration’), involving new vigour; and language spread, involving increasing use and functions (Fishman, 1991, p. 1; Spolsky, 2003, p. 554; Kaplan & Baldauf, 1997, pp. 64, 75, 284, 290 & 309).

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<sup>4</sup> Language decline can also be referred to as ‘language loss’ or ‘language drift’

<sup>6</sup> That is until the full attainment of diglossia removes some of the emphasis on individual choice.



### **2.3.2 The stages of language death**

It can take only three generations for a language to die. However, a language does not suddenly cease to exist as a living language without going through the process of decline where human, political and economic factors have acted against it (Chrystal, 2000, pp. 2, 77, 79, 105 & 107; Benton, 1997, pp. 15 & 16; Kaplan & Baldauf, 1997, pp. 53 & 284). The stages of language death are commonly as follows:

1. The community is made up of monolingual speakers of a traditional language.
2. There is immense competition and pressure for speakers and speaking space by a dominant language such as English. This can either be 'top down', in the form of incentives, recommendations or laws, or 'bottom up' in the form of peer group pressures. If the subordinate group has less power, status and influence, and if their language is not a strong identity marker, the process of decline is likely to intensify.
3. Emerging bilingualism - where people become efficient in a new language while still retaining competence in their original language. If these people begin to identify more with the new language (finding the first language less relevant to their new needs) and if this is accompanied by negative attitudes by the dominant group towards the minority language, the process of decline is, once again, likely to intensify.
4. Parents use the original language less and less to communicate with their children and thus the original language is no longer the first language of the children. Many people no longer acquire fluency, perhaps becoming self-conscious semi-lingual speakers. Those families which do continue to use the language find there are fewer other families to talk to. The most significant loss occurs at this stage. Often, in order to attain a stronger economic and social position for their children, the original language is discarded as the primary one for socialising children.
5. Then, often quite quickly, bilingualism declines dramatically, with the original language giving way to the new language in terms of speaker numbers

and supporting infrastructure. Children are more likely to be monolingual than passively bilingual. For most languages, it is too late at this stage to stave off extinction.

6. There are two possibilities here. Either (a) the language dies, as it ceases to be transmitted from one person to another, having no practical use for normal communication purposes (Chrystal, 2000, p. 22), or (b) the children and grandchildren of the generations who did not pass on the language, now secure in the new language and in a much better socio-economic position, begin to reflect on the heritage they have lost and to wish that things had been otherwise. The original language, formerly seen as useless and irrelevant, comes to be seen as a source of identity and pride. This is the beginning of regeneration.

## **2.4 Language regeneration and social change**

The locus of regeneration planning is social change, that is, encouraging a change process that involves increasing the use of the endangered language within society (Kaplan & Baldauf, 1997, p. 303; Spolsky, 2003, p. 561). However, changes in language behaviour of this kind do not simply occur, they result from conscious decision-making. For this reason, the factors that influence language choice must be a major focus of successful language regeneration activity.<sup>6</sup> In this regard, regeneration planning is inevitably political: it involves an attempt to overthrow the status quo, to influence who has the right to do what, to whom and for what purpose (Cooper, 1989, pp. 45 & 185). Just as the political arena may be described as a minefield of conflicting and competing ideologies, so is it impossible to change the value of one language without affecting the users of other languages (Kaplan & Baldauf, 1997, p. 271). Therefore, given its political nature, the successful maintenance, revitalisation and spread of te reo Māori in the current competitive arena requires strategic planning.

### **2.4.1 Levels of regeneration**

Regeneration planning takes place at different, interacting levels. Macro-level planning normally refers to planning that is undertaken at a governmental level. Meso- or mid-level planning involves organisations that represent a large number of people within a certain region or tribal area, such as tribal level organisations

and the regional offices of national bodies such as the *Ministry of Māori Development (Te Puni Kōkiri)* and the *Ministry of Education (Te Tāhūhū o te Mātauranga)*. Within the context of language regeneration, micro-level planning involves smaller, local groups such as small businesses, educational institutions or even individuals (Baldauf, 2005, p. 228; Kaplan & Baldauf, 1997, pp. 3, 81 & 82; Cooper, 1989, p. 160). A marae would normally be regarded as a micro-level organisation whether viewed from a traditional Māori perspective or from the perspective of business or community organisation.<sup>8</sup>

Traditionally, language regeneration planning has involved a macro-initiated ('top down') approach, one that sees society as a vast machine made up of individuals, the planners task being to specify solutions, work out how they can be achieved and set the whole process in motion. It aims to effect widespread language change through policy and legislation and to 'sell' these changes by using mass media advertising techniques, persuasion or sometimes coercion (Cooper, 1989, p. 85). As language planning covers a large number of disciplines, macro-level approaches are well placed to assemble a decision-making structure that is authorised to represent each discipline.

Aotearoa lacks a national language policy that would provide a framework for inter-disciplinary co-ordination. This has meant that little effective macro-level planning has taken place. In the early 1990s, just after Australia launched its language policy, the New Zealand government gave some thought to national language planning. The then Education Minister, Lockwood Smith, commissioned Jeffery Waite to prepare a draft policy. Waite consulted with many groups and in 1992 published *Aotearoa: speaking for ourselves*. This was a well-constructed document that placed the strength of te reo Māori and also bi-lingualism in

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<sup>8</sup> What counts as 'micro-level' depends on context. The marae whānau itself could be conceived of as a type of macro-level environment. The individual families within it would then become the meso-level, the individual households or individuals being considered the micro-level. At some stage, using this smaller conception of micro-level may insulate the marae itself from some of the weaknesses of 'top down' macro-level planning.

general, as the top priorities whilst also including aspirations for other languages, including English. Unfortunately, Smith was replaced as Education Minister soon after and to this day Waite's proposals have never resulted in a co-ordinated language policy.<sup>9</sup> As a result, macro-level initiatives for te reo Māori have generally been haphazard, affected by the political whims of successive governments, deferring to majority opinions rather than Māori aspirations (Te Reo O Taranaki Charitable Trust, 2005, p. 8; Durie, 2003, p. 304).<sup>10</sup> Despite Spolsky's (2003, pp. 565 & 566) positive assessment of *Te Puni Kōkiri*'s "bureaucratic but realistic approach to a Māori language policy," very little has changed in micro-level reality. In fact, it may yet be that the little that governments concede to progressive departments like *Te Puni Kōkiri* is actually detrimental to Māori regeneration aspirations in that it actually results in less awareness of the critical nature of the problem. Benton (1997, p. 30) laments that "tokenism in Māori language matters has often created an impressive façade of progress masking a retrogressive reality". As Chrystal (2000, p. 117) notes, there may be a need to jolt communities of endangered languages, such as Māori, for example, out of their government-induced apathy leading to a much needed increase in determination, motivation, self-sufficiency and activism.

*Te Puni Kōkiri* (2003a, p. 2) has stated that one of the key principles required for the successful implementation of te reo Māori strategy consultation document '*He Reo E Kōrerotia Ana He Reo Ka Ora: A Shared Vision of Future of Te Reo Māori*' is the "co-ordination of government efforts" in order to ensure "efficient and effective use of resources". It is clear however that there is no such co-ordination. In so far as Ministries are concerned, they act independently of one another, something that appears particularly true in the case of the Ministry of Education.<sup>11</sup> This lack of co-ordination is a serious problem: one or two sectors alone cannot affect all the areas where key change must occur (Cooper, 1989, p.

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<sup>9</sup> It was probably doomed anyway because it should have involved all Ministries. The political will and dedication were never there.

<sup>10</sup> One of the criticisms of macro-level language planning is that it has tended to avoid addressing larger and often hidden social and political matters within which language change, use, and development, and indeed language planning itself, are embedded (Luke, McHoul, & Mey, 1990, p. 27).

<sup>11</sup> The Ministry of Education commissioned the Aotearoa report (Waite, 1992). It is very unusual for a single department to commission something as all-encompassing as a language policy

177; Kaplan & Baldauf, 1997, p. 187). Thus, as Houia-Roberts (2004, p. 18) observes, “even though children may learn Māori, there are very few domains in which they can actually use it”. What is needed for macro- level action to be effective is a co-ordinated plan that pervades and penetrates the entire society. Such a plan must include business, industry and the civil service; it must include rewards for bilingual proficiency; and it must ensure that the country’s bilingual identity is reflected in the functions of all sectors, from Transport NZ road signs to the Reserve Bank’s currency (Kaplan & Baldauf, 1997, p. 117; Te Puni Kōkiri, 1999, pp. 9-12). The resources needed to implement such a plan must be made available. As Nicholson (1987, p. 5) observes:

If as a nation we are truly serious about Māori language revival then there is a need for substantially increased Māori controlled government and tribal resources to encourage considerably more . . . national and regional language planning, learning and teaching materials, linguistic research, as well as tutor, native speaker and parent training courses.

Iwi, hapū and whānau now realise that the 1987 Māori Language Act gave Māori an official status *de jure*, but allotted far too few resources to make it an official language *de facto*. It is clear that Māori language regeneration must begin with Māori: they cannot wait any longer for the government to save their language from dying. As Houia-Roberts (2004, p. 18) notes, while the government has assumed that the future of the language should rest with the majority, “the majority has done little to assure its future”. The lack of macro-level co-ordination and support for te reo Māori is not so much a reflection of lack of desire for Aotearoa to be a bi-lingual nation *per se* as a reflection of self interest, the desire of the majority to retain control over Māori (Cooper, 1989, p. 183). Kaplan and Baldauf (1997, p. 80) sound a warning, noting that classical language planning is often:

- conducted by elites for their own self-interest,
- an attempt to reproduce rather than overcome socio-cultural and econotechnical inequalities,
- inhibiting of multiculturalism,

- supportive of westernisation and modernisation, leading to new forms of sociocultural, econotechnical and conceptual colonialism.

## **2.5 Micro-level language regeneration planning**

One positive effect of the lack of macro-level language planning in Aotearoa has been a surge of meso-level and more recently micro-level language regeneration planning by Māori. When iwi, hapū, whānau, local groups, marae and individuals form the foundation of language regeneration initiatives, the outcomes achieved may be more effective than ‘top down’ government funded and initiated policies (Kaplan & Baldauf, 1997, pp. 81-82, 303-4 & 309; Baldauf, 2005, p. 23; Chrystal, 2002, p. 117; Te Reo O Taranaki Charitable Trust, 2005, pp. 8 & 16; Te Puni Kōkiri, 2003b, p. 3). Durie (1995, p. 10) asserts that there is a difference even between meso-level groups such as iwi and micro-level groups such as marae in terms of both their priorities and the capacities they require to achieve their aspirations. As Chrystal (2000, p. 154) observes, languages need communities in order to live and, therefore, if a community surrenders its responsibility to outsiders or even to a few people within the community (such as school teachers), the language will die. While macro-level planning can be both efficient and practical, it often struggles with the most important ingredient of social change – acceptance. Lo Bianco (2005, p. 276) notes that much language planning policy is not conducted at macro-level, but in the normal daily interaction of beliefs, attitudes, and ideologies in micro-level social contexts. To be successfully put into effect, language decisions made at higher levels of authority also require smaller-scale decisions at lower levels - by radio disc jockeys, by teachers, sign makers and storekeepers (Cooper, 1989, pp. 160 & 183).

### **2.5.1 Strengths and weaknesses of micro-level planning**

Micro-level planning is more likely to develop the sense of commitment and responsibility that is so critical to language survival if the community participates at all levels (Te Reo O Taranaki Charitable Trust, 2005, p. 8; Kaplan & Baldauf, 1997, pp. 54 & 55; Nicholson, 1987, p. 10; Chrystal, 2000, p. 117). Community participation makes planning more meaningful because it can be tailored to specific local needs, aspirations and culture (Te Reo O Taranaki Charitable Trust, 2005, p. 8; Nicholson, 1987, p. 10). Te Puni Kōkiri (2003b, p. 3) insists that

language regeneration will be successful only when planning and initiatives reflect the will of the people. Unfortunately, the dislocation of state agencies from local realities has sometimes resulted in language plans that seem foreign, imposed, sometimes even offensive and at cross-purposes with the wishes of the local population (Fishman, 1991, p. 126; Chrystal, 2000, p. 117). Communities are in the best position to make the decisions required to reinforce the natural use of Māori because they control the key domains, such as homes (Benton and Benton, 2000, pp. 426 & 427). Also, within Māori institutions such as marae, sports clubs and religious organisations, Māori language leaders can provide opportunities to reduce the influence of English, thus making it easier to choose to speak te reo Māori and, in time, establish cultural expectations in relation to its use.

However, as with the ‘top down’ approach, micro-level planning has limitations. Firstly, decisions made at a micro-level may not gain acceptance in society more widely. For example, it is difficult to maintain the choice to speak Māori when there are very few domains in Aotearoa in which the use of the language is encouraged or supported. Thus, the government still has a large part to play in ‘authorising’ language change. Cooper (1989, p. 183) notes that while language planning may be initiated at any level of society, it is unlikely to succeed unless those in power perceive it is in their own interests to embrace and promote it.

Secondly, while Fishman (2000b, p. 15) and Nicholson (1987, p. 6) both highlight the importance of community-based language planning and implementation not being dependent on government funding, micro-level effectiveness is still limited by the critical awareness, capability and resourcing of the individual group (Te Puni Kōkiri, 2004, p. 9). For example, some micro-level groups may need assistance to access and manage funding (Kaplan & Baldauf, 1997, p. 52; Te Reo O Taranaki Charitable Trust, 2005, pp. 8 & 9). Also, the training of micro-level planners is an important task that will require substantial effort. The local community is really a microcosm of the whole country, therefore the range of influences on language (including institutions, media and organisations) is equivalent to the macro-level (Kaplan & Baldauf, 1997, p. 3). Thus micro-level

planners must be taught to use the same ideas and concepts that are used by high level language planners.

### **2.5.2 The benefits of complementary inter-level planning**

The extent of the potential micro-level influence in relation to its wider context must be understood if micro-level planning is to be effective. Micro-level influence is well illustrated by the metaphor of ripples on water. Macro-level planning will send large ripples throughout society, but these ripples may wash over local communities, whereas micro-level planning may make the biggest impact at the local, marae, family and individual levels but may decrease in influence in wider contexts. However, while the focus of micro-level planning should be on those people and domains it has the most ability to influence, a groundswell of public opinion could force governments to recognise the endangered state of the language and to give that language the attention it deserves (Cooper, 1989, p. 177; Chrystal, 2000, p. 100).

A complementary and collaborative ‘bottom up – top down’ model is the most likely to be effective in the long term. A unified plan could maintain micro-level and meso-level autonomy as well as inter-level co-ordination. Meso-level and micro-level groups need to be supported to create their own language plans whilst collaborating with more widely-based projects, thus reducing overlap and preventing government agencies from focusing, through narrow funding criteria, on some areas and effectively excluding others. Overall, language planning is most effective where it is based on a broad framework that includes what is seen to be mutually important by all parties (Te Reo O Taranaki Charitable Trust, 2005, p. 8).

## **2.6 Te reo Māori regeneration and strategic planning**

### **2.6.1 Introduction to strategic planning in relation to te reo Māori**

At first sight, it might seem that the use of strategic planning concepts, attitudes and language that are derived from the business sector (such as ‘target market’, ‘mission statement’, ‘situational or environmental analysis’ and ‘customers’) is not relevant to the needs of Māori communities deprived of te reo Māori. However, while some concepts such as, for example, ‘profit’, transfer less



naturally to micro-level voluntary organisations such as marae<sup>12</sup>, many can be extremely useful in assisting us to understand the various dynamics that are at work in the Aotearoa language environment. Thus, for example, Cooper (1989, p. 73) argues that language can be viewed as a product, service or innovation whose use can be affected by concepts such as price (cost of learning), distribution (accessibility of speakers and courses) and promotion (enhancing its status). Kaplan and Baldauf (1997, p. 154) note that language can be viewed as a special commodity, necessary for local, national and international development and communication. Nicholson in a paper entitled *Marketing te reo Māori* (1997), notes that planning, situational analysis and marketing make up an important part of regeneration activity. The Welsh Language Board (1989, p. 12) appears to agree with this perspective, observing that a marketing programme is “an indispensable part of any strategy for the future of the Welsh language”. The Te Taura Whiri’s (31 Mar 2005) recent nationwide “Give It A Go – Kōrero Māori” promotion, with associated initiatives that aim to create a ‘funky’ image for te reo are also in line with this thinking.

Other business concepts that have clear applicability include ‘customers’, ‘competitor’ and ‘cost’. The potential ‘customers’ in the case of te reo Māori regeneration are those targeted as potential language learners. In what could be termed ‘the Aotearoa language market’, the major ‘competitor’ is English, a global language (Graddol, 2006) that represents not only an opportunity (precisely because it is a global language), but also a threat (to the survival of other languages, including Māori). While it is a familiar world wide phenomenon that two or more languages can co-exist harmoniously in a diglossic situation within the same communities, with each maintaining a range of domains where it is more appropriate than the other, there is no such harmonious relationship between English and te reo Māori (Kaplan & Baldauf, 1997, p. 216). English has relentlessly taken over Māori language domains, beginning with governance, economic and educational domains and moving into the workplace (as Māori

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<sup>12</sup> ‘Profit’ is the single dominant objective of business strategy and yet cannot be applied to language regeneration context without being altered to ‘bottom line’ definitions of success and achievement that are more appropriate, such as the number of speakers or functions (Grant, 1998, p. 33).

speakers moved from rural to city locations) and the home and, finally, into the marae which is regarded as the most secure domain for the use of te reo Māori (Benton 1997, pp. 23 & 24; Houia-Roberts, 2004, pp. 6 & 7; Spolsky, 2003). Houia-Roberts (2004, p. 7) notes that with the encroachment of English, Māori became increasingly undervalued and its speakers marginalised. English, therefore has almost attained a type of monopoly position in terms of public domains.<sup>13</sup> Nevertheless, the potential for ‘adoption’ of te reo by the population who do not speak te reo gives much cause for hope. Both Māori and non-Māori generally are potentially subject to both intrinsic and instrumental motivations for learning te reo Māori (Gardner & Lambert, 1972, pp. 141 & 142). The motivation is likely to be stronger for those of Māori descent who are estimated to make up to 17% (or just over three quarters of a million) of Aotearoa’s population by the year 2021 (Te Tari Tatau, 2004, p. 12). Most Māori still maintain their association with the most natural domain for the use of te reo Māori, the marae, and thus present the greatest opportunity to engage in te reo Māori regeneration processes. Furthermore, some non-Māori New Zealanders are beginning to appreciate the potential ‘value’ of te reo Māori as a marker of Aotearoa’s distinctiveness (Te Puni Kōkiri, 2001, p. 35) and as an important aspect of social cohesion and employability (Te Tāhūhū o te Mātauranga, 2007, p. 8).

Applying concepts from strategic planning discourse in no way diminishes the importance of language to individuals or society: if language is a ‘commodity’ in one sense, then it is a special one. A language is the ideal means for people to communicate with one another and to represent the phenomenological world in which they live (Kaplan & Baldauf, 1997, p. 307). Language assists us to act cooperatively, to plan and to remember. It is the prime factor in the constitution of groups as well a major barrier between groups (Wright, 2004, p. 1). As Kaplan & Baldauf (1997, p. 291) remind us, our language is not a mere object which can be ‘handed down’ to future generations, nor a clearly bounded system. It is in active interchange with everything that affects it, dependent on the community of

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<sup>13</sup> The dominance of NZ English is similar to Microsoft’s near-exclusive control of the software for microcomputer market. In theory, the public still have a choice as to language use, however the infrastructure surrounding English and the ingrained social behaviour to converse in only English has normalised the use of English over te reo.

speakers, their values, beliefs and conventional behaviours. Thus, any use of strategic planning concepts in the context of language planning must allow for the integral relationship between language and people: to plan language is to plan society. Given the importance of a language to its community, it is not surprising that Cooper (1989, p. 41) argues that most language initiatives are “emotionally driven” and therefore “often ad hoc”. He asserts that “systematic, theory-driven, [and] rational” management concepts can not be applied successfully to something such as language, which is deeply connected to the human psyche. Even so, the application of strategic planning concepts to language regeneration planning has already demonstrated that the fact that strategies are emotionally driven does not necessarily mean they take place in an *ad hoc* way. Sharples (2006, pp. 2891-2892) has likened the process of getting approval for a kura kaupapa Māori to going to war with local schools and the Ministry of Education. It requires much courage, passion and perseverance, with kura sometimes having to operate outside of mainstream funding for years. Even so, these kura have proved to be an effective strategic intervention mechanism, stabilising language decline in their communities (Education Review Office, 2001; Pihama, Smith, Taki & Lee, 2002, p. 44; Spolsky, 2003, pp. 561 & 562).

The terminology of strategic planning may be alien, even offensive to some, but it is not the terminology itself that matters. What matters is understanding that languages are in competition, that there are vested interests involved in the spread of English into domains that were once exclusive to Māori, as there are also vested interests involved in Māori language regeneration itself (Cooper, 1989, pp. 80 & 81, Kaplan & Baldauf, 1997, p. 195). Māori have been very effective in the past in borrowing and adapting what is useful to them and there seems to be no reason why they should not do so when it comes to borrowing from strategic planning literature in regenerating te reo Māori.

### **2.6.2 The importance of strategic planning to micro-level te reo Māori regeneration**

I hope to demonstrate here not only that the application of strategic planning tools is helpful, but that it is essential to the successful marae-level regeneration of te

reo Māori.<sup>14</sup> Te reo Māori will not retain its present utility within its speaking community if it stands still. Only a few older native speakers remain. If the language is not only to survive but to grow in strength, all possible regeneration strategies must be explored at every level and strategies at different levels must ultimately be brought together into a coherent and effective overall strategic plan.

The starting point of such a strategic planning process should be developing an awareness of relevant literature in the area. Otherwise, the planning process is unlikely to be appropriately strategic. For this reason, I begin here by reviewing selected literature on micro-level strategic planning.

## **2.7 The nature of strategic planning**

There is no one simple definition of ‘strategy’: this is a word that has been used in many different ways. Robert Grant (1998, p. 3) distinguishes ‘strategy’ from ‘a detailed plan or a programme of instructions’, considering strategy to be a unifying theme that gives coherence and direction to the actions and decisions of an organisation. *Te Taura Whiri I Te Reo Māori* (2006b, p. 3) defines ‘strategy’ as a “shared understanding” that spells out clearly “the steps needed to achieve language goals”. The definition of ‘strategy’ provided by Quinn (2003, p. 10) is also a useful starting point as it covers a number of important aspects of the strategic planning process:

A strategy is the pattern or plan that integrates an organisation’s major goals, policies, and action sequences into a cohesive whole. A well formulated strategy helps to *marshall and allocate* an organisation’s resources into a *unique and viable posture* based on its relative internal competencies and shortcomings, anticipated changes in the environment, and contingent moves by intelligent *opponents* [Italics in original].

Implicit in all strategic planning is that it is future-oriented. It involves identifying actions that can be taken today in order to create better outcomes for tomorrow. Thus, rather than being reactive, strategy allows an organisation to be proactive,

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<sup>14</sup> Mara-e-level planning as a subset of micro-level planning.

to exert control over its own destiny (David, 1995, p. 15). Successful strategy is also deliberate and rational in that it is consciously intended and consistent (Mintzberg, 2003, pp. 4 & 5).<sup>15</sup> It involves careful consultation, information collection and analysis in order to identify the pattern of activity that will yield the most long term success. As Crystal (2000, p. 94) observes:

In a climate of urgency, at times almost of panic, it is understandable to see a philosophy of ‘anything is better than nothing’. . . . But . . . a policy of ‘diving in’, or of reacting only to the most apparent needs, can produce results that are short-term and inefficient.

An effective strategic planning process must be holistic, integrating all of the parts into a consistent, cohesive whole. Successful strategy is about combining activities: competitive advantage comes not from the collection of parts or activities but from the way all the activities, resources and strengths reinforce each other (Porter, 2003, pp. 20 & 21). Lastly, strategic planning is a shared learning process that involves team building. In this regard, plans are less important than planning as the process itself provides the planners with the understanding of what an organisation is doing and why. This not only puts them in a better place to make decisions and solve problems, but it also fosters a sense of shared ownership and commitment (David, 1995, pp. 2 & 15). Grant (1998, p. 23) asserts that the strategy process acts as a communication mechanism within an organisation, resulting in an enhanced capacity to work collaboratively and with greater co-ordination. These are worth much more than a planning document.

### **2.7.1 Conceptions of strategy**

Strategy can be conceived of in a range of different ways. One of these views strategy as improving the basis of decision-making, as making better choices between alternatives and prioritising those elements that are most critical to long term success. Strategic decision making will therefore allocate more resources to

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<sup>15</sup> This of course does not mean that once strategies are created organisations cannot adapt and respond to changing situations (Grant, 1998, pp. 21 & 22; Hill & Jones, 1998, pp. 17 & 18). Mintzberg and Waters (1998, p. 33) suggest that strategy formation “walks on two feet, one deliberately directive in order to realise intentions and the other responding to an unfolding pattern of action”.

opportunities that are likely to achieve this success (Mintzberg & Waters, 1998, p. 37; Quinn, 2003, p. 10; Kaplan & Baldauf, 1997, p. 209).

Strategy can also be conceived of in terms of determining an end point or destination and navigating towards it. A lack of strategy may not necessarily mean you are going nowhere, but it may mean that you are going nowhere important. David (1995, p. 2) describes this as a situation in which you are “like a ship without a rudder going around in circles.”

Mintzberg (2003, p. 7) sees strategy as involving a purposeful change in perspective, that is, re-evaluating the way an organisation collectively views itself and its environment. For a marae to consider itself as having features in common with a professional organisation is an example of strategy as perspective.

Strategic planning, as indicated earlier, also involves winning in a competitive environment (Grant, 1998, p. 3). It is no surprise therefore that much of the classical strategic planning knowledge comes from lessons learned in warfare, classical and modern. Sun Tzu (Trans. 1971, p. 10) the renowned Chinese general, in his classical 4th century A.D. work, *The art of war*, observed that:

With careful and detailed planning, one can win; with careless and less detailed planning, one cannot win. How much less chance of victory has one who does not plan at all! From the way planning is done beforehand, one can predict victory or defeat.

Grant (1998, p. 14), notes that in both business and the military, a distinction is made between tactics (manoeuvres to win specific battles) and strategy (the overall plan for winning a war).

The last strategic planning concept I will consider is positioning. Once again, this notion comes from the metaphor of war. An army takes account of its natural surroundings in putting itself into the strongest position, such as high ground, to gain an advantage over its opponent (Mintzberg, 2003, pp. 6 & 7; Quinn, 2003, p.

15). Thus strategy aims to secure a location that is, in Quinn's (2003, p. 10) terms, 'unique and viable'.<sup>16</sup>

So far as strategic planning relating to te reo Māori is concerned, all of these analogies with war are relevant to the extent that, as is so often the case in war, loss can be equivalent to extinction.

### **2.7.2 Strategic planners**

Those who lead the strategic planning process have a marked influence on the robustness and effectiveness of a strategic plan. In this section, I briefly consider some of the key characteristics and tasks generally considered to be involved in effective leadership of strategic planning activities.

### **2.7.3 Characteristics and tasks of effective leadership**

A key attribute for language regeneration leadership is vision; this is the personal quality that senses what life would be like if the regeneration was achieved and then finds the way to achieve it (Hill & Jones, 1998, pp. 14 & 15). A complementary attribute is passion, the enthusiastic commitment to doing whatever it takes to achieve that vision (Te Reo O Taranaki Charitable Trust, 2005, p. 8; Lin Whitfield Consultancy, 2002, p. iii). Because what we think and believe exerts a direct influence on our behaviour, leaders who are success-driven are more likely to lead others towards satisfactory outcomes (Ager, 2001, pp. 7 & 8). Of course, vision and passion alone may not be sufficient to create an environment in which other people are willing to take risks, to depart from the *status quo*, to learn new things or develop new attitudes (Chattell, 1998, p. 40). Leaders who exhibit values such as integrity, loyalty, co-operation, personal discipline, respect and concern for others are likely to inspire the trust and respect of others (Hamel & Prahalad, 2003, p. 91). Also, knowledge of the complex network of inter-related factors that influence a field such as language behaviour

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<sup>16</sup> See Quinn's definition of strategy in 2.7 above.

<sup>20</sup> Martin Luther King was someone who used his charisma to establish a creative tension in peoples' minds, thus motivating them towards change. He would first remind them of where they wanted to be by outlining the vision (e.g., "I have a dream" speech), and then contrast the desired place with the present reality.

are likely to produce strategy that avoids past errors, is innovative and, thus, more likely to move the language beyond its present point (Kaplan & Baldauf, 1997, pp. 292 & 297; Gustaffson, 2003, p. 12). One more attribute that is desirable is charisma, the personal enthusiasm and style that can connect with others and energise them to own and commit to the vision (Rapaport, 2005, p. 39; Hill & Jones, 1998, p. 14, Spencer, 2002, pp. 20 & 22).<sup>20</sup> Charisma is considered by Te Rito (2006, pp. 6 & 8) to be not too dissimilar from mana, which he argues is the heart of traditional Māori leadership. Mana derives from those qualities of a person that result in achieving significant successes and in maintaining the trust, loyalty and commitment of their followers (pp. 2, 6, 8 & 10). However, the mana of a leader still depended largely on the approval of the community and could be diminished through bad behaviour, lack of courage, unwise rule or simply bad leadership. Therefore the ultimate source of authority was not the leader but remained with the community (p. 7).

Reference should be made here to two leadership models - the servant model and the transformational leadership model. Both of these models have a resonance with modern Māori conceptions of effective leadership (Te Rito, 2006, p. 9).<sup>21</sup>

Transformational leaders are also charismatic in that they also attempt to convince others of the importance of task outcomes (Spencer, 2002, p. 22). However, while charismatic leadership is sometimes perceived to have a 'dark side' associated with abuse of 'personal power', transformational leaders aim to stretch the human-capital forward by developing others beyond their normal limitations to reach their full potential (Spencer, 2002, p. 22; Drucker, 1974, p. 463; Te Rito, 2006, p. 7). Such a leadership style encourages good communication, collaboration, trust, foresight, listening, the ethical use of power and empowerment through delegation and the building of consensus through probing questions rather than through use of authority (David, 1995, p. 219; Chattell, 1998, p. 167).

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<sup>21</sup> Te Rito (2006, p. 9) notes that the major differences between Māori leadership roles and Pākehā ones, include the fact that Māori leaders usually closely related to the collective and therefore much more accountable, and that there is also an expectation that they will fulfil both cultural and organisational requirements that go beyond the expectation of Pākehā leadership roles.



The concept of servant leadership was developed by Greenleaf (1998). It goes a step beyond transformational leadership in that ethical behaviour is considered a necessary component. This is a model that is particularly appropriate to a marae context. As the late Māori queen, Dame Atairangikaahu, was known for having said: “I am following the people I am leading” (Smith, 2006, p. 2).

#### **2.7.4 Team leadership**

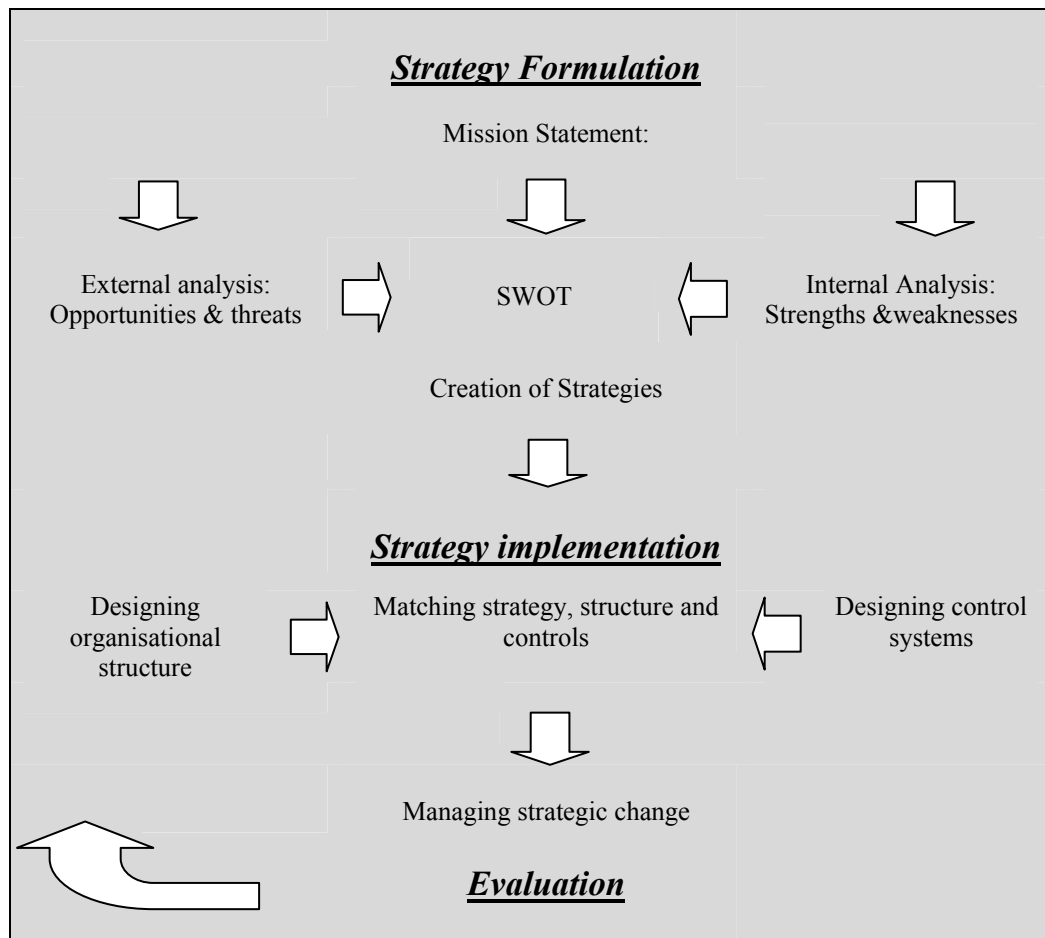
In a team leadership model, there may be an overall leader. However, all the key people or prime movers who are committed to the project will share in the decision-making process (David, 1995, p. 219). This is clearly a model that is well adapted to marae-level language regeneration, particularly as few marae are likely to have people who possess all of the skills, attributes or availability required to lead a project single handedly (Chrystal, 2000, p. 154). A co-ordinated team of leaders with a wider range of skills can achieve a better result in a shorter timeframe. When such a group is characterised by quality relationships based on respect, there will be a greater willingness to express diverse views, resulting in more effective and innovative strategic decisions. Thus, even disagreement can be healthy (Chattell, 1998, p. 171). Where more people are involved in leadership roles, there is more potential for the establishment of emotional bonds of the type that are likely to facilitate loyalty to the project (Campbell & Yeung, 1991, p. 17; Hill & Jones, 1998, pp. 3, 4, 346 & 347). These emotional bonds may, in the end, be more important than the strategy itself because they provide the glue that is critical to maintaining momentum during less productive periods. This is particularly important in the case of language regeneration planning where, as Chrystal (2000, p. 154) states, a sense of responsibility and commitment must be shared by the whole community.

### **2.8 The overall strategic planning process**

The overall process of strategic planning involves three major stages - formulation, implementation and evaluation. Each area is part of an overall and ongoing process as can be seen in *Figure 2.1* below.

**Figure 2.1: The strategic planning process**

(Based on Hill & Jones, 1998, p. 5)



Strategy implementation involves putting theory into practice. It is therefore considered to be the most important and most difficult of the three areas. David (1995, p. 236) quotes American football coach Vince Lombardi as saying: “the best game plan in the world never tackled anybody”. While strategy creation is primarily an intellectual exercise, strategy implementation is a managerial process requiring co-ordination, special motivation and leadership skills (David, 1995, p. 238). There are, however, some important areas of overlap. Firstly, strategy must be formulated with a view to its implementation (Grant, 1998, p. vii). During the strategy creation process, the cost and work involved in implementing potential strategies will be assessed to ensure they will be achievable and sustainable given the resources available. If there are insufficient resources to implement a strategy

in the short term, a prerequisite strategy to create those resources must be implemented (Hill & Jones, 1998, p. 31). Thus, an early priority of the Taranaki regeneration plan (Hond, personal communication, September 21, 2006)<sup>22</sup> is to develop more fluent speakers, workers and teachers. Emergent strategies are also developed during the implementation phase.<sup>23</sup>

The third area is evaluation. Being able to recognise your successes or failures is almost as valuable as success itself. Therefore good planning always includes continued evaluation and revision during the implementation phase of the process (Kaplan & Baldauf, 1997, p. 90; Te Reo O Taranaki Charitable Trust, 2005, p. 11). Evaluation should try to identify gaps between the desired and actual achievement of the language plan and then form recommendations to adjust it (Kaplan & Baldauf, 1997, p. 93; Hill & Jones, 1998, p. 449). Planners should use not only narrow quantitative methods to mark the improvement in language proficiency, but also qualitative - to try to gauge issues such as usage in social contexts and the implications of change of attitudes (Cooper 1989, p. 62).

Here I will consider the first stage of the formulation of the strategy, the mission statement.

## **2.9 The mission statement**

The first part of the strategic process is the creation of a mission statement. A mission statement is built around three key elements: a statement that defines the nature and purpose of the organisation; a statement of overall vision; and the key philosophical values that influence the decisions (Hill & Jones, 1998, p. 41; David, 1995, p. 91).

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<sup>22</sup> His actual words were “E hiahia ana au kia maha atu aku ringa hei kawē i te kaupapa”.

<sup>23</sup> Even though a separate strategy formulation stage has been identified, the reality is that the most effective organisations are flexible enough to change strategies that are not working. These new strategies are called ‘emergent strategies’. Perhaps the best example of this is Honda’s stumbling into a hugely lucrative 50cc motorcycle market after its intended strategy was a disaster (Hill and Jones, 1998, p. 18 & 153).

<sup>25</sup> Although David (1995, p. 110) notes some top CEOs such as Bill Gates have recently expressed concern that mission and vision are overrated, it is clear that they are not critiquing strategy *per se* but rather its over-emphasis when implementation issues such as current performance should be taking up a manager’s time.

A well thought out mission statement is a key characteristic of a successful organisation (David, 1995, p. 90). In fact, Drucker (1974, p. 61) asserts that the lack of thought given to mission statements “is perhaps the single most important cause of business frustration.”<sup>25</sup> A good mission statement will benefit an organisation by ensuring unanimity of purpose, by providing a paradigm upon which strategic decisions can be made, and, by establishing a general tone or philosophical climate. It will also serve as a focal point for individuals to decide whether or not they can identify with and participate in the organisation’s activities (David, 1995, p. 90).

The process by which a mission statement is developed is critical not only to the quality of the outcomes, but also to the ability of the organisation to implement the strategy. The process should involve all the participants working together over a sufficient time period and in a positive environment (Drucker, 1974, pp. 78 & 79). A high level of combined involvement in the process will mean a greater understanding of, and commitment to the overall project. However, the greatest outcome may be the strengthening of relationships and the communication flow. This is important because people may initially have very different views about the purpose of an organisation, as well as concerns and insecurities about the processes and outcomes of change. An effective process will therefore be one which attempts to stimulate positive and robust discussion-group centred negotiation, compromise and, eventually, agreement. Reaching a shared understanding about the basic mission of an organisation is essential if everyone is to work with the same purpose in mind (Layton, Hurd & Lipsey, 1995, p. 61). Drucker (1974, pp. 78 & 79) observes that “a mission statement [should] . . . never be made fast, and never . . . painlessly”. This process can sometimes be best facilitated by an outside expert who may, to the extent that s/he is perceived as having unbiased views and being beyond internal politics, be taken more seriously and therefore be in a better position to foster a more co-operative environment (David, 1995, p. 91).

Each of the following five aspects is critical to all three components of a mission statement; flexibility, building of image, people-centredness, inclusivity and simplicity.

A mission statement should hold generality and specificity in balance, that is, it should provide a basis for generating and screening strategies without identifying how strategies will be implemented. It will be limited enough to exclude some activities, whilst not unduly restricting flexibility in the face of changing environments (David, 1995, p. 90).

A mission statement should aim to arouse positive feelings and motivation. Thus, David (1995, pp. 93 & 94) describes it as a declaration of attitude and outlook: it should generate the impression that an organisation is dynamic, successful and directed. This is one reason why breadth is important: general agreement about an overall direction is more likely than general agreement about specific details.

In the context of business, a mission statement should be customer-oriented rather than product-oriented (Bechtell, 2002, p. 32). So far as language regeneration strategy is concerned, the willingness of the ‘language adopter’<sup>26</sup> to learn or to use the language is critical to success. Thus, an effective mission statement and subsequent strategies will focus on what people believe to be important or valuable, rather than the language they want to promote (Cooper, 1989, p. 184). People generally do not assess the value of what is on offer objectively. Rather, they base their assessment on what they think what is being offered can do for them (Drucker, 1974, p. 61). Thus, Universal Studio’s mission statement focuses on entertainment rather than on movies, AT&T’s is about communication rather than telephones, Union Pacific’s is about transportation rather than trains (Hill & Jones, 1998, pp. 44 & 46). Using the context of business again, David (1995, p. 96) illustrates the concept of customer-orientation rather than product-orientation as follows:

Do not offer me clothes. Offer me attractive looks.

Do not offer me shoes. Offer me comfort for my feet and the pleasure of walking.

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<sup>26</sup> In business terms this would be a customer.

Do not offer me a house. Offer me security, comfort, and a place that is clean and happy.

Do not offer me tools. Offer me the benefit and pleasure of making beautiful things.

Do not offer me furniture. Offer me comfort and the quietness of a cozy (sic) place.

Do not offer me things. Offer me ideas, emotions, ambience, feelings, and benefits.

With this in mind, te reo Māori would be represented as something intangible that meets people's needs, such as the need to realise their full potential, to be respected, to be successful, to feel the pride in themselves, to feel part of the whānau.

A good mission statement will not only identify the key stakeholders, such as whānau members (as their support is crucial to success), it will also be relevant to others who have a stake in the project (including, in this case, other marae and the wider community) (Hill & Jones, 1998, p. 39).

A clear and simple mission statement that can be communicated easily is more likely to motivate and inspire all members of an organisation than is one that is complex (Bechtell, 2002, p. 21)

### **2.9.1 Statement of purpose and nature**

The first component of a mission statement defines the *raison d'être* of an organisation (David, 1995, p. 88; Drucker, 1974, p. 61). A clear definition of what the organisation is trying to do, the limits and boundaries of its target market and its key domains of competition will produce much more realistic and focused objectives (David, 1995, p. 90; Hill & Jones, 1998, p. 44; Te Taura Whiri, 2006a, p. 2; Cooper, 1989, p. 73). This definition will also affect the focus of the vision statement. For example, if the emphasis for whānau is to be inclusive (e.g., extending to partners, atawhai children and their descendants, etc.), this should also be demonstrated in the vision.

### **2.9.1.1 Defining purpose and nature in a marae context**

In defining the purpose and nature of te reo regeneration activity relating to a marae, there are certain issues that need to be addressed. The first of these relates to the fact that the mission of the 'reo committee' or 'language regeneration project group' may not necessarily relate in any specific way to other areas of marae activity. While it is not unknown for smaller sections of a business to create their own strategic plans, in a marae context it means that the reo committee must work with and in accountability to the overall marae leadership if they wish their plans to be authorised and supported. Second, is the fact that strategic planning, particularly strategic planning that makes use of concepts derived from business and management contexts, might be perceived as being in conflict with the traditional, cultural and spiritual role of the marae within Māori society (Te Puni Kōkiri, 1998, pp. 6 & 21). The marae is often regarded as the last bastion of Māori customs and values. To apply to it concepts associated with business and management may therefore be seen as undermining its rangatiratanga, its ethos and its primary responsibilities, such as manaakitanga and protection of kawa (Tauroa, 1986, p. 122). That the purpose of Whakamārama marae as identified in the trust deed is to "promote and develop the social, recreational, cultural, economic and educational welfare" of descendants suggests a progressive approach to the traditional role,<sup>27</sup> one that is not inconsistent with the perception of marae-based language planning as a professional and progressive family enterprise. Engaging in such an enterprise need not have any adverse effect on traditional values and responsibilities. The reality is, as those involved in, for example, modern marae-based tourism ventures clearly understand, 21<sup>st</sup> century whānau are very different in many ways from the pre-war rural whānau who established many of the current marae. Hapū and whānau are now widely dispersed, with communities being defined much more by whakapapa than place of residence (Te Puni Kōkiri, 1998, p. 9). In such a context, for example, the use of databases, newsletters, email and websites (in addition to the proverbial 'kumara vine') seems necessary to overcome the obstacles of distance and isolation and achieve a sense of solidarity.

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<sup>27</sup> Approximately 15% of marae are set up on the basis of a Pākehā-centred trust framework (Te Puni Kōkiri, 1998, p. 8).

### 2.9.2 The vision statement

A vision statement outlines what or where people want to be in the future (David, 1995, p. 88). It is “a star to steer by”, an overarching goal by which future priorities, strategies, and work assignments are decided” (Campbell & Yeung, 1991, p. 17; Hill & Jones, 1998, p. 41; Layton et al., 1995, p. 85). An effective vision is one that motivates and inspires people to change their world (David, 1995, pp. 86 & 91). It should declare a desire to achieve something worthwhile, something that takes people beyond the realm of the ordinary, without being unrealistic (Hill & Jones, 1998, pp. 41 & 48; Te Reo O Taranaki Charitable Trust, 2005, p. 9). As level of success is linked to the size of our aspiration, worthwhile visions aim to stretch people beyond their present capability (Hamel & Prahalad, 2003, p. 88). A vision should be aimed at a distant point in the future. Creating a short-term or medium-term deadline for a vision statement does not allow strategists to think beyond current concerns and obstacles (Bechtell, 2002, p. 22; Layton et al, 1995, p. 61). Language regeneration requires patience: it is a matter of piece by piece succession planning that involves thinking in terms of generations rather than years (Mintzberg, Ahlstand, & Lampel, 2003, p. 171). This type of thinking sees current actions as a future investment and long term results as the most significant. In this context, a concept that is worth further consideration is breakthrough planning (Bechtell, 2002, pp. 22 & 24).<sup>28</sup> In order to bridge the gap between current capacity and what is needed to achieve an ambitious vision, an organisation requires a radical transformation or breakthrough. This is mapped out by working backwards from the vision in order to identify and sequence the barriers to success. These barriers are actually critical success factors in reverse in that they represent a prioritised list of what is preventing you from succeeding.<sup>29</sup>

It is important for micro-level language planners in Aotearoa to have a clear vision of what long-term sustainable success for te reo Māori looks like. An understanding of the final, overall goal would help them prioritise their actions. Some possible options can be ruled out. Isolated Māori-only sub-populations

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<sup>28</sup> Also called ‘backward planning’.

<sup>29</sup> See 2.11 for a discussion on generic critical success factors for micro-level language regeneration



could not be sustained. Neither is it possible to return to widespread Māori monolingualism – the result would not only be the loss of the advantages of bi-lingualism, but also the loss of those advantages that are associated with being native speakers of English in a global environment in which English is a dominant language. Furthermore, to aim to return to Māori monolingualism would involve a type of separatism that could be considered to be contrary to the unifying spirit of the Treaty of Waitangi (Chrisp, 1997b, p. 40). A third possibility - widespread bi-lingualism among Māori – can also be discounted for the simple reason that it could still place te reo Māori only one generation away from extinction (Chrystal 2002, p. 79; Benton, 1997, pp. 14, 23 & 30; Chrisp, 1997b, p. 41). None of these possibilities represents a solution to the critical issue of competition between languages, with the language perceived to be of least value (almost certainly Māori) constantly having to struggle for survival. Māori language survival also requires complete Māori-English bi-lingualism among non-Māori as well as Māori. Only total national bi-lingualism would lead to a situation in which there was no loss of advantages when important functions become Māori language ones.<sup>30</sup>

The Raukawa Māori language vision, acknowledging the need for all the regional population to speak Māori, states that “by the year 2170, everyone in the Raukawa rohe will have Māori as their first language” (Raukawa Trust Board, 2006, p. 8).<sup>31</sup> The intention is also that everyone will be able to use Māori in all domains, with visitors also being encouraged to converse in Māori. However, aiming for a Māori dominated bi-lingualism is one thing. Resolving the problem of how to ensure that the English and Māori languages can co-exist in Aotearoa without continual competition is quite another. The solution appears to be the achievement of some sort of harmonious diglossia (Chrisp, 1997b, p. 36), that is, a situation in which an entire society is bi-lingual and in which social functions are distributed equally between each language so that they become complementary rather than competitive (Benton, 1997, p. 23). Some modern examples of diglossia involve a

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<sup>30</sup> The issue of ensuring te reo competency among new migrants to Aotearoa would also need to be addressed.

<sup>31</sup> Given the generally negative attitude amongst Pākehā toward te reo Māori, it is not surprising that most Māori language visions focus on te reo Māori within Māori society only.

high prestige and a lower prestige language and/or a national and an international language (Kaplan & Baldauf, 1997, pp. 198 & 199). Also possible is a situation in which a bi-lingual diglossic Aotearoa is characterised by equity and near parity, with Māori expanding from core domains into power domains that are particularly significant to Māori (Chrisp, 1997b, p. 35). In such a context, there would be no social or economic pressure on Māori speakers to speak English, a situation that would signal long term stability for te reo Māori (Grenoble & Whaley, 2006, p. 5). In achieving this, of course, there would be many problems to overcome.<sup>32</sup> Nevertheless, a vision should encompass what is possible without focusing on obstacles to success.

### **2.9.3 The values statement**

An organisation's values statement sets out what kind of culture those who belong to it subscribe to (Hill & Jones, 1998, pp. 47-49). It relates primarily to styles of engagement with others (Nicholson, 1987, p. 4). It also refers to issues of quality of work and identifies some key ethical values for which the members of the organisations strive, such as integrity, adaptability, accountability, and stewardship (Layton et al., 1995, p. 61).

The act of identifying and declaring key values is an integral part of strategy for a number of reasons. Firstly, ethical behaviour is more beneficial to an organisation than non-ethical behaviour (Gustaffson, 2003, pp. 295 & 296). There are costly consequences of illegal or unethical behaviour, whereas presenting oneself as an organisation that is concerned to do what is in the best interests of one's people, generally results in greater approval for a vision (Grant, 1998, p. 48). Thus, a values statement is a key to te reo Māori promotion: it increases the likelihood of acceptance of strategy (Hill & Jones, 1998, p. 46). Secondly, a values statement helps an organisation connect with its people and expresses the basis upon which that connection is made. As Cooper (1989, p. 184) notes, language strategies are more likely to succeed the more consistent they are with the beliefs and values of the target population. Thus the Raukawa reo plan (Raukawa Trust Board, 2006, p.

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<sup>32</sup> These would include the possible alienation of the language community from the ethnic community (Cooper, 1989, p. 183; Benton, 1997, p. 30; Kaplan, 1997, p.198 & 199; Hohepa P., 2000, p. 12; Fishman, 2000b, p. 18).

9) makes reference to and explains traditional Māori values such as manaakitanga, kotahitanga and whanaungatanga. Thirdly, a vision statement provides an opportunity for an organisation to allay fears or to subtly counter criticism. Thus, for example, the value statement of the South Sydney Rabbitohs Rugby League club not only creates positive feelings about the club but it also directly addresses some of the key accusations that may be levelled at rugby league players, such as violence and alcohol abuse (Jessup, 27 April 2007).<sup>33</sup> Lastly, an effective values statement affects the success of an organisation by ensuring healthy relationships with others (Hill & Jones, 1998, p. 47).<sup>34</sup> It is relevant to note that David Chrystal insists that he has lost count of the number of people in Wales who would be sympathetic to Welsh but who have been put off the language by the unbending attitudes of language extremists (Chrystal, 2000, p. 115). A far sighted values statement seeks to establish a healthy way of relating to its rivals in the knowledge that they may one day become allies (Rapaport, 2005, p. 42). Sun Tzu (Trans. 1971, p. 42) believed that one of the most admirable forms of strategy was to “conquer the enemy with an alliance” or “win without fighting”.

A marae-based te reo Māori regeneration plan that embodies ethical behaviour, quality standards and healthy relationships will go a long way towards generating a positive attitude towards success. It is crucial that in our enthusiasm to promote Māori language ability, we do not create division between those who are te reo speakers and those who are not.

## **2.10 Environmental analysis**

A profound understanding of the elements within the external and internal environments that affect and influence language choice is a critical ingredient of a successful strategy (Grant, 1998, p. 10; David, 1995, p. 147). Only when marae strategists fully understand the situation in which they operate are they able to

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<sup>33</sup> The vision statement includes sentences such as: “We protect family” and “We respect women and are proud that they know that”. It was also supported by a player-initiated policy to forgo alcohol binges and support kid’s clubs and men’s groups.

<sup>34</sup> The General Electric value of ‘boundary-less behaviour’ meant that they would not be too proud to improve their competitive position by borrowing any good idea from anywhere, even from rivals. This has helped shape the culture of GE and improved their competitive position (Hill and Jones, 1998, p. 47).

either fit their strategy to the environment or to attempt to manipulate the environment to their own advantage (Hill & Jones, 1998, p. 72).

### **2.10.1 A framework to focus the environmental analysis**

In the case of micro-level organisations such as marae, it is almost impossible to fully analyse all of the relevant environmental factors. For this reason, there has to be a focus on the most significant ones. Here I will utilise two frameworks that can assist in achieving this – the strengths-weaknesses-opportunities-threats (SWOT) framework and the home-family-neighbourhood-community (HRNC) framework.

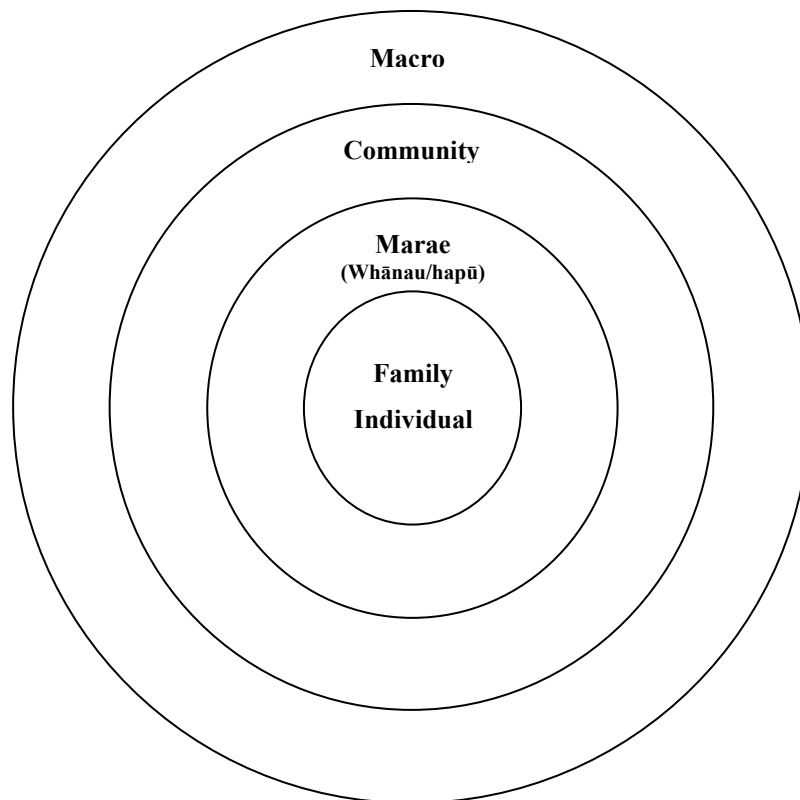
The Strengths, Weaknesses, Opportunities and Threats (SWOT) model of analysis is divided into two parts: Strengths and Weaknesses (generally relating to internal factors such as resources, capabilities and culture) and Opportunities and Threats (relating to external factors and conditions) (Barney, 2003, p. 102). Strengths and weaknesses can be cross-linked to opportunities and threats to create four new aspects: strength/opportunity, strength/threat, weakness/opportunity, weakness/threat. A strength/opportunity is a critical success factor that must be exploited, whereas a weakness/threat is something that must be minimised. These categories are not always clear cut - a threat can also be seen as an opportunity, a strength from one perspective may be a weakness from another. For example, if one of our threats was that our native speakers will all pass away, this may also be perceived as an opportunity in the sense that it can have the effect of waking people up to the reality of language loss.

The second framework derives from Fishman's (2000a, p. 466) "home-family-neighbourhood-community" model. This model has been slightly modified to suit the purposes of this project, e.g. family and individual have been grouped together

and a new grouping – marae – has been added.<sup>36</sup> The original model was used to emphasise the importance of the home and community in language development, however it seems appropriate to use it here to illustrate the relative influence that different micro and macro environments have on whānau or hapū language practice.

***Figure 2.2: Environmental influence on language practice***

*(Adapted from Fishman, 2000a, p. 466)*



Environmental analysis of the marae environment will not only aim to identify external trends, characteristics and opportunities, but also internal attributes of the marae. This is necessary because whānau or hapū represent both the target of the vision and the means by which it can be achieved. Metaphorically, they represent

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<sup>36</sup> Although no specific family and individual environmental analysis is discussed in this thesis (although they are covered to some extent by the information gathered regarding hapū and whānau), they are included in this framework for two reasons: they serve as a reminder to marae planners to be wary of the limitations of a ‘top down’ only approach, and individual and family language planning may prove a key activity of te reo regeneration in the near future. In fact Ngāi Tahu’s programme Kotahi Mano Kaika Kotahi Mano Wawata, focuses on family level planning (see <http://www.kmk.maori.nz/>)

both ‘staff’ and ‘customer’ since the primary focus is internal change and development. Thus, the internal analysis will focus on marae strengths and weaknesses that may affect language change. The external analysis, while also focusing on the community and national environments, will aim to identify opportunities and threats within the marae whānau.

Marae-based te reo regeneration focuses primarily on internal change and development. Thus, analysis of the marae environment will produce more insight into influences on whānau / hapū language practice than will analysis of other environments. This is not to say the other environments are not important but simply that less time should be spent on gathering relevant information in relation to these environments. There is, of course, some overlap between the environments. Thus, for example, national statistics on language ability, attitudes and usage give some indication of what we are likely to find at an individual and family level. On the other hand, in that individuals and families collectively make up the marae whānau (and wider society), attitudes identified within one person or family may prove to be typical.

#### **2.10.2 Internal environmental analysis**

An analysis of an organisation’s internal attributes aims to identify the key strengths that may help create strong demand for something (te reo Māori in this case) and the key weaknesses that may become potential obstacles to success (Barney, 2003, pp. 102-104; David, 1995, p. 156; Hill & Jones, 1998, p. 126). The information gathered can either become the basis for strategies that use these resources or alternatively strategies that build up new resources and capabilities to ensure long term success (Hill & Jones, 1998, p. 136). The three types of internal attributes discussed here are resources, capabilities and culture.

Resources are both tangible and intangible. They include human beings and human capabilities (Grant, 1998, p. 112). Although tangible resources are easier to identify (including things like financial and physical assets, such as the marae premises), assessing their value may be a complex matter. It is not the financial value of an asset *per se* but the possibilities and opportunities provided by that asset that count as strengths. Intangible assets are also difficult to assess: they

might include, for example, reputation, historical relationships, geographic position and cultural or esoteric knowledge (Grant, 1998, p. 112). Human resources relates to committed individuals, their availability and their productiveness. Although it seems to be a general rule in voluntary organisations that a few people do almost all of the work, people who normally remain on the periphery for routine matters may commit to a short term project if they perceive it to be worthwhile.

Capabilities or competencies such as skills, experience, knowledge, qualifications and decision-making abilities relate to the capacity to undertake a particular activity (Grant, 1998, p. 116). This includes the capacity to co-ordinate all the necessary resources and apply them to an appropriate task (Hill & Jones, 1998, p. 124). Resources are of little value unless there is the capacity to use them effectively. Core capabilities relate to ability to perform in relation to critical success factors (*critical success factors* - see 2.11). For marae language regeneration, this might include language teaching, administration, the ability to persuade, negotiate and lead (Grant, 1998, p. 118).

If capabilities are those things an organisation can do with and to its resources, the culture of an organisation refers to those characteristics that determine how well they can do it. This includes the underlying beliefs, values and philosophy that determine the way they function (Grant, 1998, p. 117). Culture involves ways of perceiving, thinking and feeling. Thus, the strengths of a culture may include attitudes such as adaptability, commitment, reliability, enthusiasm, innovation and pride in one's work (David, 1995, pp. 159 & 161; Grant, 1998, p. 402; Hill & Jones, 1998, p. 113). It is important to understand the overall culture of an organisation as success is often determined by how closely strategies relate to culture (David, 1995, p. 161).

There are three attributes of most marae-based hapū or whānau that can be critical to creating and implementing regeneration strategies. The first is a well established web of close relationships. The greater the quality of relationships, the better flow of communication and the more readily whānau members will commit to the strategy (Cooper, 1989, p. 70). A second strength is the marae itself as a physical entity. This resource is valuable in providing a welcoming space (including overnight accommodation), one that has cultural and spiritual significance. It is considered the tūrangawaewae of each whānau member, often still considered 'home' by Māori who have been absent for many years (Tauroa, 1986, p. 123). It is perceived by many as the ideal place to learn and to speak te reo Māori, as well as having a recognised traditional function of passing on whānau and hapū knowledge. The third key strength is an established leadership structure, both formal and informal. Most marae have an established way of making decisions, of organising and running hui and of managing community life generally. This key capability can readily be directed towards language regeneration planning and activity. On the other hand, these potential strengths can also include potential weaknesses. Thus, for example, being too closely tied to the traditional marae premises may limit the ability of marae representatives to serve groups of whānau members who live in distant locations (Hill & Jones, 1998, p. 133). It is important to the success of a language planning group that its members gauge those forces that are most likely to affect their chances of success.

### **2.10.3 External environmental analysis**

The external analysis aims to identify the opportunities and threats within the whānau or hapū, the community and the macro levels (national and global environments). Understanding these environments and in particular the attitudes and motivations of the whānau or hapū environment, is crucial as they are the



location of competition for language choice.<sup>39</sup> As each language has its own ecology of support and relationships to other languages, it follows that Māori language planning will affect other languages and people in Aotearoa (Kaplan & Baldauf, 1997, p. 271). Marae language planners must therefore not only search for factors that could generate strategies to strengthen the status of te reo, but also consider likely negative reactions to those strategies (which are also threats) (Grant, 1998, pp. 95-101).

#### **2.10.3.1 Marae hapū or whānau**

The most important area of external analysis is marae hapū or whānau. An understanding of the demographics, ability, usage and also attitudes of this group in relation to te reo is critical (Te Taura Whiri, 2000, p. 5; Cooper, 1989, p. 73; Kaplan & Baldauf, 1997, p. 56). Their attitudes and perspectives in relation to the factors that would motivate them to learn te reo or prevent them from doing so are also important, as are the reasons for these attitudes and perspectives (Kaplan & Baldauf, 1997, p. 56). To the extent that the attitudes and motivations we identify are typical, they represent key opportunities or threats (Chrystal, 2000, p. 101).

There a number of possible ways of obtaining the information required for a marae-based survey of te reo Māori (attitudes, proficiency and use), including holding a hui or focus group or a questionnaire survey where people are asked about their whānau reo status. So far as marae level planning is concerned, a survey may provide one of the most reliable sources of information, particularly as it can draw information from a larger sample of the target group. Furthermore, the results of a survey, particularly where presented in an authoritative format, are

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<sup>39</sup> Due to the dominant position that English holds, there is only limited relevancy of frameworks such the five forces model that aim to assess the existing and potential threats within a competitive industry. Nevertheless, what may be helpful for external analysis are: (a) the conception of English as a complementor (not competitor) where te reo has greater value if people are bi-lingual, than if they are monolingual Māori (Grant, 1998, p. 72) and (b) SLEPT analysis (Social, Legal, Economic, Political, Technological) (SLEPT analysis, n.d.). When this is used alongside SWOT analysis it helps planners identify opportunities and threats in these areas. This model will not be applied per se, although aspects of SLEPT will be discussed in the environments that are most relevant.

<sup>43</sup> A question such as the following would therefore be inappropriate: Do you think *te reo rangatira*-our esteemed language - is important?

likely to be taken seriously. Thus, the processes involved in conducting such a survey and the outcomes of that survey can themselves not only form an important part of the strategy-formation process, but also provide one aspect of the promotion of the strategy itself, thus building momentum for the planning and implementation phases.

The following is a brief literature-based discussion of key parts of a survey process.

Surveys must be well planned. At the very beginning, it is important to assess a group's capacity to complete the proposed survey effectively. Things such as resources, organisational systems, required skills and a timetable need to be agreed and constraints need to be considered (Te Tari Tatau, 1998, p. 8). Key objectives should be detailed, including the overall question and key statistical indicators. It is, above all, important to give careful thought to why the data are being collected and therefore what amount of the accuracy is required (p. 14).

The objectives of a language regeneration survey will be related to the assessment of ability, usage, attitudes and motivations. Experienced researchers, such as staff of tertiary institutions, the Market Research Association and the New Zealand Statistical Association, can be approached for advice and assistance in relation to the formulation of questions and the analysis and representation of data (Te Tari Tatau, 1998, p. 9). It is also important to be fully aware of ethical obligations in relation to respondents, including their right to confidentiality, privacy and non-participation (p. 7). Awareness of the ethical considerations taken into account in Kaupapa Māori Research such as ensuring that participants benefit from the research, is of fundamental importance in any marae-based survey process.

The usefulness and accuracy of the survey results depend on a well designed questionnaire (Te Tari Tatau, 1998, p. 18). It is important that questions are short, clear, simple, balanced, unbiased, non technical and closely match the objectives. It is also important that questions that relate to how people feel are not presented in a way that suggests that there is a correct response.<sup>43</sup> Multi-faceted questions that presuppose agreement or disagreement with all of their parts should be

avoided (p. 18). If people are asked to rank their own language ability, an appropriate ranking scale must be provided.<sup>44</sup> Qualitative information given through open response questions is helpful; however, as it also increases the analysis workload and should be kept to a minimum (p. 36). A draft should be produced and discussed and then trialled using a small sample of respondents (and adapted in line with feedback) before a questionnaire is used more widely.

Due to scarcity of resources, most groups decide to survey only a portion (or sample) of the whole group. Although a random sample is common in questionnaire-based research, this may prove difficult in the absence of a complete list of hapū members. Another possibility is a sample of convenience, where the interviewers visit those they know until the predetermined sample size has been reached. If, however, the sample is too small, it may prove not to be representative (Te Tari Tatau, 1998, p. 19). If the questionnaire is to be completed in the presence of interviewers, they must be trained in interviewing techniques, made familiar with the questionnaire, appropriately equipped and monitored. A record should be kept of the number of people approached who did not complete the survey and, where possible, of their reasons for not doing so.

Survey responses should be accompanied by the name of the interviewer and date received. They should, so long as this does not infringe agreed privacy procedures, also be given a unique code so that matters requiring clarification can be followed up.<sup>47</sup> Responses to closed questions should be checked and placed on a spreadsheet, using a programme such as Excel. Responses to open ended questions can then be coded and categorised.

The analysis should aim to produce information that pertains to the key outputs that were identified in the objectives. The detail required in the analysis is

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<sup>44</sup> Eight or so ranking levels may help produce greater accuracy than only five or six.

<sup>47</sup> In some cases, coding may be rejected by the community because of its potential to undermine confidentiality.

<sup>49</sup> A book that may be helpful for analysing the community is *Community language profiles*, (Te Puni Kōkiri, 2004)

determined not only by the objectives, but also by needs and interests of the audience (that is, in this case, of the whānau). It is useful to prepare simple tables of key statistics and to check them against the survey objectives in order to determine whether they provide an adequate representation of the data. Anything that appears to be an opportunity or threat to language regeneration could be graphed and investigated further. One business strategy that is useful is segmentation. This involves partitioning the information in terms of different characteristics, such as speaking ability, age, location, gender, attitudes, type of language and language domains (Grant, 1998, p. 86). Cross-correlation of the segments that appear to present the greatest opportunities can then be conducted in order to search for clues, trends, characteristics and needs that can guide the creation of strategies. For example, if you identify a large segment of young whānau members who live in Auckland, have low language ability and are not interested in formal language learning, but are interested in Māori waiata, a key strategy may be to hold a Māori waiata karaoke competition in Auckland especially for this group.

The survey is not complete until the results have been presented to the appropriate groups. This should always involve a full written report that includes the following:

#### 1. Introduction

- summary of key statistics
- the purpose and aims
- background
- objectives

#### 2. Methods

- collection method
- sample frame and sample selection method
- response rates
- size of the achieved sample

#### 3. Results and analysis

#### 4. Conclusions

- recommendations
- limitations or flaws in the survey
- what was learned (key opportunities and threats)

## 5. Appendix

- Questionnaire

This report should be sent to all those who were involved. A hui should then be called to discuss the report, disseminate the findings and receive feedback.

An appropriate balance between quality and momentum must be maintained. While there are many benefits in completing a high quality and accurate survey, if the survey process takes too long and requires too many resources, the momentum for creating the strategy may adversely affected.

### **2.10.3.2 Community**

If a large percentage of the hapū live in an urban community that is close to the marae, it may be helpful to do some immediate research on the key opportunities and major threats in that area (Hill & Jones, 1998, p. 186).<sup>49</sup> Where many hapū members live in communities other than the one local to the marae, it may be wise to delay surveying these communities until a later stage in the process.

The full regeneration of te reo within a hapū is unlikely until there are more domains and greater acceptance within the community at large. Since single hapū and single marae have only limited influence within communities, collaboration with iwi authorities and government is important. Here, the vision will help in focusing on what is strategic. Opportunities in the community might include institutions such as kōhanga, wānanga, schools and local Māori radio. Each of these institutions may provide support in the form, for example, of influencing attitudes or providing teaching of the language. There may also be opportunities to work with other marae whose whānau are also involved in language regeneration activities. Also relevant may be local population demographics, local government policy on te reo Māori, influential Māori groups and Māori cultural events (Te Taura Whiri, 2006a, p. 2). Perhaps the most dangerous threats to the stability of te reo Māori are things that support the use of English as an

appropriate substitute for te reo in te reo Māori domains, such as, for example, speaking English in the kōhanga or on the marae.

### 2.10.3.3 Macro level

It is important to be attuned to the national and global realities that underpin and characterise New Zealand (Durie, 2003, p. 3). There are many factors that will make a difference to how successful micro-level regeneration will be. Relevant influences (including SLEPT factors) include economic, demographic (size and age of population), political, educational (who learns what), technological (creation of new language domains), and social and cultural factors (general attitudes - greater tolerance of diversity) (Cooper, 1989, p. 80; Hill & Jones, 1998, p. 84; David, 1995, pp. 114-131). It is important to investigate these in relation to which of them provide the greatest opportunities to achieve the vision. Thus, for example, political and governmental forces play a direct role to the extent that they are involved in the allocation of micro-level functions and resources (Grant, 1998, p. 53).<sup>50</sup> A key opportunity for marae includes government funding agencies such as *Mā Te Reo* and *Te Puni Kōkiri*. A threat may be that the government creates an environment in which iwi have to compete for resources. A less than unified and cohesive national voice on Māori language regeneration will be detrimental (Kaplan & Baldauf, 1997, p. 89; Durie, 2003, pp. 2 & 3).

A second aspect of the macro environment is the historical and social circumstances of language decline within Aotearoa. This does not necessarily mean that the way to success is to try to reverse the path taken toward decline, but understanding of the factors involved in language decline may nevertheless enlighten planners as to why a particular problem exists (Cooper, 1989, p. 183; Kaplan & Baldauf, 1997, p. 88). Understanding of the historical context may provide clues for regeneration and for ensuring the language does not decline further.<sup>51</sup>

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<sup>50</sup> Helpful here are the many downloadable articles, surveys on attitudes, and documents available from TPK and to a lesser extent, TTW See [www.tpk.govt.nz](http://www.tpk.govt.nz) and [www.tetaurawhiri.govt.nz](http://www.tetaurawhiri.govt.nz)

<sup>51</sup> The history of Māori language loss is documented in many sources (see, for example, Benton, 1981, 1997; Spolsky, 2003; Te Puni Kōkiri, 1999, 2001, 2002, 2003a, 2003b; Powick, 2002; Smith, 1989).

Although an analysis of the global environment is beyond the scope of marae-based initiatives, it is relevant to look at some of the experiences of language regeneration in other countries, including Wales, Ireland, Spain (Catalan), Canada (French), Israel (Hebrew), Hawai'i and North America (first nation Americans/Canadians). The more aware marae whānau are of experiences in other countries, the more likely they are to be successful in their own efforts.

## **2.11 Critical success factors**

A major goal of the environmental analysis is to identify critical success factors, that is, those few, vital actions where sustained favourable results are absolutely essential in order to achieve the vision (Bullen & Rockart, 1981, pp. 3 & 5; Caralli, 2004, p. 10; Hussey, 1994, p. 174; Thompson & Strickland, 1995, pp. 333 & 335). Failure to do well in these areas will result in failure. Critical success factors may be identified through the marae survey, language regeneration theory, the mission statement and intuition (Bullen & Rockart, 1981, p. 14). Caralli (2004, p. 121) suggests asking some questions that may help identify critical success factors. These include:

1. In what three areas would failure hurt your vision the most?
2. Where would you most hate to go wrong?
3. If you were locked away with no contact from the outside world for three months, what areas would you most want to know about when you came out?

### **2.11.1 Internal dynamics in the assessment of value**

The majority of the critical success factors are concerned with externally manipulated measures of realities such as language functions. However, the complex and often unconscious internal process of personal choice is subjective and affected by a number of internal dynamics. These internal dynamics include the underlying values and beliefs which are transmitted from our parents, grandparents or from our social environments. Also included are the amount of emotional and intellectual connection we have with a language as a result of our

proficiency, experience of its use, knowledge of its history and its current state (Ager, 2001, p.126-135). These subjective attributes are deep and emotional, therefore while creating a sense of urgency is appropriate given the state of te reo Māori, it also needs to be acknowledged that change in language behaviour happens slowly. Changing perceptions need to be nurtured, not forced; owned, not imposed (Cooper, 1989, p. 77). Changes in awareness and perception are extremely difficult to measure. However, choices are manifested in outward actions and these can be measured. When a language is valued, people will be seen putting in the time, effort and money to acquire it. The reverse is true when it is not valued (Kaplan, 1997, p. 156; Ager, 2001, pp. 126-135). The very fact of conducting a marae-based language survey is likely to have a positive impact on motivation for change in that all of those involved will, in helping to formulate questions, in acting as interviewers or simply in being respondents, have committed themselves in terms of time and effort. They will, furthermore, have been encouraged to think about their own stance in relation to te reo and, in doing so, to explore that stance.

*Figure 2.3* below shows how a positive change in the seven critical success factors, together with existing internal dynamics, influence the appreciation of a language (or value), which provides the basis of language choice. Success comes when the decision that is made is manifested in a change in language practice which in turn alters one or more of the factors which influence value. The successful achievement of language regeneration requires that all these areas are dealt with (Spolsky, 2003, p. 554).<sup>53</sup>

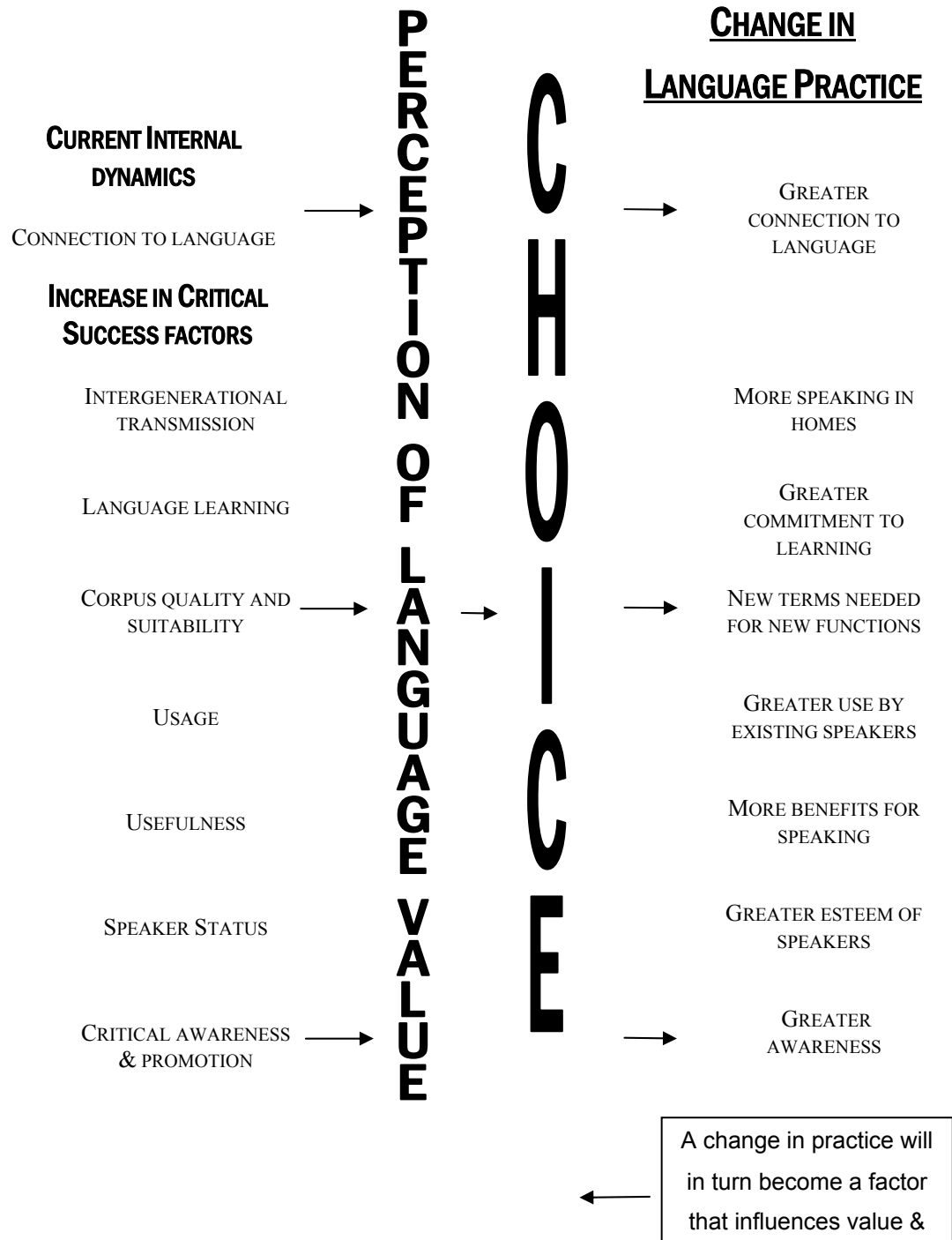
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<sup>53</sup> The separation of these seven factors (Figure 2.3) is somewhat contrived. Although they are all inter-related, some are more important than others in some contexts.



**Figure 2.3: The process of language choice**

**THE EFFECT OF AN INCREASE OF THE CRITICAL SUCCESS FACTORS MEDIATED THROUGH INTERNAL DYNAMICS (LEFT COLUMN) ON PERCEIVED VALUE, LANGUAGE CHOICE AND CONSEQUENTLY LANGUAGE PRACTICE.**



### **2.11.2 Critical success factors in te reo Māori regeneration in Aotearoa**

The most important critical success factor for Aotearoa today is intergenerational transmission. A language survives or dies depending on whether it is passed down from one generation to the next generation of speakers as the normal language of socialisation in the home, extended family and community (Fishman, 1991, p. 161; Fishman, 1993, p. 73; Dorian 1981, p. 105, Te Puni Kōkiri, 2001, p. 2). This means that until home use has been firmly established, concentration on anything that is not focused on intergenerational continuity may be dangerously ineffective (Fishman, 1991, p. 161; Te Puni Kōkiri, 2001, p. 7; Kaplan & Baldauf, 1997, pp. 273 & 308; Chrisp, 1997a, p. 5; Powick, 2002, p. 127).<sup>55</sup> Even so, only those who are already fluent speakers of te reo are in a position to focus on intergenerational transmission. For others, language acquisition must be the initial priority, with a gradual shift towards inter-generational transmission.

The importance of intergenerational transmission is tied to a number of factors. It is the only activity that makes a language self perpetuating, in contrast to being kept alive artificially by education programmes for second language learners. Attainment of intergenerational transmission means that even more resources can be applied to attaining the higher level functions of wider society (Fishman, 1993, p. 73). Due to the amount of time children spend with their families, inter-generational transmission results in higher levels of proficiency than those attained through more institutionalised learning (Fishman, 1993, p. 73; Te Puni Kōkiri, 2001, p. 7). Over 80% of those who report that they can speak Māori ‘well’ or ‘very well’ indicate that adults had spoken to them in Māori during their childhood (Te Puni Kōkiri, 2002, p. 22). Furthermore, when children are socialised through te reo Māori by their most significant caregivers and role models, they not only learn its associated values as an important part of home life but also their appreciation of te reo is deeper (Te Puni Kōkiri, 2001, p. 7). Benton (1997, p. 24) notes that while competence in the language can be attained outside the home, commitment to speaking may not.

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<sup>55</sup> This does not mean that Māori medium education or any other regeneration activity should be avoided. As long as they support the speaking of te reo at home, they are also useful.

The home is one of the last domains where speaking Māori does not depend crucially on Pākehā support, permission or co-operation and where Māori have the control to protect the language from English. The key to the success of micro-level language preservation in the home is that it is done by families, not government policies, media or schools (Fishman, 1991, p. 91). However, despite its critical role in language regeneration, the task of making a family home a *te reo* Māori environment is a difficult one, especially for parents who are second language learners. There are so many intimate and spontaneous situations and experiences in life that parents may find it extremely difficult to relate to in a second language (Fishman, 1993, p. 76). Successful efforts will include the need for parental sacrifice, commitment, self-help, self-regulation and the establishment of boundaries (Nicholson, 1987, p. 9). It is clear therefore that a critical success factor is making parents aware of strategies for learning Māori, giving them the desire, motivation and commitment to see it through and supporting their efforts to use Māori at home.

A fundamental factor of language survival is the amount of usage it enjoys. Usage includes the stability, size, composition and proficiency of the speaker population relative to other speech communities (Kaplan & Baldauf, 1997, p. 273). Even a large pool of speakers does not guarantee vitality if these speakers are not using their language skills in talking to others or if they are scattered and surrounded by English speakers (Kaplan & Baldauf, 1997, pp. 273 & 308; Chrystal 2002, p. 12; Grenoble & Whaley, 2006, pp. 3 & 4).<sup>56</sup>

Quality and accessible Māori language learning is also essential for improving both speaker numbers and speaker proficiency (Grenoble & Whaley, 2006, p. 3; Cooper, 1989, p. 157; Te Puni Kōkiri, 2003a, p. 19). Māori medium education that supports intergenerational transmission is the most effective for language regeneration (Kaplan & Baldauf, 1997, pp. 184 & 280, Cooper, 1989, p. 109). This does not mean that other ways of learning do not strengthen regeneration;

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<sup>56</sup> Those who are learning *te reo* Māori may be reticent about communicating with fluent speakers, and older people sometimes may prefer to speak to other older people, particularly if they are better able to understand them.

however they are not enough for a language to recover (Nicholson 1987, pp. 5 & 30).<sup>57</sup> Kaplan and Baldauf (1997, p. 12) and Nicholson (1987, p. 30) argue that successful learning requires each of the following:

1. Motivated students;<sup>58</sup>
2. Good teaching skills;
3. A focus on communication that relates to real situations;<sup>59</sup>
4. Quality resources;
5. Courses that recognise the contribution of culture.<sup>60</sup>

Language learning also enhances vitality through the creation of important resources, pedagogical and technical materials and terminology, as well as economic benefits in terms of jobs for teachers, teacher-aides, teacher trainers, curriculum and materials developers etc. (Grenoble & Whaley, 2006, p. 3; Dorian, 1981, p. 64). A supportive school environment can mitigate the effects of negative attitudes towards the language and its speakers (Dorian, 1981, p. 64). Language education can help to create awareness of the ethnic history and traditional ways of life which are typically threatened along with the language and have value in themselves (Dorian, 1981, p. 64).

Another critical success factor for language regeneration is the usefulness of a language. A language is useful if its speakers are able to derive benefit from their language ability and also if they can use the language in key communicative functions in their communities (Kaplan, 1997, pp. 273 & 308). Thus language regeneration aims to offer greater access to incentives like economic opportunities, social prestige and cultural gratification and to increase the number of domains in which the language is used relative to the total (Cooper, 1989, pp. 13, 14, 68 & 99; Kaplan & Baldauf, 1997, pp. 62, 156; Ager, 2001, pp. 34 & 126-135; Grenoble & Whaley, 2006, p. 9; Fishman, 1991, p. 18).

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<sup>57</sup> However Benton (1997, p. 30) warns that if there is no Māori language instruction in mainstream it may create a 'with and without' gap between Māori.

<sup>58</sup> Learning that is designed to create or improve both the incentive and the opportunity to learn simultaneously is the most effective in our situation (Cooper, 1989, p. 159).

<sup>59</sup> Kaplan (1987, p. 129) suggests that small group work and holiday camps that allow students to speak in real situations are effective.

<sup>60</sup> Relating the approach to both teaching and learning (Nicholson, 1987, p. 6).

Given the current situation in relation to te reo Māori, a priority must be to create domains that support intergenerational transmission.<sup>61</sup> Socialisation of children into te reo Māori will be much more effective if we cluster domains around them to create an environment where they can actively use their language (Fishman, 2000b, p. 15, Grenoble & Whaley, 2006, p. 8; Nicholson 1987, p. 30). It is absurd to teach people te reo Māori and then fail to provide them with spaces where they can live in their language (Kaplan & Baldauf, 1997, p. 213). This will do much for normalising the language and also prevent the production of native speakers who can only speak in a very restricted set of registers (Kaplan & Baldauf, 1997, p. 62). Cooper (1989, p. 67) suggests that creating functions and domains around the natural networks of social interactions that Māori have already, such as, for example, school, kōhanga, sports, whānau celebrations and perhaps even the 'local pub' will prove the most innovative.<sup>62</sup> When intergenerational transmission is established sufficiently to protect Māori in daily life, it is necessary to pursue and claim those functions that are linked with decision-making, power and wealth, such as education, work sphere, mass media and governmental operations at higher and nationwide levels (Fishman, 1993, pp. 73 & 74). Māori want Māori language skills to provide employment, a better standard of living and a greater share of goods and services and if we can link te reo Māori to these its value will have significantly increased (Kaplan & Baldauf, 1997, p. 184). Conflict will need to be prepared for and negotiated so that the achievement of regeneration goals overcomes any potential backlash from the monolingual majority. Cooper (1989, p. 161) argues that the key determinant to securing functions for Māori outside the school is really the enthusiasm of the local speaking population.

A further critical success factor is the quality of the corpus and its suitability for use in 21<sup>st</sup> century domains (Grenoble & Whaley, 2006, p. 5). Failure to ensure

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<sup>61</sup> The use of Māori in homes has been discussed under the heading of 'intergenerational transmission'. Although the home is the most important domain, there is significant interplay between home and community language development. For example, high levels of Māori language use in community settings will influence patterns of, and attitudes towards, domestic Māori language use.

<sup>62</sup> To cluster domains around the out of school lives of children who attend kura kaupapa Māori may be the most effective in the long term. Thus, for example, kapa haka, summer and winter sports, after school oscar programmes all run in te reo are extremely important supports to the home environment.

that the corpus is both consistent with the ancestral language and yet sufficiently robust to express complex technological concepts will reduce the usefulness of a language, and therefore its chance of successful regeneration (Grenoble & Whaley, 2006, p. 3; Kaplan & Baldauf, 1997, p. 28). The recording of quality examples of native language use as a resource is an urgent need, due to the short life expectancy of our elderly native speakers, the last generation for whom te reo Māori may have been, naturally, the language of the home. Corpus compilation and archiving must continue until complete dialectal dictionaries are created. Only thus will we be able to ensure that a high standard of language can be taught and a standard type of the dialect can be maintained (Raukawa Trust Board, 2006, p. 12; Kaplan & Baldauf, 1997, p. 75).

A second strategy involves the creation of dialectal terms to advance a language into the functions and domains that support local language regeneration (Cooper, 1989, p. 171). For example, if you create a te reo Māori sports club for after school activities, then you must be able to teach the rules, skills and tactics of the game in the medium of te reo Māori. Many marae will not have the resources to undertake corpus planning activity, therefore collaboration with the iwi authority or *Te Taura Whiri I Te Reo* may be required. However, local community involvement is a critical factor in ensuring that additions to the corpus are actually used. Until te reo begins, as is natural with living languages, to expand and develop in response to the spontaneous and random experiences that make up 21<sup>st</sup> century life (Chrystal, 2000, p. 115), there is a need in the interim for a range of more controlled processes and measures.

The perceived political, economic, cultural or population power of the speaking community is another critical success factor for language regeneration. A language cannot be separated from its speaking community, and therefore the status of its speakers within society is critical to the perceived value of their language (Chrystal, 2000, p. 125). Thus, the Catalan speaking community, being wealthy and influential, were able to maintain their language in adversity (Cooper, 1989, p. 80), whereas the low status of Māori has led to language decline (Benton 1997, p. 15).

Status is, of course, a matter of perception as well as a matter of observable fact. Kaplan and Baldauf (1997, pp. 135 & 285) note that when one language community does not like another, it may actively resist learning the language of the second. Although it is important to create positive attitudes generally, marae-level language activists will generally begin by attempting to influence attitudes within their own communities, by challenging negative stereotypes of Māori and increasing the status of speakers of te reo within their own whānau. Qualified te reo Māori teachers and other educated Māori speakers may already have an increased status that comes with their positions. However, a strategy to raise the status of other Māori speakers among the whānau will increase the value of te reo. This could include celebrating the achievements of those who have taken the time to learn the language by going as a whānau to their graduation or including feature stories about language achievers and language learners in whānau newsletters and websites.<sup>63</sup>

A language will live or die depending on whether speakers take pride in learning and speaking it (Chrystal, 2000, p. 81). Thus critical awareness and language promotion activity is fundamental (Te Reo O Taranaki Charitable Trust, 2005, p. 16). Critical awareness aims to inform people of the facts, issues, options and consequences that exist for speaking and learning te reo (Chrisp, 1997a, p. 10; Te Puni Kōkiri, 2001, p. 18 Chrystal, 2000, p. 111, Te Reo O Taranaki Charitable Trust, 2005, p. 16). It also challenges commonly held misconceptions and uncovers prejudices such as, for example, the mistaken belief that bilingualism is a threat to national unity and that te reo Māori has no role to play in the modern world (Cooper, 1989, p. 68; Ager, 2001, pp. 127-135; Wright, 2004, p. 220; Chrystal, 2000, p. 108). Language promotion aims to raise the perceived image of te reo Māori through effective promotion and persuasion (Nicholson, 1997, p. 3; Welsh Language Board, 1989, p. 12; Cooper, 1989, p. 73; Kaplan & Baldauf, 1997, p. 50)<sup>64</sup>

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<sup>63</sup> Another idea I have heard about from members of Ruapeka marae is to bestow upon each person who only speaks Māori to their children a special “Hero for te reo” T-shirt. Holding regular cultural activities that provide motivation for language such as kapahaka, waiata, and Māori language sports competitions may prove to be influential for young people.

<sup>64</sup> Prestige planning

The key target audiences for promotion and critical awareness efforts are prospective and current parents and caregivers as it is they who make decisions about the language of the home and of education (Chrystal, 2000, p. 105). Even so, all of those in the whānau network are important for creating a supportive environment, and as people are at different levels of adoption, each level needs a different message (Cooper, 1989, p. 63). Before you can convince the indifferent to speak Māori at home, you must convince them that learning Māori is a valuable thing to do.

Effective critical awareness and language promotion focus not only on the message, but also on the way in which that message is conveyed. Changing entrenched language perception and behaviour at a marae level requires something more than mere information. At a micro-level, there is a need for quality relationships, role modelling and positive peer pressure (Chrystal, 2000, p. 99; Cooper, 1989, p. 70). Before you can convince people that learning te reo Māori is a good thing, they must trust you. This, however, is unlikely to be enough. There may also be a need for creativity and insightful reasoning, supported, wherever possible, by modern media (Nicholson, 1987, p. 5; Chrystal, 2000, p. 98; Te Reo O Taranaki Charitable Trust, 2005, p. 16). The key is to enhance the perceived value of the language. Therefore, te reo promotion must be associated with perceived benefits such as cultural satisfaction, social prestige or even financial gain (Kaplan & Baldauf, 1997, pp. 31, 135, 163 & 154; Chrystal, 2000, p. 31; Fishman, 1991, p. 237; Cooper, 1989, p. 73).

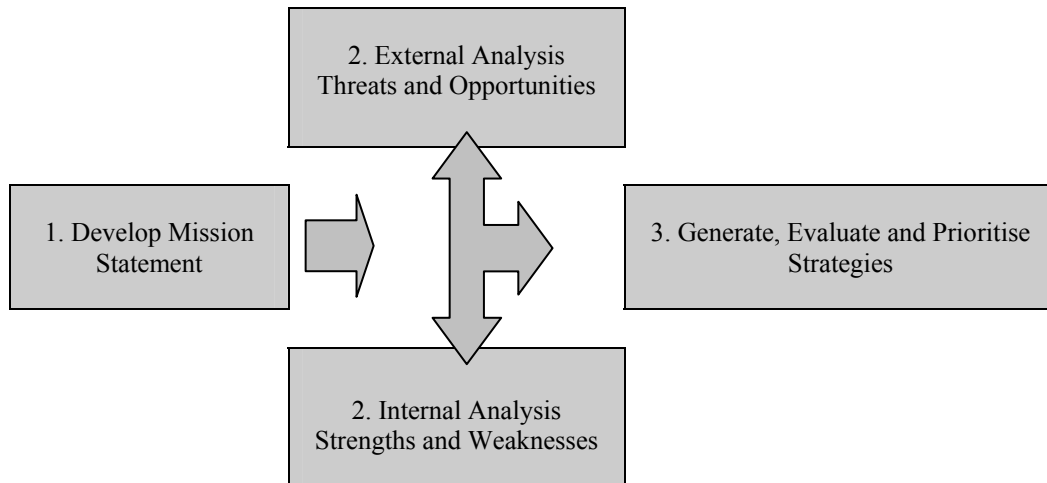
In this section, I have discussed the importance of identifying the most critical success factors for Māori language regeneration in Aotearoa today. The critical success factors and the other SWOT factors that have been identified in the environmental analysis should not be confused with strategic goals. Rather, they describe the conditions upon which strategic goals are derived. Nevertheless, given their importance in generating strategy they should be presented in a clear and concise manner (Bullen & Rockart, 1981, p. 12; Bechtell, 2002, p. 15).



## 2.12 Strategic goals

The identification of critical success factors is fundamental to the outlining of strategic goals, something that generally follows the creation of a mission statement and the conducting of environmental analysis. The overall process of strategy formulation is shown in *Figure 2.4*:

**Figure 2.4: Overall process of strategy formulation**



### 2.12.1 The process of creating strategic goals

According to David (1995, p. 196), there are three phases in the creation of strategies: the input phase, the matching stage and the decision stage. These will be outlined here.

The first task during the input stage is to create lists comprising the strengths weaknesses, opportunities and threats (SWOT) that were identified in the environmental scan. Strategies can be generated more effectively if the strategists firstly use their intuitive judgement to make some 'small decisions' regarding the relative importance of the information (David, 1995, p. 196). The idea is to prioritise the information according to its relevance to achieving the vision, thus a marae survey is of much more interest than a scan of regional statistics (Layton et al., 1995, p. 61). Once the information has been prioritised, the next task is to sift through the mission statement, the prioritised SWOT lists and the critical success factors in order to generate a number of strategies that seem to be the most

attractive, beneficial and appropriate. It is important that the process should encourage as much creativity and free thinking from as many people as possible.

The matching phase aims to check that the strategies created in the input phase make a good match between external opportunities and threats and internal strengths and weaknesses.<sup>65</sup> For example, although opening a kura kaupapa Māori may be a something that is generally approved of, actually doing so may be well beyond the available resources and capabilities of a single marae.

In the third phase - the decision phase - participants prioritise the potential strategic goals according to their importance to achieving the vision. David suggests a 1 – 4 ranking, where all those given a 1 should not be implemented and those given a 4 should definitely be implemented. While there is a matrix that aids in objectively comparing the attractiveness of alternative strategies, David (1995, p. 218) notes that reliance on intuitive judgment and educated assumptions by participants continues to be necessary. In fact, the biggest advantage of these strategy formation tools is that they stimulate constructive discussion as participants present different ideas and viewpoints for consideration.

A strategy will not be robust if the group of decision-makers do not question the underlying assumptions it is based on. Thus, for example, a debate about the merits of a particular strategy is often a good idea (Hill & Jones, 1998, pp. 28 & 29). Other approaches are, for example, to imagine alternatives to what appears to be the obvious point of view, to consider strategies in light of several possible future states, to explore the possible outcomes of sequential competitive moves or to play the role of the those affected by the strategy, such as, for example, local farmers or council (Van Der Heijden, 1996, pp. 133-135 & 183-224).

### **2.12.2 The order of strategic goals**

Strategies are likely to form a series of incremental steps or goals that are intended to take people from where they are now to where they want to be. You first create

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<sup>65</sup> There are a number of matrixes to assist in matching this information, some of which could be applied to micro-level language regeneration strategy creation. (See David, 1995, pp. 199 - 213).

<sup>67</sup> Sometimes 'achievable' is used instead of 'agreed'.

your long term goals, which may be 15 - 30 years ahead, then create your shorter term goals. These goals are the result of the prioritisation process. Cooper (1989, p. 120) observes that public and economic functions are more likely to be surrendered if a language has first made a comeback in traditional and current domains such as home, educational instruction, cultural arenas and domains where speaker participation is high, such. Fishman (1993, p. 73) discusses the importance of ordering, arguing that status/power functions such as work sphere, media and government functions or Māori compulsory mainstream curriculum activity should not be pursued too early for a number of reasons which relate largely to avoidance of unnecessary conflict and unnecessary and unproductive effort.

### **2.12.3 Effective strategic goals**

Effective goals are Specific, Measurable, Agreed, Realistic and Timed – “SMART” goals (David, 1995, p. 196; Hill & Jones, 1998, pp. 49 & 50, Caralli, 2004, p. 10).<sup>67</sup> Specific goals will simply and concisely outline exactly what is expected to those who must implement them. Where goals are clearly understood, they are more likely to increase synergy, reduce uncertainty, stimulate enthusiasm and minimise conflicts.

The motivational aspects of achieving success and avoiding failure become less meaningful when a goal is not measurable. Precise and quantitative goals let you know how successful you have been and often result in greater commitment. Realistic goal setting relates to what can be achieved and sustained (Te Reo O Taranaki Charitable Trust, 2005, p. 9). Finally, goals must have starting points, end points and fixed durations. Commitment to deadlines helps people to focus their efforts on achievement of goals on or before their due date. Goals without deadlines or schedules for completion tend to be overtaken by the day-to-day problems and crises.

### **2.13 Cost analysis**

An important part of assessing the effectiveness of a plan is to calculate the cost (in terms of time and resources) of its implementation. If a strategy is a good one, but is not affordable, then an alternative strategy must be found or a further

strategy aimed at building up the necessary resources must be put in place. Thus, for example, Fishman (2000b, p. 20) suggests that community tithing may provide a useful and acceptable way of funding fairly major strategies in the future. The fact that this removes dependence on government may increase commitment.

## **Part 2: Mātauranga Māori**

### **2.14 Mātauranga Māori: Introduction**

My aim in this section is to provide a critical review of literature on Māori approaches to research in which the emphasis is on achieving better outcomes for Māori communities and for Māori language. It is important to bear in mind, as Durie (1995, p. 14) observes, that while processes focus on culture are of considerable importance, they are a means to an end, and means and ends should not be confused.

#### **2.14.1 Kaupapa Māori Research: Introduction<sup>68</sup>**

Critical aspects of kaupapa Māori research (KPM) are accountability, ownership and control, sensitivity, cultural safety and respect. Te Awekotuku (1991, pp. 14, 17 & 18) stresses the paramount importance of placing the rights, interests and sensitivities of the researched as first priority. Also critical are transparency, honesty and the acknowledgment of responsibility and accountability both to the people directly involved and to the wider Māori community. Te Awekotuku contends that the researched should have as much right as the researcher to ownership and control of the research. Smith (1993) argues for culturally safe and sensitive research. Carkeek, Davies and Irwin (1994) look for a culturally safe educational system that emanates from the complex and efficient pre-colonial system where being Māori was the norm. Ella Henry (1999) explores the challenge of a distinctly Māori perspective on the ontological and epistemological assumptions and methodological frameworks of mainstream research for Māori. She calls for mainstream support for power sharing and alternative ways of knowing. Smith (1999a), in a landmark publication, claims a research space for KPM, encouraging Māori involvement and control of research relating to Māori. Cram (2002) argues that observing tikanga throughout scientific research is good practice. Pihama (2001) argues that KPM rather than western theories, is an appropriate framework for understanding and explaining Māori experiences and

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<sup>68</sup> Although it could be argued that this project falls within Cunningham's (1999, p. 3) definition of Māori-centred research in that it measures the research against mainstream methods, it is the literature on kaupapa Māori and mana Māori research that will prove the most valuable to this research.

understandings, and Pihama et al. (2002) discuss, with particular reference to research involving e-learning, the way in which KPM can provide a foundation for the identification of critical success factors. Pipi et al (2004) state that KPM operates out of an emancipatory philosophical base, and argues that critical reflection on and usage of kaupapa Māori as a 'code of conduct' increases the likelihood of Māori research being conducted respectfully. Wiri (2001) suggests an approach that is based upon te Ao Māori, drawing upon oral traditions such as whakataukī and waiata. Finally, Pohatu (2004) uses the simple word 'āta' to illustrate how principles from within a Māori worldview can add further dimensions to any kaupapa, in this case to emphasise the need for clarity and respect in relationships, connections, and understandings within social service practice.

#### **2.14.2 Kaupapa Māori Research and mainstream research methodologies**

Mainstream research on Māori is often viewed with suspicion by Māori in that it is seen as being implicated in the process of colonisation. Thus KPM has, in part, grown out of dissatisfaction with prevailing methodologies (Barnes, 2000, p. 3). It is, therefore, one aspect of a strategy of resistance to the dominant Pākehā hegemony.<sup>69</sup>

##### **2.14.2.1 Autonomy**

The proponents of KPM research believe that satisfactory outcomes for Māori will not be achieved unless autonomy over cultural well-being is reclaimed (Smith, 1999a, p. 185). Thus, KPM has much resonance with critical theory in that it calls for the resourcing and empowering of Māori to define and strive for their own transformation (Wiri, 2001, pp. 57 & 58; Ruwhiu & Wolfgramm, 2006, p. 54). When Māori communities progress from being passive beneficiaries to actively initiating and running the projects of their transformation, these projects are not only likely to be more successful, but achieve success without any consequent loss of cultural preservation and Māori identity (Durie, 2003, p. 304; Smith, 1997, p. 273; Wiri, 2001, p. 57). Furthermore, Māori autonomy at a local level develops leadership and builds capacity, placing communities in a better

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<sup>69</sup> This aspect of KPM, important though it is, is not my primary focus here since my aim is to draw upon KPM rather than to explore in detail the reasons for its emergence.

position to receive future benefits. An important concern of KPM proponents is that mainstream research relating to Māori reinforces the unequal power relations within our society (Smith, 1997, p. 273; Bishop, 1999, pp. 1 & 2). Māori writers have repeatedly observed that those who control research have the power to define problems and to determine the way in which outcomes are presented and perceived, often being content to specify and describe problems without attempting to explore possible solutions (Smith, 1999a, p. 10; Teariki, Spoonly & Tomoana, 1992, p. 2; Pihama et al., 2002, p. 8). In contrast, a KPM framework seeks to prioritise Māori interests and to empower Māori by asking a number of key questions about research projects such as: Who designed the questions and framed the scope of the research? Who owns the research? Whose interests does it serve? Who will benefit from it? Who will carry it out? Who will write it up? How will the results be disseminated? (Smith, 1999a, p. 193).

KPM demands that Māori be transformed from the passively researched to active researchers who define their own research questions. As Smith (1999a, p. 193) observes, indigenous people may frame questions differently, define problems differently, and rank priorities differently from others.

#### **2.14.2.2 Critiquing western assumptions**

Another important aspect of KPM is its insistence on critical reflection on research methodologies and on their relevance and appropriateness in particular contexts. It has been argued that mainstream research methods have emerged out of a particular world view and have become entrenched to such an extent that that world view is generally no longer questioned, the result being that alternative ways of understanding reality are not considered valid (Roberts et al., 1995, p. 16; Smith, 1997, p. 273). In so far as this lack of questioning is associated with a conviction of superiority, the contribution that indigenous peoples can make to methodological development is largely ignored (Smith, 1999a, p. 118).

Criticism of mainstream research practices is, as Ruwhiu and Wolfgramm (2006, p. 53) observe, by no means confined to indigenous peoples. There has been a great deal of debate from “within the academy itself offering alternative insights” and this has led to the recognition that formalistic, positivist models need to be

adapted and are, in any case, not always appropriate. Methodologies, particularly qualitative methodologies that value relationships and connectivity (such as the use of focus groups, story telling, narrative inquiry and participatory action research), have emerged and have been influenced by, and adapted to indigenous contexts (Ruwhiu & Wolfgramm, 2006, pp. 53 & 54). Many of those who have written about KPM assert that it is an approach to research that, while it may prioritise certain approaches to methodological research over others in certain contexts, is capable of accommodating a wide range of methodologies (including Barnes, 2000, pp. 5 & 6; Crengle et al, 2006, p. 6, Smith, 1999b, p. 6) and addresses western methodologies in relation to the extent to which they are appropriate to Māori contexts. It does not prohibit the application of any particular methodologies *per se* but does insist that they must relinquish the assertion that research must be done in an exclusively European way. This means that western methodologies must not be applied uncritically, from a one dimensional perspective or in a way that prioritises the researcher and the research methodologies over the researched (Henry, 1999, p. 18). As Taurima and Cash (2000, p. 2) observe, “one cannot be...critical and dominating.”

KPM is adopted here as an overarching framework from which methodologies associated with strategic planning, including methodologies that are quantitative in orientation, can be adapted and evaluated.

So far as this research project is concerned, a critical issue is how KPM can enhance processes, such as strategic planning, that are underpinned by western management theory in the context of their use in Māori communities. In this context, it is important to note that KPM, in its insistence on the significance of Māori Kaupapa, is relevant to any discipline or sector involved in the struggle to bring about a specific transformation that relates to the experiences and the positioning of Māori (Pihama et al., 2002, p. 9). It can guide the use of mainstream theories to ensure that the processes and outcomes are culturally beneficial to Māori (Smith, 1999a, p. 188; Barnes, 2000, p. 5; Royal, 1998, p. 1; Wiri, 2001, p. 57). Thus, for example, Durie (1998, p. 23) observes that the combination of critical ethnography and Kaupapa Māori research in the evidence presented before the Waitangi Tribunal “proved to be so apt that the two merged



easily”, concluding that “opportunities for combined indigenous and Western academic research methodologies still have a place in Māori research”.

### **2.14.3 Mana Māori theory**

In his history of the great canyon of Toi, Wiri (2001) coined the term ‘Mana Māori’ as an alternative approach to researching Māori knowledge. It is an approach that draws exclusively on the traditional knowledge forms of pre-colonised Māori discourse such as whakapapa, pakiwaitara, kōrero, waiata, pepeha, kupu whakaari and whakataukī to inform and interpret research pertaining to the Māori world.

There is much overlap between Mana Māori theory and Kaupapa Māori theory. Both are based on a Māori worldview and traditional Māori cultural concepts and practices. They both legitimate Māori knowledge and language. However, while Kaupapa Māori theory is derived from critical theory and is therefore ideologically influenced by tino rangatiratanga or self-determination, Mana Māori theory is ideologically influenced by mana motuhake. It respects the integrity of Western knowledge and concerns itself only with Māori knowledge (p. 347). Indeed, it has been argued that future directions in Kaupapa Māori research are likely to lead to methodologies based more extensively on mātauranga Māori (Durie, 1998, p. 23)

#### **2.14.3.1 Mana Māori theory and mainstream research methodologies**

I believe that not only can Mana Māori conceptions be applied in the context of Western strategic planning theory, but that they can also significantly enhance it. In fact, Royal (2003, p. 1) believes that freeing up traditional Māori concepts to speak meaningfully to all New Zealanders would usher in the evolution of new knowledge. This does not mean that Mana Māori will dominate Western research. Rather, it means that it will provide us with a way of exploring western methods from a new perspective.

#### **2.14.4 Frameworks for combining Māori and mainstream theories and methodologies**

Since different theories and methodologies may emerge from very different perspectives and world views, it would be naïve to argue that they can necessarily simply co-exist. It is therefore important to give careful consideration to the type of framework required in order that they can usefully inform one another. Cram (2002, p. 5) notes the importance, within the context of a collaborative framework, of ensuring that there is adequate time in which to develop understanding of different views and perspectives, of differing needs, expectations and values. There needs to be negotiation of goals, processes and outcomes as well as issues such as intellectual property. Taurima and Cash (2000, p. 1) explore a dual methodological process which they call ‘cultural triangulation’. This process seeks to ensure ethical processes and outcomes by giving a central role to dialogue and critical reflection, proponents of different methodologies being encouraged to interrogate one another’s assumptions and methodologies for a perspective in which culture is central. Collins (2005, pp. 30 & 31) provides an example of this type of dialogue, noting the way in which she became more aware of the tensions created by the differing expectations of Māori communities and proponents of Western research methods, and gradually moved away from considering herself to be an objective observer as she became more aware of some of the key considerations of being an insider. She was thus able to evaluate what both systems had to say to each other and make a decision based on the long-term benefit to the researched group. Carkeek et al. (1994, p. 14) used a rāranga model to discuss trying to weave together two completely different educational systems, one, a traditional Māori system, and the other, a modern Western system. Royal (1998, p. 6) created an equal partnership model based on Treaty of Waitangi principles. He conceives of both Tikanga Pākehā and Tikanga Māori systems as being interconnected and yet distinctive and independent, both necessary for the benefit of the whole. The concerns and rationale of both are incorporated into the framework, thus preventing the Tikanga Pākehā house from processing Māori knowledge according to a Western paradigm and thereby marginalising the interests of its treaty partner. Durie (2004, p. 17) suggests that Māori participation as researchers and the utilisation of both mainstream and Māori values and methods for analysis are important characteristics for considering research done at

the ‘interface’ between science and indigenous knowledge. The central component of his framework is outcomes, the focus being on the potential for Māori values and concepts to provide a basis for assessing the relevance and potential benefits of Western research. In this regard, outcomes are influenced by a number of principles, such as mutual respect.

What is most important here, however, is not the particular model adopted, but the fact that we can derive effectiveness criteria from a range of sources (including those that follow) because it is possible, notwithstanding the difficulties involved, to talk meaningfully to one another, sharing concepts that are mediated through our own consciousness, although each of us may occupy a different cultural space.

#### **2.14.5 Some critical aspects of Māori research approaches**

##### **2.14.5.1 Legitimizing Māori worldviews**

Roberts et al. (1995, p. 8) define worldview as “a systemisation of the conceptions of reality to which [people] assent and from which stems their value system”. Thus, worldview lies at the very heart of culture, touching, interacting with and strongly influencing every aspect of it (Marsden, 1992, p. 133). Since different cultures have different ways of ‘viewing’ the world, any process of engaging with Māori should be designed and conducted in a way that reflects Māori values and beliefs (Ruwhiu & Wolfgramm, 2006, pp. 53 & 54). Thus Pihama (2002, p. 46) argues that those seeking knowledge must start with the active affirmation that to be Māori and to view the world in terms of a Māori perspective is both valid and legitimate. Māori reality becomes the starting point of any transformation.

It is, of course, important to acknowledge that there is no one single uniform Māori worldview (Roberts et al., 1995, p. 8). There are different tribal understandings, different levels of cultural understanding, spiritual beliefs and language ability (Marsden, 1992, pp. 136 & 137; Rangihau, 1992, pp. 13 & 193-190). Furthermore, perceptions have been affected by interaction with others and

the dominance of English (Roberts et al., 1995, p. 8). Nevertheless, Māori still share a common heritage and generally similar perspectives and values, arising out of traditional, pre-colonial cultural beliefs and practices, about which the majority of those who have maintained any form of association with Māori communities, whatever their tribal affiliation, are very likely to be in agreement. Seeking to identify these is of critical importance so far as this research project is concerned.

The source of the traditional Māori worldview is found in the elaborate cosmogonic legends and whakapapa passed down for generations. These are neither primitive myth nor marvellous fireside stories but are deliberate constructions that aimed to encapsulate a worldview in easily accessible forms (Roberts et al., 1995, p. 8). In these legends, we see a world view that interrelates and interconnects the spiritual and natural with the universe in a holistic, dynamic and continuous process of creation (Marsden, 1992, pp. 133-136; Henry, 1999, p. 8; Bishop, 1999, p. 5; Simpson, 2005, pp. 26-29).

A fundamental way in which Māori think about and come to know the world is whakapapa (Simpson, 2005, pp. 26-29; Royal, 1998, p. 2). Everything human, animate and even inanimate, has its own whakapapa which is ultimately linked via the atua to Ranginui and Papatūānuku and, according to some tribes, eventually to Io (Marsden, 1992, pp. 130-132; Roberts, 2006, p. 8). This explains the close links that Māori have to the land, to each other and other Polynesian peoples, as well as to the past, the present and future. It is by the strength of whakapapa that Māori identify themselves primarily as a member of an iwi, hapū or whānau (Wiri, 2001, p. 56). Thus culturally safe interventions will be based on an understanding of the fact that no participant is an isolated individual. Knowledge belongs not just to a person, but to that person's family, tribe and the ancestors that passed it down to them (Smith 1999a, pp. 118 & 119).

Tapu is integral to a Māori worldview. Tapu is a psycho-spiritual protective device for anything that is deemed sacred (Pihama et al., 2002, p. 41). Thus people are tapu, or certain knowledge, places or entities that are linked to spiritual things and/or ancestors may be considered tapu, and need restrictions in terms of

access and usage (Pihama et al, 2002, pp. 41 & 42; Marsden, 1992, pp. 119 & 121). Pihama (p.42) asserts that respect for people and their culture is an observance of tapu. Also, researchers, even insiders, must be careful when dealing with tapu knowledge (Smith, 1999a, p. 120). Formerly, it was entrusted to only a few people who ensured that it was protected, used appropriately and transmitted with accuracy (Smith, 1999a, p. 172).

Mana is something that is inherent in or attributed to a person or object, and refers to power, dignity, prestige, status, influence, esteem, significance, effectiveness and authority (Ministry of Justice, 2001, pp. 51-55; Pihama et al, 2002, p. 41). All people have some level of mana, and it is therefore important to acknowledge and protect their rights, interests and sensibilities (Pipi et al, 2004, p. 150). Thus, people being researched should be considered to be more important than the sponsor, the researchers, or even the need for which the information was collected (Te Awakotuku, 1991, pp. 17 & 18). A wise strategist will also take note of those of high mana. These people are most likely to influence the actions of others within a community and are often the key people with whom to build relationships.

Underpinning this worldview is the use of te reo Māori. Sir James Henare referred to te reo as the soul of Māori culture and mana (1986, p. 53) and also the vehicle for expressing the inner world of the mind.<sup>71</sup> Language is a window to knowledge of the world and a framework for interacting with it. In this regard, when research acknowledges the importance of te reo Māori, Māori people become the norm and the Māori worldview is legitimated (Pihama et al, 2002, pp. 39; Smith, 1999a, pp. 185 & 188).

“Kaupapa Māori”, argues Wiri (2001, p. 57) “is a way of perceiving the world and interpreting research relating to Māori”. It is therefore fundamental to research involving Māori people and research involving Māori areas of inquiry.

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<sup>71</sup> There are three sayings of Henare here: the first “*ko te reo te mauri o te mana Māori*” was quoted in the Waitangi Tribunal 1986 as was his reference to te reo as being the soul of Māori. The third “*ko te reo te kākahu o te whakaaro, te huarahi i te ao tūroa o te hinengaro*” was quoted both by Smith (1999, p. 188) and Tuakana Nepe (1991, p. 15). Neither of them identify where it was originally spoken and so I assume it has become part of the oral knowledge of Te Tai Tokerau.

#### **2.14.5.2 Respecting Māori cultural concepts and practices**

A respectful attitude must be manifested in the recognition and observance of cultural practices and courtesies (Wiri, 2001, p. 57, Bishop, 1999, p. 5; Smith, 1999a, p. 183). Observance of tikanga, protocols and tribal customs is considered critical to success of projects that involve Māori and are Māori-centred. Tikanga guides appropriate behaviour, especially in settings where the Māori worldview is dominant, such as marae (Pihama et al, 2002, p. 39). Many of these protocols are learnt through respectful interaction and careful observation of kaumātua, the guardians of whānau tikanga (Pihama et al, 2002, p. 40). As Cram (2002, p. 147) notes, it can be difficult for educated non-Māori to relate to older people in the traditional Māori style of titiro, whakarongo, kōrero, that is, listening and watching before speaking (Pipi Et al, 2004, p. 148). Those who are not prepared to devote time to gaining understanding are unlikely to succeed in Māori contexts.

Other specific values and concepts that are characteristic of effective marae based initiatives include aroha, manaakitanga, tika, pono, māhaki and tūpato (Pihama et al, 2002, pp. 37-48). Aroha is a compassionate understanding of others that manifests itself in different ways depending on the context. Aroha in research will involve recognition of diversity, allowing people to define their own space and to meet on their own terms (Pipi et al., 2004, p. 145; Pihama et al, 2002, p. 45). It is the basis for activities that are designed to assist in time of need, in order to overcome problems and to sustain the wellbeing of the whānau (Pihama et al, 2002, pp. 43 & 47). Manaakitanga is similar to aroha, referring to the generous care for others. Key workers must ensure that what they are doing is aimed at contributing to rather than taking from the community. Researchers should consider themselves to be servants of the community, giving to the community and expecting nothing in return (Pipi Et al, 2004, p.149). Although this does not necessarily preclude some agreed mutual benefits, such as the ability to use the research for career prospects, it does rule out any possibility of one-sided benefit.<sup>72</sup> Tika refers to acting correctly, ensuring accuracy. It is fundamental to any Māori-centred research (Pihama et al, 2002, p. 42). Pono is the personal ethic

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<sup>72</sup> McNicholas and Barrett (2002, p. 403) note that the products of such research, such as books and articles, have often been of benefit to the researcher but not the community being studied.

that motivates a person to consistently act in a way that shows integrity and faithfulness to both tika and aroha in relationships and work (Pihama et al, 2002, p. 43). Humility or ngākau māhaki, is more likely to gain respect than is the flaunting of knowledge (Cram, 2002, p.147). A central feature of humility in Māori contexts is not flaunting your knowledge.<sup>73</sup> Finally, Smith (1999a, p. 120) and Pipi et al (2004, p. 150) counsel a cautious or tūpato approach. It is important to be politically astute, culturally safe and aware of what is important. Insider status should never be taken for granted.

Thus, it is essential to creating and maintaining effective long term relationships in Māori contexts that workers maintain a respectful attitude towards cultural norms, values and practices.

#### **2.14.5.3 Examining relationships**

Kaupapa Māori research understands the importance of relationships in the Māori context. Key concepts involving relationships include whanaungatanga and whānau.

The most fundamental element within Māori communities is the whānau (Smith 1999a, p. 187; Pihama et al, 2002, p. 48). A whānau is normally based on whakapapa. However, a strongly knit group who have gathered around a common purpose will embody the whānau concept (Pihama et al, 2002, p. 48). A project team will be more likely to be stable and effective if their relationships are based on whānau-type cultural values, customs and practices, along with the concept of collective responsibility. These values might include things such as mutual sharing, nurturing and respect (Bishop, 1999, p. 4). A close knit whānau structure is effective, particularly where it incorporates the range of skills and personalities needed to accomplish a task. Where performance and decision-making are collective, such as at hui or wānanga, feedback and debate are participatory and are therefore more likely to lead to decisions that are genuinely supported (Smith 1999a, p. 174). The concept of whānau includes accountability: key workers are accountable to the recognised whānau hierarchy and to the whānau as a whole. An

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<sup>73</sup> 'E kore te kumara e kōrero mō tōna reka' – The kumara shall not speak of its own sweetness

offence or hara by one member of a whānau affects the entire group and therefore requires some sort of correction or utu in order for mana to be restored. To ensure that these important whānau values are maintained, especially when working under pressure, a group may seek the support and mentorship of a kaumātua, start sessions with karakia and share food together.

Related to the concept of whānau is whanaungatanga or the ethic of belonging. Whakawhanaungatanga is a way of revealing one's "connectedness . . . engagement, and therefore implicit commitment to other people (Simpson, 2005, pp. 26-29; Bishop, 1996, pp. 215 & 216). Connecting in Māori contexts is usually a slow process: there must be time for informal discussion and catching up (whakaratarata, whakawhitiwhiti kōrero), usually while sharing food. Pipi et al (2004, p. 146) assert that in a context where important knowledge is imparted only to those who are judged to be worthy of trust, taking time in face to face engagement is fundamental. This allows people to use all of their senses in evaluating and assessing the advantages or disadvantages of being involved. Thus Smith (1999a, p. 138) notes that "consent is not so much given for a project or specific set of questions, but for a person, for their credibility". To risk good relationships because of a project issue, not only shows a lack of respect but is also, in the long term, ineffective.

#### **2.14.5.4 Māori-context research: The role of Pākehā**

It is relevant to consider here the possible impact of my own Pākehā ethnicity on this project. Graham Smith (1992, pp. 8 & 9) suggests four models of accountability within which Pākehā have been able to carry out research<sup>74</sup>:

- 1. 'Tiaki' model** (Mentor model) - where the research process is guided and mediated by authoritative Māori people.
- 2. 'Whāngai' model** (Adoption model) - where the researcher becomes one of the whānau who just happens to be doing research and therefore can be trusted.

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<sup>74</sup> Smith notes that variables that influence the appropriateness of the models for individual situations include personality traits, tribal context, and skills.



3. **Power sharing model** - where community assistance is sought by the researcher so that a research enterprise can be developed in a meaningful way.
4. **Empowering outcomes model** - where the research supplies answers and information that Māori want to know. This model emphasises positive and beneficial outcomes for Māori first and foremost.

I believe that it is appropriate to add a fifth model, one that relates to my own involvement in this case. It is similar to the 'whāngai model' although I refer to this model as the 'hunaonga' model in that the relationship is through marriage. Furthermore, in contrast to the 'whāngai model', the Pākehā researcher was already well established as a member of the whānau before the project began and was therefore able to serve an apprenticeship over a longer period of time.

In his book entitled *Language Death*, Chrystal (2000, p. 107) argues that the regeneration of indigenous languages is a responsibility that non-indigenous people must not avoid. Also Tolich (2002, pp.174-176), in arguing for a space for 'culturally safe' Pākehā research in generic research areas, notes that Pākehā have an obligation as a treaty of Waitangi partner to ensure Māori are not excluded from the benefits of their research. I have taken careful note of this and have come to the view that my involvement is appropriate so long as it is welcomed by and accountable to the community.

#### **2.14.5.5 Māori-context research and emancipation**

The principle of tino rangatiratanga goes straight to the heart of Kaupapa Māori. It relates to the "right of Māori to live and develop in a Māori way (Pihama et al, 2002, p.44). Tino rangatiratanga has been discussed in terms of sovereignty, autonomy and mana motuhake, self-determination and independence. Pihama (2001, p.126) asserts it is "the right to sovereignty in our own lands." The principle of tino rangatiratanga has guided KPM initiatives, reinforcing the goal of seeking more meaningful control over one's own life and cultural well being (p.44) and containing within it the notion of counter-hegemonic resistance and struggle. Tino Rangatiratanga goes hand in hand with decolonisation, a process that involves revealing the ways in which colonisation has influenced

beliefs and social practices, and has created a dynamic of power that privileges the colonisers (p.52).

#### **2.14.5.6 The importance of Māori discourse**

To exemplify a Māori-centred approach, I will identify here some areas of the strategic planning process to which one type of Māori discourse, traditional generic sayings (whakataukī), can be applied in order to reconceptualise the process from a Māori perspective.

Whakataukī are short pithy sayings intended to have a specific impact on the original audience within its original cultural context. Brougham and Reed (1999, p. 3) state that whakataukī encapsulate a ngako (kernel of truth or thought) so aptly and succinctly there is little need for further words. Correct application of whakataukī requires identifying a strong resonance between the past and present situations that can allow the same ngako to inform our second millennium strategy formation process. My reason for selecting whakataukī is that many of the original themes of laziness, hard work, overcoming difficulties and opposition, strength, unity and integrity are effectively timeless. Pihama, et al, (2002, p. 53) observe, the ability and commitment to look to the past for answers to present (and future) Māori developments is perhaps the most critical factor in Māori achievement. It is in this spirit that I offer the following whakataukī.

**Table 2.1: Whakataukī – Vision**

<b>Whakataukī</b>	Whāia e koe te iti kahurangi ki te tūohu koe me maunga teitei (Mead & Grove, 2001, p. 422) <sup>75</sup>
<b>Meaning</b>	Strive for that which is most precious: if you bow, let it be before a lofty mountain
<b>Application</b>	Don't waste your time doing the ordinary and mediocre. Aim to achieve something that is of great value: if you fail make sure it was while attempting something great.

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<sup>75</sup> Mead and Grove use the term tāpapa instead of tūohu. Both have similar meanings.

**Table 2.2: Whakataukī – Goals**

<b>Whakataukī</b>	Whāia te pae tawhiti kia tata, whāia te pae tata kia maua (Turia , 2007).
<b>Meaning</b>	Strive to move closer to those things on the distant horizon, ensure the near at hand are reached.
<b>Application</b>	You must always have a dual focus. The immediate tasks must be done well. However, you must constantly be aiming to put yourself in a position to achieve your long term goals.

**Table 2.3: Whakataukī – Co-operation**

<b>Whakataukī</b>	Mā pango, mā whero ka oti ai te mahi (Brougham & Reed, 1999, p. 27; Mead & Grove, 2001, p. 282).
<b>Meaning</b>	When red (chiefs) and black (commoners) work together, the task will be completed.
<b>Application</b>	When everybody works together in unison the goals can be achieved.

**Table 2.4: Whakataukī - Collaboration**

<b>Whakataukī</b>	1. E raka te mauī, e raka te katau, he tangata anō te mauī, he tangata anō te katau. (Mead & Grove, 2001, p. 43).  2. Ehara taku toa i te toa takitahi, engari he toa takitini (Brougham & Reed, 1999, p. 135).
<b>Meaning</b>	1. The right hand is adept, the left hand is skilful. One person is the left and another, the right.  2. My success has not been achieved by one person alone, it has been achieved by many together.
<b>Application</b>	1. A community should use all the skills of its people.  2. When many contribute, much good can be done for the people.

**Table 2.5: Whakataukī – Strategies**

<b>Whakataukī</b>	He kokoreke pūoho tata (Brougham & Reed, 1999, p. 140).
<b>Meaning</b>	This is a stratagem used in battle which aims to startle the enemy by surprise, like when the quail (kokoreke) darts out from the undergrowth.
<b>Application</b>	Don't reveal your position or intentions: surprising your competitor gives you an advantage.

**Table 2.6: Whakataukī - Early preparation**

<b>Whakataukī</b>	He roa taihoa he tata mate. <sup>76</sup>
<b>Meaning</b>	When preparations are made well in advance it is easy going, but last minute preparations cause panic.
<b>Application</b>	Achieving plans that are made and implemented early is easier. Never leave anything to the last minute.

**Table 2.7: Whakataukī - Determination through difficult times**

<b>Whakataukī</b>	1. He kōanga tangata tahi, he ngāhuru puta noa (Brougham & Reed, 1999, p. 68). 2. He harore rangitahi (p. 43).
<b>Meaning</b>	1. At digging time only one person may turn up; at harvest there is no limit to helpers. 2. A one day mushroom.
<b>Application</b>	1. There may be seasons when a few people will need to plod away by themselves to keep the momentum going. When there is success or when there are benefits to be had, everybody will jump aboard.  2. Spoken of a project that starts off well but doesn't last the distance. A reminder to plan for sustainability.

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<sup>76</sup> Milroy, T.W.J (1995) Personal communication.

## **Chapter 3**

### **Presenting the processes and outcomes of the marae-based Māori language regeneration project**

#### **3.1 Introduction to the ethnographic process**

A representation of the strategy creation process in a Māori environment calls for an ethnographic approach, an approach that has many similarities to Kaupapa Māori research.

Ethnographic research prefers qualitative methods and often uses narrative descriptions to convey its insights. It emphasises the importance of recording accurately what people do and say in particular contexts. Thus, rather than emphasising the theoretical, it attempts to honestly construct ‘social reality’ by describing and interpreting struggles and strategies from the perspectives of the people involved (Hammersley, 1992, p. 45; 1996, pp. 4 & 5; Larsson, 2006, pp. 178 & 179). The advantage of grounding events in the detailed particulars of individuals’ narratives is that they can be more interesting and illuminating than sweeping statements (Hammersley, 1992, p. 23; Desjarlais, 2002, p. 6). On the other hand, understanding that is derived deductively from a set of strategic planning premises does not allow the reader to see, feel and experience the events and context from the participants’ point of view. However, a ‘thick description’ of day-to-day phenomenon, such as interactions between people or the difficulties they encounter, can increase the readers’ understanding of the underlying influences on effectiveness (Ellis & Bochner, 1996, p. 27; Davies, 1999, p. 213; Hammersley, 1992, p. 22; Larsson, 2006, p. 179; Uphoff, 1996, pp. viii & ix).

Modern ethnography has a critical reflexive element that involves awareness of the influence of researchers on the processes they are trying to present. In the end, the plausibility of the overall narrative is determined by the type and amount of evidence produced, the extent to which the events align with our existing

knowledge of groups and processes, and the insight gauged from the processes and relationships highlighted (Hammersley, 1992, p. 71).

### **3.1.1 Reflexibility, reality and reliability**

An ethnographic account is inevitably both interpretive and subjective (Hammersley, 1992, pp. 43 & 44; Desjarlais, 2002, p. 6; Davies, 1999, p. 19). The account is organised and presented by someone who was heavily involved in the process and so it is not realistic to attempt to stand outside and above the material presented (Aunger, 2004, p. 15; Ellis and Bochner, 1996, p. 15). In any case, such an attempt would be dishonest, merely camouflaging the presence of the researcher rather than removing it. Thus the language used to describe and explain the process will inevitably privilege my voice over the voices of others (Ellis & Bochner, 1996, p. 20).

In spite of the problems to which reference has been made, there are a number of ways of attempting to ensure that the account is as reliable as possible. Central to these is transparency. It is important to be as transparent as possible about my own beliefs, role in the process and relationship with the other participants in order to highlight the assumptions and values I bring to the interpretation of the real focus, that is, the process itself (Davies, 1999, p. 213). The effect of this transparency should be to de-privilege/minimise my perspective and to bring other possible perspectives into focus (Schneider, 2000, p. 213; Davies, 1999, p. 15), thus highlighting any flaws or idiosyncrasies in the data provided and in the collection process (Aunger, 2004, pp. 17 & 44).<sup>77</sup> Furthermore, ensuring that more than one voice is represented allows for a range of perspectives giving the account an element of intertextuality which should make the text more authoritative (Davies, 1999, pp. 214-218). It is also important, so far as possible, to present the information as directly as possible, without pre-determining the outcomes. I will

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<sup>77</sup> Another approach to presenting as reliable an account as possible is to attempt a measure of detachment through mentally 'stepping back' from the text by attempting to see oneself as an informant (Davies, 1999, pp. 6 & 24). However, since this may actually have the effect of masking inevitable subjectivity, my preference is to identify myself as both participant and researcher and to allow readers to determine the extent to which that affects the argument.

<sup>81</sup> Also the spouses or partners of members of the core group would come in intermittently. The reason why these groups are invisible in this account is that they did not participate in the hui discussions or in the work. However, it is acknowledged that without the support of their spouses or partners, group members could not have completed the work.

therefore provide analysis, interpretation and evaluation (using appropriate evaluation criteria) only after all of the relevant data have been presented (*see chapter 4*) (Aunger, 2004, pp. 99 & 100).

### **3.1.2 Organisation and presentation**

Because the approach adopted here is an ethnographic one, the style and presentation may not always be typical of an academic thesis (Ellis & Bochner, 1996, p. 22; Jaarsma & Rohatynskyj, 2000, pp. 13 & 14; MacDonald, 2000, pp. 168-170). This is because it is important to describe and explain in ways that are appropriate (Hammersley, 1992, p. 25; Davies, 1999, p. 218).

### **3.1.3 Ethical considerations**

Te Awekotuku (1991, p. 17) notes the dangers of paying insufficient attention to ethics, dangers that can result not only in damage to the potential outcomes of a single research project, but also in distrust, impaired or obstructed future opportunities, irreparably damaged relationships and the questionable validity of research findings. In the context of an ethnographic account, the issue of authorial power and responsibility is necessarily an ethical issue, even more so when, as in this case, the writer is, from one perspective, an insider (as a member of the marae community and a participant in the processes and outcomes to be evaluated) and, from another perspective (as a *Pākehā*) an outsider. It is important to note here that the research narrative presented here has the potential to affect the community itself, including relationships within the community (Jaarsma & Rohatynskyj, 2000, pp. 14 & 15).

As indicated in *Chapter 2*, Kaupapa Maori Research is inspired by, and has links to critical theory, emphasising the need for social awareness. Like critical reflexive ethnography, Kaupapa Māori Research asks searching questions of the researcher in terms of his or her respect for cultural ethics and practices and his or her relationships with, and accountability to participants. A summary of Māori ethical guidelines (*tikanga*) within Kaupapa Māori practice includes:

Respect people (*aroha ki te tangata, kaua e takahi mana*)

Serve and provide benefit for your people (*manaaki, tuku ki te tangata*)

Be humble (*kia ngākau mahaki, kua e whakaputa mōhio*)

Respect cultural practices (*kanohi i kitea, titiro, whakarongo*)

Be accountable to your people (*me pono ki ō tāngata, me aronui ki ngā tohutohu a ō tāngata*)(Pihama et al, 2002, pp. 37-43; Pipi et al, 2004, pp.145-150; Smith, 1999a, p. 193; Te Awēkotuku, 1991, pp. 14, 17 & 18)

### 3.2 Participants: Their roles and commitments

I am not Māori and I am related by marriage to the whānau involved in the strategy formation process reported here. Even so, in terms of the cultural markers identified by the Te Hoe Nuku Roa research team (Durie, 2002, p. 29), I am closely integrated into Māori society. I consider myself a bi-cultural Pākehā, someone who is privileged to have the opportunity to live in two spaces and to see the world from two perspectives. This is relevant to the extent that I was a participant in the project reported here as well as being the person who is reporting, commenting on and evaluating the project.

Details of members of the core group involved in the project are provided here. Although each member of the group made a significant and ongoing commitment to the project, taking an interest in all aspects of it, not all of them were directly involved in every activity.

**Table 3.1: Core group members**

Function/s	Personal details	Background/ employment	Relevant qualifications/ skills
Initiator	Male Age range: 30-40 Domicile: Waikato	Post-graduate student	Graduate. Fluent Māori speaker; Skills: administration; some teaching and IT experience; translation;
Marae Chairperson (the Chairperson)	Female 50-60 Wellington	Line manager (industry)	Basic te reo speaker; good people manager; plays a central role in the life of the marae; very knowledgeable about whānau whakapapa;
Marae Treasurer (the Treasurer)	Female 30-40 Bay of Plenty	Development manager	Graduate; above basic te reo Speaker; skills: research; report writing; administration; strategy; management;



Marae Secretary (the Secretary)	Female 30-40 Waikato	Personal assistant	Basic Māori speaker; skills:wide range of computer software applications; word processing;
Core Group Member 1	Female 40-50 Waikato (married to Initiator)	Secondary school teacher mainstream (HOD Māori)	Graduate; Fluent te reo speaker Skills: teaching; music
Core Group Member 2	Female 40-50 Waikato	Maori language teacher	Graduate; Very fluent te reo speaker Skills: teaching; music
Core Group Member 3	Female 40-50 Auckland	Teaching mentor	Graduate Fluent te reo speaker Skills: teaching
Core Group Member 4	Female 40-50 Auckland	Business owner	Very basic te reo speaker Skills: high level IT; business; strategy; research
Core Group Member 5	Female 30-40 Greater Wellington region	Tertiary institution manager	Graduate; Fluent te reo speaker Skills: administration research;
Kuia	Female 70-80 Waikato	Fulfils customary role of kuia.	Tikanga and te reo expert. Covering for all dealings with kaumātua.

There were others including some who acted as interviewers were also involved from time to time.

The project involved a considerable amount of work. Many of those involved had young families and were in full time employment. This inevitably impacted on their ability to contribute to the research. It was decided at an early meeting that families and employment-related responsibilities should take precedence over the project. We decided that if a key person could not complete a task by the expected date, we would try to ease the pressure as much as possible by pushing out the timeframes, reducing the workload or arranging for someone else to complete the task. The project initiator took primary responsibility for many of the tasks, particularly in the later stages in this project.

Most members of the group lived more than one hour's drive from the marae, with some living up to 6 hours' drive away. Thus, much of the communication

between hui was by email and telephone. At almost every hui, the children and/or grandchildren of participants were around the marae or present in the hui.<sup>81</sup>

Only events that relate specifically to the strategy formulation process have been included here. There were, however, many other tasks that the reo committee did which were related in a general way to the project, including:

1. Recording our kuia speaking te reo on whānau related topics;
2. Applying for funding for 2007 activities;
3. Preparing lesson plans and funding applications for marae-based wānanga in 2007 under Awanuiārangi;
4. Involvement in iwi-wide consultation groups for te reo;
5. The signing of contracts and the invoicing of funding bodies.

### **3.2.1 The relevance of the operational structure of the marae**

The legal structure of the marae is that of an incorporated society. The marae trust was set up to “promote and develop the social, recreational, cultural, economic, and educational welfare” of all present and future descendants and society members and to “promote tikanga Māori” whenever and wherever possible.

The marae committee, responsible for the running of the marae is made up of a chairperson, a vice chairperson, a secretary, and a treasurer, together with eleven other committee members. These fifteen trustees must be voted in every year. To date, there has never been any competition for these voluntary positions.

The kaunihera kaumātua or council of elders is another body within the marae organisation. When they reach 50 years of age, whānau become eligible for council membership. People outside the whānau may be co-opted.<sup>83</sup>

The kaumātua are described in the trust constitution as the guardians of the society, and although tikanga and kawa of the marae is a main focus, their advice

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<sup>83</sup> An example of this is that one of the local Pākehā farmers who has been given the status of honorary kaumātua.

on all matters pertaining to the “success and general well-being” of all members must be acknowledged and respected.

The Chairperson is extremely influential. Her commitment to the marae and her professionalism are respected by the whānau. She is involved in every aspect of the functioning, maintenance and development of the marae and works well with the kaunihera kaumātua. She has co-opted close family members to fill key positions and undertake key tasks. Even though consensus by the marae committee is officially required for important decisions, such as those involved in this project, the reality is that without her support, many of the marae projects would be unlikely to be viable. This is primarily because of the fact she plays a lead role in most, if not all, marae-based activities.

The core group members of the reo project were also all members of the marae committee. Critically, the entire marae executive, including the Chairperson, were core group members. This meant that there was no need to appoint a treasurer for the project as finance related tasks were integrated into the overall running of the marae committee. It also meant that communication to the marae executive was ensured.

### **3.3 The Processes**

The processes involved in the regeneration strategy have been ordered chronologically. Discussion centres on key hui and the important tasks that were undertaken in the periods between these hui.

#### **3.3.1 April and May 2005: Encouragement to begin**

As indicated in *Chapter 1*, the Initiator<sup>84</sup> became involved in this project as a direct result of the encouragement and support of key whānau members. He began by undertaking some preliminary reading. His first introduction to the concept of language planning came through reading the national Māori language strategy discussion document - *He Reo E Kōrerotia Ana - He Reo Ka Ora* (Te Puni Kōkiri, 2003). This strategy had a 25 year timeframe (up to 2028) and set goals in relation

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<sup>84</sup> In the account of the processes I will refer to myself using the label ‘Initiator’. Others are also referred to using the labels given in Table 3.1 above.

to proficiency, usage, learning opportunities, community leadership and increasing the recognition and mana of te reo Māori in Aotearoa. The initiator also found a very helpful booklet called *A Guide for Iwi and Hapū to the preparation of long-term Māori language development plans* (Te Taura Whiri, 2000).<sup>85</sup> This booklet stressed that the regeneration of te reo would not happen by accident, that it was necessary to plan and take action (p. 3). It also provided an outline of the basic process for creating a language development plan. The process was described using a simple simile that likens creating a strategy to reading a road map in order to ascertain the best way to travel to a previously unknown destination. First, you must decide where you want to go or where your destination is. This is the vision statement. Second you must work out where you are now, your starting point. This is your survey. Thirdly, starting from your present position, you must work out what is the best way, step by step, to get you to your intended destination. These are goals. The booklet also listed some reasons for encouraging the use of te reo Māori, outlined the need for planning and offered some valuable guidance on creating and implementing a plan. It drew attention to the importance of working with people and ensuring that these people were not over-burdened, thus creating conditions appropriate for sustainability. The implication is that the whole strategy process needed to be thought through at a very early stage. This booklet was so helpful that a two page summary - *Some thoughts on a strategy to encourage our reo* – was produced by the Initiator and distributed to those attending the first reo hui

### **3.3.2 Communicating the problem**

The issue of language loss was not being discussed or identified as a problem on Whakamārama marae. The first stage of the process was therefore to counter the sense of inevitability of language loss by encouraging discussion of the situation. The Initiator therefore sought and received permission to raise the issue as a general business agenda item at our marae meeting in June 2005.

At that meeting, the Initiator outlined the problem. For quite some years we had been reliant on calling in speakers from other local marae to speak for us at our

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<sup>85</sup> Henceforth referred to as *The language plan guide*

hui or on calling upon the services of any male who could whaikōrero (from in laws to relatives of relatives, to rangatahi). He added that it was obvious that the pool of speakers was almost exhausted: our kuia were not going to live for ever, and there were no younger ones filling the gap. Furthermore, he asserted that this was an urgent problem that would not simply go away and noted that he was willing, with the permission of the whānau, to attempt to find a way of doing something about it. When he had finished, those present the meeting began, one by one, to stand up and voice their total support for the kaupapa. It was discovered that many felt the same way as the Initiator and were very pleased that we had started talking about the problem and seeking a solution. We set a date for a 'reo hui', to discuss this problem. The official record of his comments is included in the marae committee minutes of the 25<sup>th</sup> of June 2005.<sup>86</sup>

### **3.3.3 Initial work on questionnaire**

Between the two hui, a draft questionnaire was developed to help us gauge the strength of te reo Māori within the hapū. Although that draft questionnaire needed considerable development, it laid the foundation for some key questions regarding the ability and usage of te reo Māori among the whānau. The final version of the questionnaire was produced later, following much discussion and collaboration between the members of the core group.

## **3.4 August 6 2005: The first reo hui**

### **3.4.1 Introduction**

Approximately 21 people gathered for the first hui related to te reo Māori. This afternoon hui was co-ordinated with the marae committee meeting which started at 10.00 a.m. This meant that the key people (who lived in Wellington, Auckland, Bay of Plenty, and Waikato) could attend both hui without undertaking an additional journey. An excerpt from the marae committee hui reads as follows:

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<sup>86</sup> **General business**

#### **5. State of Te Reo Māori within the hapū**

Roger presented his concerns of the potential lack of te reo Māori speakers within our hapū and suggested that we seriously consider discussing and implementing strategies to advance our number of speakers. **Motion:** That Roger develops a small working group to discuss the opportunities and present a report at the next marae meeting.

Moved: Roger Lewis    Seconded:    Carried & Passed

Roger welcomes anyone who is interested in being a part of this Kaupapa.

### **Hui: Te Reo Māori / Tikanga**

There is a wide concern about te reo Māori, tikanga, speakers on the paepae, kaikaranga etc, in our whānau. We need to sit down together and address the problems. We need to look at the future and see where our whānau will be, how to get there, and what sort of legacy we want to leave our mokopuna. Roger Lewis has started this journey and is calling for anyone and everyone interested in helping to paddle this waka to come along. *After this meeting and lunch the beginning of this awesome journey will start in the whare tupuna*

As with all hui, we started with karakia and a brief mihi. In the opening comments, the initiator again tried to present his perspective of the problem that faced us, supporting his thoughts with some whakataukī about the importance of te reo. The long-term nature of the project ahead of us was likened to a marathon as compared to a sprint. One of the key points was that although progress may be difficult and slow, if we did not start doing something now, we would still be in the same position or a worse one, in ten years time.

#### **3.4.2 Whakawhanaungatanga**

Following the mihi, the floor was opened for a time of whakawhanaungatanga. As we were sitting in a circle, participants stood one by one around the circle until all those who wished to say something had done so. The following is a summary of the thoughts that were expressed by participants as recorded in the hui minutes.

1. There are some of us who missed out on the reo, who still have past mamae in relation to the reo. This kaupapa is healing for us.
2. This kaupapa may encourage people to come home for marae-based learning. There is this connection that all Māori seem to know – to learn the reo you go home. Again, healing.
3. Te mea nui kotahi anō te whakaaro. All at the hui were in full support, in agreement. The committee is right behind it.
4. We need to encourage our people to overcome their whakamā and encourage them to feel proud of their reo.

5. Ko ahau ōku tūpuna, ko ōku tupuna ko ahau. When I speak, it is they who are speaking.
6. We need to be thinking about 7 generations ahead (our grandchildren's mokopuna). There is an American Indian saying that you plant a tree that you will never stand under – but your children's children will enjoy its shade.
7. We can tap into community funding for reo-related activities such as waiata, karakia, karanga, mōteatea, etc.
8. We need to be creative in our teaching of te reo to interest learners, especially children.

Some of these initial comments became very influential in relation to the overall project. As an example, the American first nation saying caught on with the whānau and we ended up including it on the cover of our reo plan<sup>87</sup>: *If you plant a seed of a great tree, you may never live to see it grow but your grandchildren's grandchildren up to seven generations will stand underneath its shade.*

During the initial hui, those who attended the marae committee meeting confirmed that a project leader should be appointed. The initiator offered to take on that responsibility. The whānau agreed. The only condition was that at the end of 5 years the task of leading the project needed to be handed back to a blood descendant of the whānau.

### **3.4.3 Establishing the vision**

The development of a vision was crucial for this project. Participants were separated into four groups. Each group was given one large piece of paper and one permanent marker and asked to nominate one person who would act as scribe for the group. Groups were then given 10 minutes to list their answers to the following question: *In 2030 (25 years time) what do we want for the following areas?*

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<sup>87</sup> See *Appendix 10*. The strategic Māori language regeneration plan was generally called 'reo plan' by the whānau.

<sup>89</sup> Both documents discussed in 3.3.1

1. *Attitudes toward te reo*
2. *Numbers speaking te reo*
3. *Locations where te reo is spoken*
4. *How te reo is passed on*
5. *Te reo in Māori domains*
6. *Resources for our reo*

The question and related areas were derived from the key foci of the *National Māori language strategy discussion document* (2003) and similar questions in *The language plan guide* (Te Taura Whiri, 2000). The 25 year period was seen as consistent with other similar language strategies and also aimed at alignment with the national Māori language strategy discussion document (Te Puni Kōkiri, 2003), which runs to 2028.<sup>89</sup>

As progress towards development of a vision statement ensued, it became evident that there was some confusion about the nature of the question. It was therefore rephrased as follows:

*How many fluent speakers do we want in 25 years?*

*Where do you want the whānau attitudes towards te reo to be in 25 years?*

*How would you like to see the passing on of te reo in 25 years time?*

These questions proved were useful. However, creating a vision statement still proved to be difficult. The first problem was that most of the whānau had no prior experience of language regeneration planning. This meant that they were attempting to create goals without being fully aware of the possibilities of what could be accomplished. Secondly, the relatively short timeframe (25 years) made it difficult to imagine a vision or dream without taking into account practical issues relating to the realisation of the dream. This problem was reflected in the fact that some of the suggestions were accompanied by percentages. Thus, for example, because it could not be assumed that the entire whānau would be able to speak te reo Māori in 25 years time meant that participants felt the need to estimate the percentage that would be able to do so, even though these estimates were not based on any data. Some of the suggested goals were very vague; others were more like national language goals than whānau goals - see *Appendix 1*



(*Original vision statements – first reo hui 6 August 2005*) for a list of goals in their original form.

The process of writing down these suggestions took around 25-30 minutes, longer than the 10 minutes originally allocated. Once all groups had finished, each group was asked to present and explain their list to the whole group (a further 30 minutes). There were also questions and discussion. The Initiator then gathered all of the suggestions in order to create a draft vision for te reo that would be considered at the next meeting.

#### **3.4.4 The survey**

The initial aim was to complete both a vision statement and a questionnaire-based survey document by the end of the first hui. This was an unrealistic expectation, reflecting lack of experience. Even so, there was time to look at the draft questionnaire the Initiator had produced and to reach some relatively minor decisions about aspects of the survey. For example, it was decided that all of those interviewed would be adults (16 years or over) who were associated with the marae (including in-laws, partners, tamariki atawhai and their descendents). We also decided that those involved in the hui would be responsible for taking the survey to their own whanaunga, and noted that it was important to ensure that whānau would be interviewed by the most appropriate person.<sup>90</sup> No decisions about the final form of the questionnaire were taken at this stage.

#### **3.5 Between hui**

The task of weaving the various statements into a cohesive vision would present significant difficulties. At this stage, it was decided to (a) replace the 25 year timeframe by a 95 year one and (b) to include only whānau-related outcomes.

A revised version of the questionnaire was completed following much email correspondence between members of the working group. The revised questionnaire was six pages in length and included four main sections: language

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<sup>90</sup> It was discussed that it would be more appropriate for kaumātua to be interviewed by some who was closer to their own age, rather than a young person.

<sup>94</sup> The first goal is that the mokopuna (grandchildren or descendants) will have a practical knowledge of the highest, broadest, and deepest aspects of te reo. It then states that a firm knowledge will be gained through the nourishment of parents, the iwi, and also learning institutions.

ability, language use, attitudes toward te reo Māori and approaches to learning the language. We then created a cover sheet to obtain the respondent details. As the survey was stepping stone to the language strategy, we decided that this was also a good opportunity to start developing a whānau database.

The Initiator asked two colleagues at the University of Waikato who were experienced researchers for their views on the questionnaire. Although both indicated that they could see no specific problems, both also noted that they were not sure exactly what we needed to find out in that they knew of nobody who had conducted a similar survey. This raises the issue of ensuring that those who are consulted have expertise specific to the area of the consultation since there is no reason to suppose that expertise in one area of research is necessarily transferable to other areas.

Following the August reo hui, the Initiator attended a seminar on language regeneration planning run by the local regional office of *Te Puni Kōkiri*. At that meeting a member of staff advised me that Whakamārama marae could make a capacity building funding application.

Ngāti Raukawa, the iwi to which Whakamārama marae is affiliated, had begun its own journey in terms of language regeneration. One of its managers had been appointed to create an iwi-level strategy and had completed a literature review. A meeting was arranged with him. At that meeting he observed that their strategy would encompass oral history archiving, establishing intergenerational transmission, teaching, increasing usage in Māori domains and increasing the mana of te reo. The relationship with our iwi representatives that was established at this point continued throughout the strategy process and was very beneficial to us in providing a sounding board, offering an iwi-level perspective and passing on knowledge and information. Their representatives also supported our hui and their presence helped local whānau members take the proceedings more seriously.

### **3.6 October 23 2005: The second reo hui**

#### **3.6.1 Introduction**

There was a period of two months between the first and second reo hui. This was because it was considered important that the reo hui and the marae committee

meeting were on the same day even though this might result in some loss of momentum. Eleven people were present at the meeting.

We began with karakia and a mihi. Everybody present had a chance to share their thoughts, although only the one person who had not been present at the initial hui had anything substantial to say. This person spoke very emotionally about the fact that the few who were committed to bringing te reo into the local schools had received little encouragement or help from these schools.

### **3.6.2 Vision**

The Initiator presented a draft vision statement (to 2100). He had based it on the most relevant suggestions, altering some to fit the longer time frame. Anything that was beyond the marae's sphere of influence was omitted. The Treasurer indicated that she believed this version was too long. Thus, it was agreed by those in attendance at the hui that the statement should be shortened by the Initiator. The draft vision statement is included as *Appendix 2: Draft vision statement – second reo hui 23 october 2005* and the final vision statement is shown in 3.7 (below)

### **3.6.3 Creating a reo committee**

Following advice contained in *The language plan guide* (Te Taura Whiri, 2000), we discussed creating a formal committee or group to establish the plan and then work towards meeting the goals. It was felt that this group should establish a close relationship with the marae committee for reasons of accountability, unity and efficiency. Some of the possible roles that were discussed at this hui included:

- 1.Kaiwhakahaere
- 2.Communications (secretary)
- 3.Research and Funding
- 4.Information Database
- 5.Reo Acquisition
- 6.Dialect Database
- 7.Treasurer

We hoped that any finances would be handled by the marae committee Treasurer.

#### **3.6.4 The survey**

We confirmed our previous decisions regarding the extent of the target group and the interviewing of whānau by their relatives (see 3.4.4). At this stage, the intention was to try to interview approximately 70% – 80% of known whānau members. A figure of 250 completed questionnaires was suggested. We wanted to reach as many people as possible because we viewed the survey as an important part of creating awareness and stimulating interest for the reo plan.

Copies of our latest draft of the survey document were given to those present at the hui to complete as a practice run. Problems were identified as part of this pilot. One of the issues that arose was the fact that we asked for details of parents and grandparents related to our whānau on the cover sheet. However in-laws were not associated through their own whakapapa. We therefore decided to alter the instructions to ensure that non-descendant whānau members wrote their partners whakapapa, that is, the one by which they were associated to the marae. Another comment was that the questionnaire took most people over twenty minutes to complete.

We decided to meet again on the 12th of November in order to:

1. present a diagrammatic breakdown of whānau into strategic family groups for interview purposes;
2. approve (or otherwise) the final draft of questionnaire; and
3. discuss the data collecting and analysing process.

#### **3.7 October and November 2005: Completing the final version of the vision statement**

The Initiator shortened the vision statement keeping in mind the *National Māori language strategy discussion document* (Te Puni Kōkiri, 2003, p.7) and the need to include as many as possible of the comments made at the August and October hui. The shortened version was subsequently endorsed by the marae committee and the kaumatua. The final version was made up for four sub-statements (see below)

***In 2100 A.D....***

*Our grandchildren's grandchildren will all be bilingual, preferring Māori. It will be passed on naturally from the parents or caregivers to the children but ability and knowledge will be extended to the highest levels through formal learning and wānanga. They will be confident to converse with other Māori speakers in any environment they find themselves. We will have a core group of 50 koroua and kuia who are dynamic speakers, trained in the Māori oral arts.*

It is important to acknowledge at this point that (a) there was no specific rationale for the reference to a specific number (50) of “core group of ... koroua and kuia and (b) the pronouns ‘it’ and ‘they’ which begin the second and third sentences do not have clear referents. The draft originally stated that the grandchildren’s grandchildren would all be native speakers of te reo Māori. This was changed to ‘bilingual, but preferring Māori’ because a number of participants made it clear that it was important to them that their children should also have a high level of competence in English.

Also it was suggested by the Treasurer that the vision statement should be translated into Māori as a example of giving equal value to te reo Māori. The facilitator, with help from a fluent colleague, created the translation (below) for presentation, first to the core group through email and then to whānau at a later hui.

***Hei te tau 2100...***

*ā tātou mokopuna mātau ai ki te reo Māori, ki ōna ikenga, ki ōna whānuitanga, ki ōna hōhonutanga. Mā roto i te whāngai a te mātua, a te iwi tonu, a te wānanga hoki ka ita. Ka māia hoki tēnei whakatupuranga ki te kōrero i te reo Māori ahakoa te wāhi e tū ai rātou. Ka 50 neke atu ō mātou kuia, koroua hoki, e taunga ana ki ngā āhuatanga katoa o te whaikōrero, o te karanga hoki.<sup>94</sup>*

### **3.8 November 12 2005: The third reo hui**

At this hui, the final version of the survey questionnaire was presented for approval. General points were clarified and some minor alterations (such as age, occupation, gender and location) were added to the coversheet. Some discussion about sampling methodology took place. Those who were present and would be available to be interviewers were identified. It was decided that a secondary function of the interview process would be gaining momentum for the reo plan phase and beyond.

The Treasurer suggested that we should consider interviewing and analysing a sample of 20 to see what lessons we could learn from this. However, Core Group Member 1 pointed out that time was of the essence, Christmas was not far away and could prove to be the optimum time for surveying.<sup>95</sup> We discussed the possibility of finding someone with experience of questionnaire analysis to give expert training to one or two of the core group who could then feed that back to the whānau. In the event, this did not happen.

There was discussion of the possibility of applying to *Te Puni Kōkiri* for funding for stage one and two of the strategy creation process (the vision statement and the survey). The Treasurer while agreeing that a funding application should be made, cautioned us about letting funding dictate what we did, noting that the type of projects we undertook and the way in which we carried out these projects should be decided by what was best for us, not by what funding was available. The Initiator expressed a desire to obtain funding in order that the reo project should not come to represent a financial burden for the marae and also so that we would be in a position to provide some financial recompense for the work done by some of the whānau.

Those present at the hui agreed on the following reo committee membership, an agreement that was later endorsed by the marae committee:

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<sup>95</sup> This is because people would likely be visiting whānau during the Christmas holidays.

Kaiwhakahaere: The Initiator

Research and Funding: The Treasurer and the Initiator

Information Database: The Chairperson

Report Analysis: The Treasurer, the Initiator and Core Group Members 1, 4 and 5.

In spite of the decision to have a formally recognised reo committee, the reality was that those who turned up at hui became the default reo committee until we had created a working group of committed whānau. It is for this reason that reference was made earlier to a ‘core group’ rather than to a ‘reo committee’. The emphasis was on completing tasks rather than on completing tasks assigned in relation to specific roles. Members of the ‘core group’ maintained regular email contact, communicating views on issues as they arose. In the end, the only roles that were clearly differentiated were those of kaiwhakahaere (the Initiator) and information database collator (the Chairperson). In everything else, group members carried out tasks depending on their skills and availability. In fact, in the case of the Chairperson and Treasurer, these tasks were, in many respects, an extension of their marae committee roles.

### **3.9 November 2005: Other actions**

Core Group Member 1 and the Initiator made an appointment with the *Te Puni Kōkiri* representative for our iwi region. Although the Chairperson and Treasurer had made successful funding applications in the past, this was the first time that the Initiator had been involved in one. However, the guidance given to him proved to be valuable.<sup>96</sup> Each of the following proved to be extremely important in relation to the funding application:

1. Having a legal structure with a good record of governance.
2. Evidence of solid planning and consultation with the wider group.
3. The value of the marae as a venue for meetings and accommodation should not be underestimated.

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<sup>96</sup> This information formed the basis of future funding applications involving other organisations.

It took approximately two weeks to collect all the information required and complete the application.<sup>97</sup> We were told that we had a strong application and that we might be just in time for the next round of funding (in December 2005). We hoped that payment might be received before Christmas. In the event, we did not receive the legal contract and initial payment until April 2006, approximately six months after the application was made.

The Initiator was given the details of an experienced Māori language researcher (including questionnaire-based surveys) who resided in Auckland. The researcher was contacted and asked if one of the questionnaires that he had designed could be sent so that there would be an opportunity before the next hui (3<sup>rd</sup> of December) to review the draft questionnaire in the light of any information/ideas that could be gleaned from reviewing the sample questionnaire. However, by the time the sample arrived, along with some suggested questions and rankings for inclusion in our questionnaire, the draft questionnaire had become *de facto* the final one: approximately \$200 had been spent on photocopying it in preparation for the survey and the copies had already been distributed to the interviewers. This was unfortunate as his method of ranking te reo ability levels was clearer than the one actually used.<sup>98</sup>

### **3.10 December 3 2005: The fourth reo hui (training day for interviewers)**

A group of 14 whānau interviewers was present at this hui. These people were members of the core group or people who had been nominated as an interviewer at the previous hui. Each interviewer was given a box which contained 20 questionnaires as well as some stationery items.

Core Group Member 5 had been asked by members of the core group to facilitate the interviewer training. She had some research experience as part of her Bachelor's degree and was also a tertiary tutor. She attempted to draw on the interviewers' own knowledge of what was appropriate in terms of interviewing

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<sup>97</sup> This included bank account details, audited statements of accounts, trust deeds, project plans, minutes (including evidence that the application had been endorsed by the marae whānau) and a budget.

<sup>98</sup> Once again this illustrates the importance of identifying potential sources of assistance in the early stages of the process.



their own Māori whānau, summarising the discussion under the key points: be professional, be prepared and take responsibility (*see Appendix 3: Mō tō mahi uiui – interviewing tips*).<sup>99</sup> After the discussion we formed pairs and practised interviewing each other. When we had finished the interview practice, we came back together and reflected on what we had learned. Firstly, it was noted that everyone was now more familiar with the questionnaire. Secondly, the general feeling was that the time taken to complete each questionnaire was longer than was considered desirable. It was therefore decided that if the interviewers were to ask the questions (rather than waiting while the participants read them) some time could be saved. Core Group Member 1 expressed the view that interviewers should use the interview process as a way of strengthening ties with relatives, something that she considered at least as important as the survey itself. These practice interviews represented the beginning of the actual data collection process. However, we did not input the data to the data bank at this stage. Before the meeting ended, it was agreed that the deadline for submitting completed questionnaires would be 6<sup>th</sup> March, 2006.

### **3.11 December 2005 and January 2006**

On the 10<sup>th</sup> of December, Core Group Member 3, who had not attended the interviewer training session, came from Auckland to the Initiator's Hamilton home to collect copies of the questionnaire. This trip signalled a new level of commitment: She later went on to complete just under one fifth of the questionnaires, and she also recruited her first cousin, Core Group Member 4, who would have a significant impact on the survey analysis.

### **3.12 January 14 2006: The fifth reo hui**

This hui was intended to be an occasion when all of the interviewers could indicate how they were progressing and request any necessary assistance. Eleven people attended, including seven who were non-core group members. Interviews had taken place throughout the North Island, with some in the South Island, Australia and (over the phone) to South Africa. The general consensus was that

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<sup>99</sup> This summary in *Appendix 3* was typed up by the Initiator and sent out to all interviewers following the hui.

whānau were very supportive of the project.<sup>100</sup> (*See Appendix 4: Interviewer feedback - January 14 2006*)

During the discussions, it emerged that several of the interviewers had interviewed descendants only, believing that they were not expected to interview spouses or life partners because there was no guarantee that these people would be permanent members of the whānau. The earlier decision to include partners and whāngai as whānau members was reiterated and it was explained that the reason for this was that this group could have considerable influence over the language choices of their partners and children. Although it was certainly the case that some might separate, this was unlikely to have any fundamental impact on the findings.<sup>101</sup>

Four of the whānau members who were present at the hui observed that they had sent blank forms to their relatives but had not received any completed forms. This was in spite of the fact that it had been agreed that interviewers would be present during completion of the questionnaires. Core Group Member 1 encouraged each of them to use the *kanohi ki te kanohi* approach, reiterating the importance of relationship building and adding that her own experience had indicated that it was not always appropriate to attempt to have a questionnaire completed during an initial visit, especially in cases where there had been a considerable time interval since the last meeting with a particular whānau member.

### **3.13 March 3 2006: The sixth reo hui**

One hundred and ten completed questionnaires had now been returned, fewer than had been anticipated but a sufficient basis for initial analysis and preliminary conclusions. Some of those who attended the hui indicated that they believed that

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<sup>100</sup> One of the bitter sweet stories was from Core Group Member 2 who had interviewed her uncle and aunt. Neither of these two had visited the marae for several years and yet because of their excitement about the kaupapa, stated that they would return. Her uncle did return, but not the way we would have wished. The uncle of Core Group Member 2 died a week and a half after the interview. Nevertheless his widow (the aunt of Core Group Member 2) felt that the kaupapa would have brought him back to the marae if he had lived.

<sup>101</sup> Core Group Member 1 and the Initiator had made a practice of interviewing the current spouse and de-facto partner who either had children with a whānau member or who had a stated commitment to their Whakamārama spouse or partner. Other partners were considered on an individual basis.

they could collect further completed questionnaires and so the deadline for submission of questionnaires was extended to 24<sup>th</sup> March. Most of those present indicated that the interviewing process had been a very positive one, with considerable excitement being generated among the whānau.

Those present at the hui agreed that there would be a further hui/wānanga from Friday 24<sup>th</sup> March at 6:00 pm to Saturday 25<sup>th</sup> March at 7:00 pm in order to input the questionnaire data and, it was hoped, to make significant progress on the analysis

The Initiator had attended a *Mā Te Reo* funding seminar in February 2006 at *Te Puni Kōkiri*.<sup>102</sup> He advised the hui that a funding application would be made to *Mā Te Reo* in relation to some reo planning wānanga later in the year.

### **3.14 March 24 and 25 2006: The first survey analysis hui**

This wānanga was due to start at 6:00pm. However with everyone coming from different parts of the North Island it never really got going until 8:00pm and some key people did not arrive until 9:30pm. Those of the core group who were present were the Initiator, the Chairperson, the Treasurer, the Secretary and Core Group Members 1, 2, 3 and 4. Also present were the partner and sister of the Treasurer and the Chairperson's sister from Wellington (who had come to cook for the working group).

This was the first time that some members of the core group had met Core Group Member 4. However it was soon recognised that she had expertise in the area of questionnaire analysis.

Members of the core group had not realised how many issues would need to be resolved before data inputting could begin. Most of Friday evening was spent debating, sometimes robustly, the best way to proceed.

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<sup>102</sup> *Mā Te Reo* was set up by the New Zealand government to assist with family, hapū, and iwi regeneration activities

One of the issues was the coding of the questionnaires and cover sheets. On the one hand, we required this information in order to check any details about which there was uncertainty; on the other, the coding wholly undermined confidentiality. We originally decided on a code that was based on whakapapa. The difficulty with this type of coding was that if you did not know the whakapapa, it made no sense. Furthermore, admitting to confusion about your own whakapapa would be a source of embarrassment. Immediately after the wānanga Core Group Member 4 changed the coding to a much simpler numbering system because the combination of the 3 codes (tupuna (grandparent generation), matua (parent generation) and nama (younger generations)) was too complex. She also replaced the symbol (\*) for spouses by (+) as excel and database query programs uses \* as a wildcard (a special select, sort and find function).

Another difficulty arose as a result of incorrectly or substantially uncompleted questionnaires. This meant that only 103 of the 123 questionnaires returned were included in the data entry.

We began inputting the data onto Excel spreadsheets that had been created by the Secretary and Core Group Member 4. Data inputting was time consuming, with all the inputted information being checked for accuracy. At 7.00 p.m. on the Saturday evening, data entry had not been completed in spite of the fact that everyone involved had worked solidly throughout the day. Core Group Member 4, the Treasurer and the Secretary decided to stay over to Sunday to complete the final entries and then identify what was needed to complete the analysis.

During the weekend, Core Group Member 4 asked the Initiator what the key purpose of the survey was, explaining that what we wanted to do with the information would determine the way we analysed it.<sup>104</sup> Since the main aim of the survey was to gauge the health of te reo Māori in the whānau in terms of ability, usage and attitudes, any trends, patterns, characteristics and opportunities

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<sup>104</sup> Up to this point we had spoken in general terms about the need to know the state of te reo in the whānau. However a much more focused statement of purpose was required.

relating to this that could inform and guide us in making the strategy as effective as possible needed to be identified. Core Group Member 4 volunteered to produce a summary worksheet which would outline the information collected. It would then be possible to decide on which correlations (cross-linking of responses to different questions) to pursue. Thus, for example, responses to usage and attitude questions could be cross-linked to responses to language ability questions in an attempt to reveal any significant relationships.

### **3.15 April and May 2006: Analysis and funding**

Core Group Member 4 emailed the Initiator to ask what reports / information he thought would be necessary, also attaching the responses to the open response questions for him to code. She advised that interrogating the data and reporting on what was wanted was going to be near impossible using Excel and so had converted the data to SQL (Structured Query Language). She observed that a proper database would make it considerably easier to report more accurately, to select multiple criteria and to cater for data anomalies (e.g. those people who did not answer all of the questions).

Core Group Member 4 had also compared the questionnaire and demographic information and noted that there were seven questionnaires that had incorrect tupuna, matua and nama codes and one questionnaire that had not been entered. She also picked up discrepancies in the descendant status column where the matua or nama codes had the symbol + (for partner) but their demographic status was instead listed as 'D' for Descendant.

The large number of open questions (23 in total) was problematic in terms of coding, particularly as the actual words used could be of considerable significance. After two weeks of attempting to code open question responses himself, and following several different classificatory approaches, the Initiator asked the Secretary for assistance. The Secretary, however, did not have sufficient time for what was proving to be a very difficult exercise. It was not until some months later, when Core Group Member 4 was available to provide assistance, that the task was completed.

Over the period of April and May, applications to two funding agencies were completed. The first was made to *Trust Waikato* requesting funds for running a series of three te reo Māori wānanga in 2007. The application was drafted with advice, once again, from our *Te Puni Kōkiri* co-ordinator and then emailed back and forth mainly among the Chairperson, the Treasurer and the Initiator, with Core Group Member 1 completing the wānanga programme details for the three weekends.<sup>106</sup>

The second funding application, to *Mā Te Reo*, related to stage three of our strategy creation process, the reo regeneration plan itself. This funding was to assist with the costs involved in the creation of the plan, including the running of three hui at the marae. Associated with receipt of this funding was a requirement that the reo plan creation process should be facilitated by someone with experience in language planning. It was decided, however, that instead of bringing in a language planning expert to facilitate the strategy process, the expert would be used to train the core group to facilitate the process themselves. It was initially difficult to locate someone with the necessary expertise in marae-based language planning. However, with the assistance of *Te Taura Whiri* and *Mā Te Reo*, we found someone with experience in facilitating marae language planning in the South Island who indicated her willingness to facilitate the training. This meant that everyone, including members of the core group, would have an excellent capacity building opportunity.

In May 2006 we received notification that *Te Puni Kōkiri* had granted the full amount requested in relation to the completion of the vision statement and survey. A contract was signed and we received a first payment in early June, six months after the application was lodged. The remainder would be paid in three

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<sup>106</sup> In connection with this application, the Treasurer noted in an email message to the Initiator (9th May) that “whilst we are putting all of these wananga together, we need to be careful not to put the responsibility upon the marae to get everyone to learn te reo. Somewhere in this mix of activities MUST BE the responsibility for everyone to learn te reo themselves” (emphasis hers).

instalments, upon receipt of progress reports. The final amount would be paid when there was evidence that all of the agreed outcomes had been achieved.

### **3.16 June and August 2006**

#### **3.16.1 June 3 2006: The second survey analysis hui**

Almost three months had passed since the data entry had been completed. As Core Group Member 4 was extremely busy at this time, the Initiator contacted the Treasurer and the Secretary (the two members of the core group with most experience in data analysis) with a view to completing the analysis of the questionnaire data, something that was now urgent given that the intention was to complete the first stage of the project by September 2006. At this hui, decisions were taken in relation to what remained to be done and who would take responsibility for it.

#### **3.16.2 Early implementation planning**

It was important to apply for funding well in advance of the activities to which that funding related. Thus we were thinking one year ahead when the core group invited representatives of the Wānanga of Awanuiārangi Community Education Programme to present their programmes for marae based learning. We also invited representatives from other marae to attend this hui, partly in the hope that other marae would become involved in language regeneration planning. The initiator corresponded with the local Ministry of Education Māori liaison person between June 21 and July 3<sup>rd</sup> to discuss requirements and criteria for creating a Māori medium primary school. The criteria and requirements were then put aside for careful consideration during the implementation stage of the project. The core group also gave a presentation to local marae (9<sup>th</sup> July), explaining the project and the rationale for it and encouraging others to collaborate.

#### **3.17 July 15 2006: The seventh reo hui**

In a pānui regarding this hui dated June 29<sup>th</sup> 2006, the Initiator expressed a desire to keep the “reo project bubbling along”. The hui, (again to follow a marae committee hui) was called in order to discuss the following issues:

1. Completion of the survey analysis and report;

2. Budgeting in relation to Te Puni Kōkiri funding;

3. Setting dates for reo planning, consultation and reo wānanga (2006 & 2007), including considering an Awanuiārangi community education programme for 2007 (*see 3.16.2 above*)

The early setting of dates was considered to be crucial as many of the core group had other commitments. Even so, it proved necessary to alter two of the agreed dates in order to meet the schedule of the training wānanga facilitator.<sup>107</sup>

**3.17.1 July and August 2006: Regaining momentum**

In July, the Initiator tried to arrange another hui where all the key people involved in the analysis (the Treasurer, the Secretary, Core Group Member 4 and the Initiator) could make significant progress towards completing the analysis. Although the core group continued to communicate by email and telephone, there was no weekend where all were available at the same time. For this reason, Core Group Member 4 put together a Gantt project management chart in order to track the activities/tasks required and assess the potential impact if some of these were not completed on time. This chart had the effect of keeping us largely on track during August. On the 30<sup>th</sup> of August, Core Group Member 4 sent the Initiator the beginnings of the survey report, including summarised responses to most questions. The next step was to set out a template for the report. Once each section had been completed, the intention was to enter it into the allocated section of the report. Nevertheless, while some tasks were accomplished, the rate of progress slowed when those with analysis skills were unavailable.

During this period, both *Mā Te Reo* and *Trust Waikato* confirmed that our applications for funding had been approved. The *Mā Te Reo* system of payment was similar to that of *Te Puni Kōkiri*, a first instalment being received upon signing the contract and then consequent instalments being dependant on evidence that certain tasks (or milestones) had been completed. One of the requirements of

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<sup>107</sup> Notably, our Chairperson, who was in charge of marae bookings, was centrally involved in this dates setting exercise.

<sup>110</sup> Napoleon Hill (n.d.). The full quote is, “The starting point of all achievement is desire. Keep this constantly in mind. Weak desire brings weak results, Just as a small amount of fire makes a small amount of heat.” It can be retrieved from:



the *Mā Te Reo* contract was the creation of a database of at least 200 whānau members (to accompany the completed language plan).

In a second progress report to *Te Puni Kōkiri* (31 August 2006), the initiator noted that it had proved impossible to meet the deadline for this stage of the project (that is, the work that was to have been completed between July and September 2006) due to a range of unforeseen circumstances including the death of close relatives, additional work responsibilities and illness. In spite of the fact that *Te Puni Kōkiri* was very understanding about the circumstances, the group determined to progress the work as quickly as possible.

After a date had been agreed with the facilitator of the proposed training wānanga, the core group booked air tickets and accommodation for her. They then made the normal hui preparations and invited whānau from 20 other local marae to attend. Unfortunately, two days before the wānanga, the facilitator advised us that she was ill and therefore unable to attend. After much negotiation among the core group, we were able to hire a local wānanga facilitator who had been planning to attend the wānanga. Although not wholly familiar with language regeneration literature, she was prepared to read as much as possible in the very limited time available. The wānanga was able to go ahead.

### **3.18 September 2 2006: The training wānanga**

Eighteen people attended the wānanga on 2<sup>nd</sup> September. A further eight sent apologies. The wānanga started with a whakatau for visitors followed by a karakia.

The teaching session started with a favourite quotation of the facilitator:

“The starting point of all achievement is desire”<sup>110</sup>

The opening theme related to the desire to regenerate te reo Māori. The facilitator began with three sayings that represented her own perspective:

*He reo rangatira* (A majestic language)

*He reo tuauriuri* (An ancient language)

*He taonga tuku iho (A treasure that is handed down)*

The nature of language planning was then explained in terms of creating a map showing the destination (a fully regenerated language) and the goals being stages involved in reaching that destination. It was explained that a potential problem relating to planning was attempting to do too much, too quickly. It was also emphasised that language planning is about changing people, and therefore, the importance of understanding the needs and attitudes of people. It was noted that a plan set a pattern for the future, one that the children will follow.

The facilitator then put participants into groups and conducted a competition relating to the significant historical events that have affected te reo Māori. The aim was to match about 25 dates with the corresponding events (*see Appendix 5: The fall and rise of te reo Māori in Aotearoa*). This was extremely effective as it made our participants aware of how and why te reo Māori had been lost. The facilitator then asked participants to consider the decline of te reo from a personal perspective, encouraging them to prepare a timeline of their own life in terms of te reo Māori and to share their timeline with a partner. Some of these timelines were written on the whiteboard so that participants could appreciate how the fall and rise of te reo Māori had affected different generations in a personal way. For three examples, see *Appendix 6: The effect of the fall and rise of te reo Māori on 3 generations*).

The facilitator then took participants through the main stages of a language planning process, presenting the information simply and clearly (*see Appendix 7: Training wānanga - strategy creation process*).

In the last session, participants worked in groups, listing barriers to the successful achievement of a marae-based language plan. Once everyone's ideas had been written on the whiteboard, a list of ten major barriers was created (including for example, lack of resources and lack of interest). The process was then repeated, the aim this time being to attempt to identify solutions. Finally, the facilitator summarised the day's activities, and asked participants to respond individually to

each of the following questions: *What made you think? What was interesting about today? What can I offer?*

### **3.19 September 16 2006: The third survey analysis hui**

In early September, Core Group Member 4 telephoned the Initiator to say that she would no longer be available to play a central role in the project due to an increase in business activity. She did, however, visit the Initiator for one day on the 16<sup>th</sup> of September in order to assist with the analysis of the data. She had already identified three proficiency groups: Group A (competent and very competent); Group B (some reo skills); Group C (no reo skills or very basic ones). They began work on creating a profile of trends and characteristics of high proficiency speakers and their dependants.<sup>111</sup> They also drafted some goals for all three proficiency groups. Among the advice that Core Group Member 4 gave to the Initiator in the course of this hui was:

1. It takes at least two full days to create a good strategic plan.
2. You must not go straight for the throat, by saying “Okay, what do we do to save our reo?” You will lose people that way. Rather, take them on a journey with small logical incremental steps.
3. If people are not interested in buying in to the reo plan for themselves, ask them if they will do it for their children.
4. It is process not outcome that is most important.
5. Most teachers know how to make people feel comfortable enough to be creative and so they make very good facilitators.
6. It is the thoughts and solutions of participants - not yours – that are important.

### **3.20 October 15 2006: The major planning wānanga**

In spite of the fact that Core Group Member 4 had indicated that it takes at least two days to create a strategy, the Initiator decided to call for an eight hour wānanga held on a single day. He was concerned that a two day wānanga, would be too much of a commitment for whānau, many of whom were very busy. Group

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<sup>111</sup> The aims of this hui as set out in Core Group Member 4’s email dated 6/9/06 was to run queries for each proficiency group, to consolidate and review the overall findings, confirm the report structure (its layout and headings), agree the sections we would each write, and perhaps start writing. Unfortunately, progress was made in relation only to the first of these aims.

Member 1 and the Initiator prepared the programme. Twenty one people attended. It was agreed that the Treasurer would lead one of the sessions. However, she arrived just before the wānanga started and so there was no time to discuss the programme, something that would have an impact later in the day.

The programme was designed in such a way as to work towards the goals logically and incrementally (as advised by Core Group Member 4). Thus it seemed important to start with the vision and the present state of te reo among the whānau (based on the questionnaire responses) before proceeding with the main activity.<sup>112</sup> The agenda, modelled on a lesson plan, had four columns: time (clock time), task (the action, question or statement), time (length of each task) and resources (items needed for each task). However, participants were given a copy of the agenda that included only topic and time (*see Appendix 8: Planning wānanga agenda – participants copy and Appendix 8: Planning wānanga agenda – facilitators' copy*).

During the whakawhanaungatanga, it became clear that participants had a wide range of ability in te reo. There were five whānau members who, although familiar with hui on the marae, had very little language ability, and appeared awkward in the whakawhanaungatanga. Others were very fluent. One of them stated in the whakawhanaungatanga that since the kaupapa for the wānanga was te reo, we should keep to the kaupapa as much as possible and speak te reo. This created a dilemma. By the time the mihimihi had finished, it was too late to set a guideline and so the meeting proceeded with a large te reo Māori component. For this reason, the five whānau members referred to above were unable to participate fully.

Two main techniques were used to encourage participants to generate ideas: brainstorming and 'bus stop'. In brainstorming sessions, groups of four or five, including one who was appointed scribe, worked together to list their ideas. Then each group gave their ideas to the facilitator who wrote it on the whiteboard.

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<sup>112</sup> This decision was based on the fact that the vision and survey provided the starting and desired end points of our journey and must be clarified before we attempted to identify the best strategies to achieve the vision.

During ‘bus stop’ sessions, groups involved in brainstorming moved around, taking over the ideas sheets prepared by other groups and adding their own ideas to them. Core Group Member 1 led the rise and fall of te reo activity in the same way that our training wānanga facilitator had done, as a competition. Even those who had been at the training wānanga enjoyed it and it gave people the opportunity to consider factors that caused the decline of the language and thus motivate them to become fully involved in regeneration activities.

The Initiator outlined the vision and listed the five key activities for regeneration of a language (archiving oral histories, establishing intergenerational transmission, teaching, increasing usage in Māori domains, and increasing the mana of te reo. The values were referred to as ‘wairua’ or ‘spirit’ and it was noted that it is not just what you do in attempting to save te reo that is important, but also the spirit and attitude with which the task is approached. Participants were encouraged once again to brainstorm. However, it proved difficult to narrow the suggestions down to a few key values. During feedback, participants discussed the need to balance aroha for people (those, in this case, with few te reo skills) with aroha for te reo.

The core group had split the main strategy-related questions into two areas: a people focus (relating to the proficiency and attitude of people) and a place focus (relating to the places where te reo can be used). A people-focus question (see below) was addressed first:

*What do we want this group to be thinking or doing or to look like in terms of ability, attitude, and awareness in 5 yrs time?*

For this session, participants were split into their actual proficiency groups, the intention being that each group would create goals relevant to all members of their own group over a five year time span. However, some of the participants focused on creating goals for themselves in their own context. A further complication was that the facilitator for this session (the Treasurer), asked the groups also to consider creating goals for other types of group (e.g., families, marae, and iwi). In the event, there was insufficient time to do this adequately. Although some responses were produced, the time taken was longer than intended and so the session relating to places (that is, the range of places where te reo can be used)

was shortened, with participants only considering the tasks that would need to be undertaken in each one of a number of specified places / spaces to increase the usage of te reo.<sup>113</sup>

Core Group Member 1 asked participants to identify barriers to achieving the tasks involved in increasing the usage of Māori (the tasks having already been listed in relation to places / spaces). Next, they were asked to list possible ways of overcoming these barriers (*see Appendix 10: Whakamārama reo plan 2007-2030: page 11*)

Following this, thirty minutes was devoted to arranging possible times for future events, followed by the poroporoākī and karakia. Before everybody moved out to have a meal, the Initiator asked participants to take a few minutes to complete a short evaluation questionnaire on the wānanga. The purpose of the questionnaire, together with their right not to complete it, was explained. It was also explained that participants should not attach their names to their questionnaires but that submission of a completed or partially completed questionnaire represented consent to include the data recorded on it in the reporting of a research project.

The questionnaire (*see Appendix 14: Language planning wānanga evaluation questionnaire*) included 10 closed questions, each of which involved a range from 1 (agree strongly) to 5 (disagree strongly) and two open-ended questions. The open-ended questions asked participants to comment on what they considered to be the best features of the wānanga and to suggest ways its running could have been improved. Eleven (of a possible 18) questionnaires were returned.

All of the respondents strongly agreed that there should be opportunities for question, comment and debate during strategy creation. More than half strongly agreed that it is important to whakawhanaunga, to clearly explain the strategy process before the start, that the wānanga be run on a marae and that the facilitator should have a good understanding of the subject matter. More than half agreed

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<sup>113</sup> The questions would almost certainly have been easier to respond to if the time span had been more than five years. In addition, too much time was spent thinking about areas over which the whānau had no direct influence.

(but not strongly) that it was important that all participants should feel that they had contributed to the final outcome of the wānanga and that participating made them more motivated to be involved and more aware of what is required to achieve the vision. Over one half did not agree that one full day wānanga was sufficient time in which to create a draft language plan. The majority (7/11) did not agree with the statement that it was better to consider an already completed strategy than to have the whānau create one from scratch.

The first of the open response questions asked for comment on the best features of the running of the wānanga. Four commented positively on the value of the interaction between people in stimulating debate; two expressed particular satisfaction with organisational aspects of the wānanga, particularly the sequencing of events; two referred positively to the fact that there were no barriers to understanding. Each of the following received one favourable comment: good preparation, knowledgeable facilitators, critical awareness and manaakitanga. The only suggestion for the final question (regarding improvements that could have been made to the running of the wānanga) was that there should have been a further wānanga to present the strategy.

### **3.21 Late October and November 2006**

In attempting to draft the strategy on the basis of responses at the wānanga, the Initiator became aware that while the responses were creative, many were (a) beyond the present capacity of Whakamārama to effect, (b) not critical to achieving the vision, (c) more appropriate at a later stage or in collaboration with larger groups, (d) small tasks required to achieve a goal, rather than goals themselves.<sup>114</sup> For this reason the Initiator found it necessary to alter some of the responses and omit some others; also adding some others. He justified this by noting that this was only a draft which would require approval.

In relation to the values statement, the Initiator started from the suggestions that had been listed but added whatever seemed necessary.<sup>115</sup> Because many of the

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<sup>114</sup> An example of (C) is attempting to influence the policies of regional institutions such as prisons, local councils, hospitals and schools. An example of (D) is te reo rules in the home, creating a te reo answer phone message.

<sup>115</sup> Additions include: Tika, Pono aspects, such as honesty and accountability; kotahitanga aspects, such as unity and collaboration, and whanaungatanga aspects, such as valuing relationships.

tasks that had been listed in relation to places were not included in the strategy, he used the list of ways of overcoming barriers that had been put together during the training weekend rather than the one that had been put together during the reo plan wānanga (believing them to be more relevant and interesting). Information gained from responses to the people focus question (*What do we want this group to be doing in 5 years time?*) proved to be extremely interesting and formed the basis of the people focus section of the page entitled *Whānau Reo Plan Hui 14 October 2006*.<sup>116</sup> In terms of the tasks required to increase te reo use in specific places, most of the suggestions which related specifically to the marae were integrated into the strategic goals. It was, however, more difficult to find suggestions regarding the community and home that were achievable.

Working backwards from the vision, the Initiator decided to set 2030 as the long term goal date, and 2011 as the short term goal date. This meant that the key generation would be born between 2030 and 2040: they would be the kaumātua of the marae and grandparents of the mokopuna of 2100.

The goals themselves were initially structured around the people and place focus, with goals deriving from the reo plan wānanga, regeneration theory and discussions within the core group over the previous year.

The core group then started a process of editing and fine tuning via email. However, the most major editing did not happen until the Treasurer became more available in February 2007.

### **3.22 Attempting to complete the survey report**

The Initiator and the Chairperson negotiated a revised contract completion date of April 2007 with *Te Puni Kōkiri*. By that time, the writing had to be finished and presented to the marae committee, the report had to be printed and sent to whānau and all project expenditure had to be recorded.

The Initiator approached the Secretary for assistance in completing the analysis. It was agreed that he would send her a list of the desired information for each of the

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<sup>116</sup> See page 12 of *Appendix 10: Whakamārama reo plan 2007-2030*



three groups. It was also agreed that the Secretary would supply the information by the beginning of December. The Initiator also emailed the Treasurer to explain the position and ask that she write the methodology chapter. She agreed to do this (also by the beginning of December).

In the event, neither the Secretary nor the Treasurer (for good reasons<sup>117</sup>) was able to meet the deadline.

### **2.23 November 18 2006: The consultation hui**

On November the 18<sup>th</sup>, 2006, a consultation hui was held following a marae committee meeting. Only seven people attended. Although the original intention had been to present the reo plan after lunch, the fact that marae committee business was completed quickly meant that the reo plan could be dealt with in the morning. Each person was given a photocopy of the plan to read. With the help of a data projector, participants went through the plan page by page and were invited to ask questions and make suggestions. Comments were supportive but related more to the professional presentation of the document (which was generally approved) than to its content.

### **3.24 February and March 2007**

This was the period during which the project was completed and a final report sent to Mā Te Reo.

During this period, the Treasurer edited the reo plan, adding two new categories, so the reo plan now had four categories: people, proficiency, place and process. The process focus was added because of the importance of having goals relating to the quality of the implementation. The Treasurer also added some new goals and changed the length of the three periods; short term goals now covered a two year period; medium term goals, a four year period, and long term goals, a

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<sup>117</sup> A family tragedy and business obligations.

<sup>119</sup> The new goals included, for example, establish a communication strategy including email and website; to set up a Māori medium early childhood centre at Whakamārama, to have 30 whānau households, including kaumātua flats for Māori learning kaumātua.

twenty-five year period.<sup>119</sup> The Initiator was given the task of revising the remainder of the goals. In an email to the Treasurer (23<sup>rd</sup> February), he observed that “trying to find a balance between what is achievable and sustainable and what is necessary for success is difficult.” When the redraft was completed, the Initiator sent it to the Treasurer and other members of the core group for comment and the Treasurer completed the final editing, sending the final version to the Secretary and Chairperson on the 2<sup>nd</sup> of March (to be formatted for printing).

The processes involved in producing 200 printed versions of the reo plan took two weeks. As *Mā Te Reo* had requested the inclusion of their green logo on everything produced, we placed it at the bottom of every page. This increased printing costs very considerably.<sup>121</sup> Nevertheless, the final product had a professional appearance and members of the core group received a number of telephone calls from whānau, some of whom had been only very peripherally involved, indicating a high degree of satisfaction with the presentation of the final booklet.

The survey report was also nearing completion. The Secretary had completed the graphs and tables requested by the Initiator. Following this, the Initiator completed the analysis of the data (including the profiling of each of the three proficiency groups). He made additions to the background section of the report, including:

1. A brief overall history of te reo in Aotearoa;
2. Quotations from whānau relating to why te reo should be revived;
3. Some reasons why te reo has as much right to be spoken in public as English.

The Treasurer then edited the Initiator’s work, completed the methodology chapter and added a contents page and an executive summary, before drafting the conclusions, recommendations and limitations sections. The overall draft was then

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<sup>121</sup> We realised afterward that it would have been much less expensive (and still as effective) to have restricted the colour version of the *Mā Te Reo* logo to the cover and heading page only.

emailed to the other core group members for comment. Once the final editing was completed the survey report was formatted and printed.<sup>122</sup>

With the completion of the survey report, we had a document based upon research that indicated what our position was. This might help convince whānau members of the importance of becoming involved in the regeneration strategies. (*see Appendix 11: Whakamārama Marae survey results 2006*)

### **3.25 Final funding reports**

The deadline for the completion of the Mā Te Reo language planning project was the 31st of March 2007. The outcomes required were the delivery of two hard copies of the plan to *Mā Te Reo*, the presentation of a database of 200 members (with proof that a copy had been sent to all of them) and a formal evaluation of the reo plan project. This evaluation report was drafted by the Initiator and edited by the Treasurer and the Chairperson before being emailed to the other members of the core group for comments. It covers many of the issues referred to here (*See Appendix 12: Evaluation of Reo Plan Project 2006*).

The Treasurer wrote most of the final report to *Te Puni Kōkiri* with some contributions from other members of the core group (*see Appendix 13: Final survey report to Te Puni Kokiri, April 2007*). The report indicated that all of the required actions had been completed and included reflections on what had been learned during the project. These reflections related, in large part, to the difficulties involved in relying for the completion of a task such as this on voluntary assistance. It was noted that the voluntary nature of the work involved affected the timeliness and quality of the outputs. It was therefore suggested that family commitments needed to be factored into time allowances at the beginning of projects of this kind. It was, however, also noted that much had been learned and that the whānau was now in a better position to chart a pathway forwards in relation to te reo Māori.

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<sup>122</sup> Although the reo plan booklet was produced before the survey document, the main findings of the survey had been known for long enough to guide the creation of strategies.

**3.26 May 12 2007: The official launch of the survey and reo plan**

The official launch of the survey and reo plan followed the Annual General Meeting of the marae committee on 12 May 2007. Thirty three people attended, the largest number present at any of the reo hui.

## **Chapter 4**

### **Criterion-referenced analysis and evaluation of the processes and outcomes involved in the marae-level Māori language regeneration project**

#### **4.1 Introduction**

In this chapter, a number of effectiveness criteria derived from the literature review in *Chapter 2* are outlined and then applied to the analysis and evaluation of the language regeneration project outlined in *Chapter 3*.

#### **4.2 Evaluation criteria derived from literature review**

The criteria used here for evaluating the strategy creation process are divided into six categories: leadership; participation; cultural fit; environmental analysis; goals; and outcomes. Associated with each of these categories is one or more questions.

##### **Leadership**

1. Did leadership team inspire commitment?
2. Did the leadership team have the relevant knowledge?
3. Did the leadership team communicate well with stakeholders?

(Ager, 2001, p. 7 & 8; Campbell & Yeung, 1991, p. 17; Chattell, 1998, pp. 40 & 167; Chrystal, 2000, p. 154; David, 1995, p. 219; Drucker, 1974, p. 463; Gustaffson, 2003, p. 12; Hamel & Prahalad, 2003, p. 91; Hill & Jones, 1998, pp. 3, 14, 15 & 346; Kaplan & Baldauf, 1997, pp. 292 & 297; Lin Whitfield Consultancy, 2002, p. iii; Mintzberg and Waters, 1998, p. 49; Rapaport, 2005, p. 39; Smith, 2006, p. 2; Spencer, 2002, pp. 20 & 22; Te Reo O Taranaki Charitable Trust, 2005, p. 8; Te Rito, 2006, pp. 2-10)

##### **Participation**

4. Did the process result in a shared understanding?
5. Did whānau 'prime movers' participate?
6. Did the environment encourage creativity and free thinking?

(Chrystal, 2000, pp. 117 & 154; David, 1995, pp. 90, 91, 196, 218 & 219; Drucker, 1974, pp. 78-79; Fishman, 1991, pp. 91 & 126; Kaplan & Baldauf, 1997, pp. 54-55; Layton, Hurd & Lipsey, 1995, p. 61; Nicholson, 1987, p. 10; Te Puni Kōkiri, 2003b, p. 3; Te Reo O Taranaki Charitable Trust, 2005, p. 8)

### **Cultural fit and values**

7. Were Māori cultural concepts and practices adhered to?
8. Were relationships based on whānau values?
9. Did the project strengthen the self determination and self sustainability of the whānau?

(Barnes, 2000, pp. 5 & 6; Bishop, 1996, pp. 215 & 216; Bishop, 1999, pp. 1, 2, & 5; Brougham & Reed, 1999; Carkeek, Davies & Irwin, 1994, pp. 14 & 19; Chrystal, 2000, p. 107; Collins, 2005, pp. 30 & 31; Cram, 2002, p. 5; Crengle et al, 2006, p. 6; Durie, 1998, p. 23; Durie, 2003, p. 304; Durie, 2004, p. 17; Henare, 1986, p. 53; Henry, 1999, p. 8; Marsden, 1992, pp. 119-121 & 133-136; Mead & Grove, 2001, pp. 43, 282 & 422; Ministry of Justice, 2001, pp. 51-55; Pihama et al, 2002, pp. 8 & 37-43; Pipi et al, 2004, pp. 145-150; Pohatu, T. (2004, pp. 3-19; Rangihau, 1992, pp. 13 & 193-190; Roberts et al., 1995, pp. 8 & 16; Royal, 1998, pp. 1, 2 & 6; Ruwhiu & Wolfgramm, 2006, pp. 53 & 54; Simpson, 2005, pp. 26-29; Smith, 1992, pp. 8 & 9; Smith, 1997, p. 273; Smith, 1999a, pp. 10, 138, 183, 187 & 193; Smith, 1999b, p. 6; Taurima & Cash, 2000, p. 2; Teariki, Spoonly & Tomoana, 1992, p. 2; Te Awēkotuku, 1991, pp. 14, 17 & 18; Tolich, 2002, pp. 174-176; Wiri, 2001, pp. 56-58)

### **Environmental Analysis**

10. Was the target group clearly identified?
11. Were relevant internal strengths and weaknesses identified?
12. Were relevant external threats and opportunities identified?
13. Were the critical success factors identified and prioritised?

(Barney, 2003, pp. 102-104; Bechtell, 2002, pp. 22-24; Bullen & Rockart, 1981, pp. 3 & 5; Caralli, 2004, p. 10; Chrisp, 1997a, p. 5; Cooper, 1989, pp. 73, 80 & 183; David, 1995, pp. 88, 114-131, 156, 159 & 161; Dorian, 1981, p. 105; Drucker, 1974, p. 61; Fishman, 1993, p. 73; Grant, 1998, pp. 53, 86, 112, 116 &

402; Hill & Jones, 1998, pp. 84, 113, 124 & 126; Hussey, 1994, p. 174; Kaplan & Baldauf, 1997, pp. 56 & 88; Powick, 2002, p. 127; Te Puni Kōkiri, 2001, p. 2; Te Tari Tatau, 1998, pp. 1-36; Te Taura Whiri, 2000, pp. 2 & 5; Thompson & Strickland, 1995, pp. 333 & 335)

### **Goals**

14. Was a range of potential goals generated from the most critical opportunities and threats?

15. Were these goals evaluated in terms of the match between opportunities and threats, strengths and weaknesses?

16. Were these goals prioritised and sequenced?

17. Were the key tasks outlined in a work programme?

(Benton & Benton, 2000, pp. 426 & 427; Bullen & Rockart, 1981, pp. 3 & 5; Caralli, 2004, p. 10; Cooper, 1989, p. 13, 14, 68, 99 & 120; David, 1995, pp. 196 & 199-213; Fishman, 1991, pp. 18 & 161; Fishman, 1993, p. 73; Fishman, 2000b, p. 20; Grant, 1998, p. vii; Grenoble & Whaley, 2006, pp. 3-9; Hill & Jones, 1998, pp. 28-29 & 49-50; Hussey, 1994, p. 174; Kaplan & Baldauf, 1997, pp. 90 & 290; Layton et al., 1995, p. 61; Te Reo O Taranaki Charitable Trust, 2005, pp. 9 & 11; Te Puni Kōkiri, 2001, p. 7; Te Taura Whiri, 2006b, 7, 8 & 13; Thompson & Strickland, 1995, pp. 333 & 335)

### **Outcomes**

18. Did the outcomes create a good impression of the organisation?

19. Were the outcomes expressed in a way that was easy to understand and memorable?

20. Did the outcomes reflect the needs of the target group?

21. Did the outcomes inspire commitment?

(Bechtell, 2002, pp. 21, 22 & 32; Benton, 1997, p. 23; Chrisp, 1997b, pp. 36-41; Chrystal 2002, p. 79; Gustaffson, 2003, pp. 295 & 296; Cooper, 1989, p. 184; David, 1995, pp. 86, 91, 93, 94 & 96; Drucker, 1974, p. 61; Hamel & Prahalad, 2003, p. 88; Hill & Jones, 1998, pp. 44-46; Layton et al., 1995, p. 61; Nicholson, 1987, p. 4; Raukawa Trust Board, 2006, p. 9)

### **4.3 Evaluation of Whakamārama strategy formulation process and outcomes**

#### **4.3.1 Leadership**

While a person's own background characteristics and lifestyle, together with his or her personal connection with the kaupapa will significantly determine their own commitment, leadership has a part to play in helping others to take the decision to be involved and the level of that involvement. In this project, the project initiator was successful in gathering a core group together to become and remain highly committed. The members of this core group were successful in recruiting others. However, most of the others who became involved did not play a central role.

It is not surprising that whānau members who were already actively committed to the administration of the marae played a central role in the strategy creation project, a project which was seen as having benefits for whānau and strengthening the marae. However because all of those who were centrally involved had major commitments in a range of other areas, it was not always possible to complete tasks by agreed deadlines. This is probably an unavoidable problem in the case of voluntary work. However, it is something that needs to be taken fully into account in all planning processes. The decision to apply for funding was an important one. The success of these funding applications (a) signalled that the project was valued by others, and (b) created a situation in which successful completion was a requirement. On the other hand, the fact that the survey project dragged on well past the initial completion date is likely to have had a negative impact on the enthusiasm and commitment of the group. This, together with long periods of relative inactivity, was unfortunate. These are things to which those involved in similar projects in the future should give careful consideration.

Only members of the core group were involved in any significant way in undertaking tasks related to the project. Another small group did play some role – conducting a few interviews, involvement in some hui and serving in the kitchen at wānanga. In general, however, other members of the whānau were not involved in any central way. In similar projects of this type, it would be sensible to work out in advance a number of tasks for which people could take individual



responsibility so that the perception that the process was largely the responsibility of others could be avoided. In this case, even the largest hui was attended by only 33 people, a number which may have been considerably smaller had the hui been held on a different day from the annual general meeting of the marae. Clearly, those involved in similar projects in the future will need to think carefully about the question of motivation and commitment, especially as they are so important if a project is not to peter out as soon as the official documentation has been launched.

The core group possessed a solid range of administration, IT, facilitation, communication and teaching knowledge and skills. However, before the start of the process only one person within the core group had previous knowledge of strategic planning, and although someone with a high level of research knowledge did join the project later, many of the crucial decisions were made prior to her involvement. Even so, the fact that none of the people who were centrally involved had a detailed knowledge of language regeneration or language planning at the start of the project created a range of problems, particularly in connection with the design of the questionnaire and the data recording and analysis. Although the core group had a high level of determination and went through a steep learning curve, time spent at the beginning coming to terms with exactly what was going to be involved would have been time well spent. It would, for example, have been likely to mean that the momentum could have been maintained and that hui and wānanga could have been more clearly focused. This in turn, would have meant that the input from the whānau would have been more useful overall. Even so, the core team did draw effectively on the knowledge and skills of others, especially those of the iwi representative and representatives of *Te Puni Kōkiri* who were particularly helpful in relation to aspects of funding bids such as, for example, how to describe a project, how to identify the key information required and how to prepare a budget. Whakamārama's philosophy included capacity building. This meant that whānau had a distinct preference for learning how to do things themselves rather than having others do things for them. However, it would have been useful if more attention had been paid to the implications of this philosophy at the beginning of the project. If it had been, the project may have started later but members of the core group would have prepared themselves better in advance.

The entire project would have been likely to proceed more smoothly as a result. Nevertheless, the fact that the documentation was regarded by whānau as being professional is itself a motivating factor in relation to future action.

The survey was the area that required the most specialised skills – both preparing the questionnaire and analysing it. Although members of the core group approached a number of people for assistance in this area, they eventually completed the analysis themselves. Even so, it would have been sensible for two or three members of the core group to have done some background research on questionnaire construction and analysis before the project began. Since there is a considerable volume of published literature in the area, a literature search would have been a good place to begin. Having said that, even problems can bring about unanticipated benefits. In this case, one of the whānau, who had not been back to the marae for several years, became involved when she heard about the project from a relative. The fact that she had the necessary analytical skills meant that she had an immediate role to play.

It is clear that the skills and knowledge of the whānau of Whakamārama were greatly increased by the end of the project. For example, after the initial three funding applications (which took around one and a half weeks each to complete), the 2007 *Mā Te Reo* applications took only one or two days. Members of the core team were also able to pass on helpful advice in relation to funding and language regeneration to other local and regional marae. Many lessons were learned by experiencing the consequences of mistakes.<sup>123</sup>

In the early meetings, the basic process was outlined. A number of similes were used to good effect in explaining certain aspects of strategic planning. The first was the likening of the overall process to the mapping out a journey. Another was the likening of the process to a marathon (as opposed to a sprint). Yet another was the reference to the similarity between planting the seed of a tree and beginning the planning process. This helped whānau see the benefit of taking action now, for the benefit of the future. The metaphor of the ripples on water gave clarity to the

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<sup>123</sup> For example, the questionnaire is too long and has too many open-ended questions. Open-ended questions should be avoided unless there is a very good reason for including them.

extent of the marae influence, thus helping focus the reo plan goals. On the other hand, it was not always clear to the leaders (and, consequently, to others) exactly what tasks needed to be undertaken to move the project along.

Lack of clarity in communication is clear in a number of areas. For example, the fact that some people merely dropped their survey forms off at their relatives shows that it had not been clearly communicated that the intention was that they should help their relatives to work through the forms. Even so, of the 120 people who completed the survey, most would have had someone sit down with them and explain the project. All whānau members on the database were informed of, and invited to attend key hui and wānanga. In fact, the database was expanded from fewer than 50 entries to over 200 during this period, meaning that at least four times as many people were aware of the project at its end, than were aware of it at its beginning.<sup>124</sup> Every household on the database received at least one survey booklet and one reo plan booklet at the completion of the process.

At every marae committee hui, there was an update on progress and a full report was required for the 2006 and 2007 annual general meetings. Part of the funding requirement was that whānau be consulted at key stages. Thus, for example special meetings were called on completion of the draft reo plan and the survey so that these documents could be presented and discussed. However, although consultation is important in relation to motivation and accountability, the amount of consultation needs to be carefully considered so that whānau do not suffer from consultation overload.

Communication among members of the core group was generally good, particularly communication involving email. However, during periods of inactivity (of which there were too many), momentum was lost. One example of communication breakdown related to the wānanga in October 2006, where the three facilitators did not have a chance to get together and integrate their efforts before the beginning of the hui. However, miscommunications of this type were rare.

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<sup>124</sup> This was an outcome specifically required by Mā Te Reo.

#### **4.3.2 Participation**

The level of whānau participation in the key stages of creating the vision and reo plan was lower than had been hoped. However, the majority of the ‘prime movers’ within the whānau were heavily involved.<sup>125</sup> This key group will be crucial to the successful implementation of the strategy; therefore it is important that they are involved in creating it. However, there was no deliberate attempt to identify ‘prime movers’ and persuade them to be involved. In other circumstances, specific strategies for motivating whānau to become centrally involved may be required. This is something to which careful consideration should be given at the outset of similar projects.

The participation of whānau in the planning and training wānanga was wholehearted and collaborative. This, together with the use of techniques such as competitions and brain storming, helped make the wānanga and hui fun and interesting. However this positive atmosphere could have been used more effectively in creating the vision statement and reo plan. Insufficient time was given to the creation of the reo plan at the reo planning wānanga. One day is clearly not enough to produce outcomes that derive from a shared understanding. Adequate time is needed for participants to develop a relationship where they can freely discuss, argue and debate in a robust, yet positive environment. This would be likely to result in unified consensus-based decisions, something that would increase commitment and lead to more useful outcomes. Second, adequate time is needed to bring participants slowly towards a strategy. The time spent at hui was too short; the time between hui was too long.

The tasks were not always as clearly thought through and communicated as would have been desirable. As a result individuals often found themselves making decisions about content that were based as much on their own views as those of the whānau and, furthermore these decisions were often reversed or modified by other individuals at a later date. This happened not because these individuals wished to impose their own views but because (a) the hui did not result in

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<sup>125</sup> By ‘prime mover’ I am referring to those people that have a significant amount of influence over their respective families and the marae in general.

information / ideas that could be used without adaption, and (b) individual members of the core group were often working under pressure and did not always have time to consult on all issues. Even so, the fact that decisions always had to be ratified by whānau was positive. Those involved in activities of a similar type in the future should ensure that all hui are well focused. The more tightly questions are framed, the more useful the responses will be.

#### **4.3.3 Kaupapa Māori values**

This project is an example of a whānau collaborating to respond to their own need. Whakamārama identified that it had a problem in terms of te reo Māori, and that short term solutions such as wānanga would not be sufficient to solve it. This project, therefore, has been about Whakamārama locating a strategy that will guide its whānau in creating successful long term solutions. Furthermore, the reo project was determined and owned by the marae. Even though contracts were made with funders who placed expectations on the marae to produce certain outcomes within a certain time period, these outcomes were determined by Whakamārama. In fact, securing funding resulted in increased self-determination and self-sustainability in a number of ways. Firstly, securing funding meant the project did not fail because the core group could no longer afford to carry it.<sup>126</sup> Including venue hire as a budget item allowed the core group to ensure not only that the reo project was seen as paying its way but also that it could give back to that marae more generally. Secondly, the expectations of the funders created a helpful pressure, not only to produce quality outcomes but also to produce them in a timely manner. Thirdly, the support and advice of both *Mā Te Reo* and *Te Puni Kōkiri* staff helped increase knowledge. This project demonstrates the kaupapa Māori value of sustainability in action: in many ways (capacity, resourcing, knowledge, attitudes, reputation and confidence) Whakamārama is now in a better place than it was at the beginning of the project. New leadership was developed through the mentoring of existing leadership and through the achievement of difficult tasks. Certainly, the process was a good preparation for the implementation phase.

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<sup>126</sup> This is an issue for our marae. We had an excellent rangatahi / tamariki programme running for two years. However lack of funding meant that the costs involved were not sustainable in the long term.

This project was a collaborative one. The vision statement, cover sheet and questionnaire were jointly created by various members of the reo committee. A whānau member with research experience facilitated the interviewer training. The recording and subsequent analysing of the data was handled by a small group. All of those involved in the project were acknowledged in both the survey and reo plan documents.

Another kaupapa Māori concept of significance here is that research should be based on an ideal set of 'whānau like' values. All members of the core group at Whakamārama were whānau. What is critical, therefore, is the extent to which the relationships that operated throughout the project could be said to be 'ideal'. The ethos of the core group was a servant one, with the work being seen as a gift to the whānau. Although funding was received, the core group had no wish for monetary payment and would almost certainly have found a way of continuing with the project had funding applications been unsuccessful. Whakamārama team members were fully aware that having the right attitude and values was important to the success of the project. This was discussed at some of the hui and the essence of the attitudes is seen in the values statement. It includes values such as manaakitanga, kotahitanga, whanaungatanga, as well as a comment on how Whakamārama saw these values as applying to the reo project. Thus, for example, manaakitanga was explained as:

- *embracing everybody associated with Whakamārama irrespective of ethnicity, gender, age or belief;*
- *balancing aroha for the reo with aroha for people;*
- *supporting and encouraging non te reo speaking whānau to better their reo skills.*

At the very core of the vision is the importance of unity.

Another aspect of kaupapa Māori values that Whakamārama exhibited is the privileging of relationships over outcomes. This does not mean that the outcomes were not important. However, long term success in volunteer organisations is more likely when key relationships (both inside and outside the organisation) are

valued. On those occasions when family issues or illness arose, it was made clear that family came first. The same attitude prevailed when more time was needed to complete a task than had been anticipated or when there were good reasons why core members of the project group could not attend a hui. This is the principal: *kia piki ake i te raruraru i te kāinga*, (which acknowledges the fact that home and health are not only more important than work performance, but also have a significant effect on it). Although a greater determination to complete tasks in relation to established timelines may have meant an earlier completion date, especially in the case of the survey analysis, this could have placed a strain on relationships and thus made it less likely that the precious volunteer resource would remain enthusiastic about continuing in their role. More recently, this philosophy has led to other members of the core group taking over the organisation of the first series of reo wānanga (the beginning of the implementation phase).<sup>127</sup> This is the essence of aroha.

This project was generally based around the marae and marae tikanga was therefore upheld. There was a brief karakia at the commencement and completion of all hui and wānanga and prior to eating. Other cultural practices, such as mihi and whakatau, were undertaken to welcome participants, especially visitors from other marae, to events. At the commencement of each major hui or wānanga, each participant was given the opportunity to whakawhanaunga or introduce him/herself. The fact that the core group spent an extended period with each other at the analysis hui did a lot to strengthen relationships. Socialising together during meals and sleeping in the wharenuī create a bond that increases the effectiveness of the team.

The strength of tikanga is demonstrated by what could have been a serious problem. On the questionnaire cover sheet, respondents were asked about qualifications and skills. A number of the whānau commented that they felt uncomfortable with this, as it contradicted the value of not being self promotional

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<sup>127</sup> When the Initiator had health and work-related problems early in 2007, other core group member stepped in, removing the burden entirely.

<sup>129</sup> The sweet potato should not speak about its own sweetness.

as encapsulated in the saying '*e kore te kumara e kōrero mō tōna reka*'.<sup>129</sup> The whānau discussed this issue and found a solution. It was explained why the information had been requested but it was emphasised that each person could decide whether or not to supply this information.

The project also legitimated Māori worldviews in certain ways. For example, the survey and whānau database were aligned to the whakapapa. The importance of matching interviewers to interviewees was discussed, especially in relation to kaumātua. Strengthening te reo Māori was, of course, the overall aim of the project. Even so, the hui were conducted largely in English - with good reason. It was felt strongly by the core group that the beginning stages of the regeneration project must be inclusive, not exclusive. Thus striking the right balance between aroha ki te tangata and aroha ki te reo was considered to be of fundamental importance. During the strategy formulation stage, it is more important to gather and include, which inevitably meant using English. There will come a time during the implementation stage when there must be a commitment to remaining true to the kaupapa. People will be challenged to use te reo as much as possible.

There was a clear effort to remain accountable to the marae leadership and to the kaumātua council. Funding budgets acknowledged the importance of having kuia present at hui, and their role as tikanga and language experts. They were considered to be consultants and funding was allocated accordingly. It was also an important funding milestone to present the final survey report and reo plan to both the marae committee and the kaunihera kaumātua. The core team members were also clear in terms of the need for accountability to the funders. Before the survey project was completed, they arranged to meet with *Te Puni Kōkiri* and went through everything required for completion. One of the requirements was a hui ā marae (where survey information was presented to the entire marae). Although this had, in fact, been done at the October planning wānanga, the survey was not technically complete at that stage and so *Te Puni Kōkiri* was advised that the hui ā marae would happen at the 2007 AGM.



#### **4.3.4 Environmental analysis**

Whakamārama did well to identify the extent and limits of its target group. However, the fact remains that there was no existing whānau database that could assist in determining how well the survey sample represented the entire whānau. Furthermore, one of the issues with assigning interviewers to their own section of the whānau meant that there were relatively few respondents from families that were not represented in the core group. At the completion of the project, a database of over two hundred adults (with contact details) had been created. This represents a very useful beginning to the creation of a marae database. However, it is preferable that a much more complete database is available to Whakamārama before any further survey activity is conducted.

The survey information was useful in indicating some of the marae's resources in relation to te reo. The competent and very competent speakers (group A) are in effect the speaker resource. The attitudes toward te reo indicated in responses to some of the questions allowed the culture of Whakamārama in respect of te reo regeneration to be assessed. The cover sheet also requested demographic information such as skills and qualifications. The aim here was to identify useful skills for future marae projects (not necessarily language regeneration projects). Also, although the list of barriers created during the training wānanga referred to threats to achieving the goals, it also included internal weaknesses such as lack of expertise, lack of resources, lack of commitment and whakamā. Nevertheless, this information would have assisted the creation of appropriate goals if Whakamārama had specifically assessed (in the reo planning wānanga process) the human, tangible and intangible resources, capabilities and culture and then prioritised according to relevance. In the end, Whakamārama was finally forced to consider its strengths and weaknesses when trying to reformulate some of its goals, in order to make them achievable.

The project was successful in collecting information about reo ability, usage, attitudes and preferred ways of learning. It was also successful in obtaining some key demographic information from which to create profiles of different reo abilities. Some useful characteristics from which to construct the strategy were also identified.

One aspect of the survey that was particularly successful was relating vision and proficiency and interrogating other information in terms of this relationship. However, the questionnaire could have focused more on what was needed in order to achieve the vision. It was, furthermore, too long and included too many open questions. The fact that there was no clear estimate of the skills needed to conduct the survey in advance of the survey itself represented a significant weakness, as did the fact that there was inadequate trialling of the questionnaires.

Key members of the core group familiarised themselves with literature on language regeneration and, in doing so, usefully identified critical success factors, particularly the five key success factors in language regeneration identified by *Te Puni Kōkiri* (2004, p.18). Above all, they were fully aware of the overriding importance of intergenerational transmission. This is evident from the inclusion of language regeneration theory in the strategy document. The goals also reflect an attempt to focus on the critical success factors.

#### **4.3.5 Goals**

The goals were not created using the framework of opportunities and threats. This led to some loss of focus. Even so, the main areas covered (people, proficiency, places and process) do relate well to the critical success factors identified in *Chapter 2*, that is, intergenerational transmission, usage, language learning, corpus quality and suitability, usefulness, speaker status and critical awareness and promotion. The proficiency focus relates to usage, as well as language learning and critical awareness and promotion.<sup>131</sup> The place focus relates to usefulness in terms of creating goals around usage in three domains - the marae, the home and the community, and also relates to intergenerational transmission, language learning, critical awareness and promotion and corpus creation. The aspects that the people focus aims to change and improve include relationships, communication, leadership, motivation, attitudes and participation. Therefore people focus includes some aspects of speaker status, critical awareness and promotion, as well as personal connection to the language. Lastly, the process

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<sup>131</sup> The critical success factors are inter-dependant and therefore affect a number of areas

focus recognises that goals are needed for the implementation of the strategy, that is, that it is not just what you do but how you do it that makes a difference in terms of effectiveness. Even so, the process used to consider the goals was less than robust. The first set of draft goals was altered not on any principled basis but because a few members of the core group believed that the original set of goals were unachievable. Furthermore, the goals were not prioritised in any meaningful way (except to the extent that goals that seemed inappropriate were omitted). In spite of this, careful thought was given by some members of the core group to ensuring that the final list of goals was realistic in relation to internal strengths. Thus, for example, an early goal of establishing a kura kaupapa Māori for the local area was seen as being unachievable. This was altered to a goal that included providing marae support for the establishment of a kura kaupapa Māori.

Instead of long term goals being established first, at least some short and medium term goals were developed in the initial stages of goal setting. This was unfortunate in that it led to less clearly defined stages than might otherwise have been the case.

In spite of the fact that an early copy of the reo plan acknowledges the need for goals to be SMART, many of the goals are neither specific nor measurable. The key clue to the weakness of these goals is the type of action word used. For example, when used in the absence of a specific quantifier, terms such as ‘encouraging’, ‘enhancing’, ‘supporting’, ‘increasing’, ‘[being] aware’, ‘maintain’, ‘strengthening’, have little meaning.<sup>132</sup> Much better are terms that indicate a specific action that has a beginning and end point, such as ‘run’, ‘obtain’, ‘establish’ and ‘create’. Thus, the place focus medium term goal “to increase reo status and usage in (the) marae by - increasing reo visibility by Māori posters and signs” would be better phrased as “to increase reo status and usage in (the) marae by placing Māori promotion posters and Māori signs in appropriate areas to increase reo visibility”. Even though it was decided that Whakamārama did not have sufficient resources to undertake community-oriented initiatives such

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<sup>132</sup> “We will encourage positive attitudes towards Whakamārama’s reo aspirations by . . . strengthening links with and between whānau members” is a statement that does not detail how links are going to be strengthened or how people will know whether they have been.

as establishing a kura kaupapa Māori, it would have been possible to identify a specific action that could be taken. For example, stating that whānau members who sent their children to kōhanga reo would be acknowledged (in some specific way) would be an effective replacement for the non-specific "encourage whānau to enrol their children in Māori medium schooling". Even those goals that do seem to be relatable to a specific (defined) action could be improved. Thus, "create a list of young parents and couples . . ." is more specific than "identify homes of young parents . . ." The framing of the goals could be improved, ensuring that all are SMART. On the other hand, the work programme table involves the careful prioritisation of goals, sequenced over a period of years. It also frames each task in a clear, specific and measurable way.

The length of the time periods and the way in which the overall theme for each period is illustrated is effective. These periods were established by working backwards from the overall vision, the long term vision being set about 23 years ahead - 23 years from the launch of the strategy (approximately the length of one generation). The short term focus is two years, a time period set aside largely for securing support for the vision. The medium term focus is five years. In that time, the aim is to put in place systems that will make it much more likely that children born after 2011 will value and speak te reo. Another feature that adds cohesiveness is the tree metaphor, a metaphor that relates to the vision. The overall vision is conceived of in terms of growing a tree that your grandchildren's grandchildren will stand under but you will not see. Therefore, the three themes are as follows:

**Short term: Preparing the soil**

Establishing and promoting of the plan

**Medium Term: Planting the seeds**

Setting the foundations for future growth of te reo

**Long Term: Watering the plant**

Supporting continued growth of te reo and te reo domains

#### 4.3.6 Outcomes

The survey and reo plan booklets create a good impression of Whakamārama marae. They are professionally produced, with good use of graphics, colour and photography. The pictures of children in both documents serve to reinforce the main message: the reason for saving te reo Māori. The register and tone of the booklets is professional and reasonably formal, particularly in the case of the survey report document which adheres to specific conventions for style and content. It is not surprising therefore that whānau expressed excitement and pride when they received these booklets.

The booklets convey an impression of competence and authority. The survey analysis appears to have been carefully constructed and logical and the conclusions appear justified. The section dealing with the decline of te reo also clearly indicates an awareness of the factors involved in language death. The reo plan, in referring to language regeneration theory, and in quoting from people with expertise in language regeneration, conveys a sense of authority. All of this contributes to the secondary purpose of these documents, which is to persuade the target group of the value of te reo Māori and of the reo plan itself.

A number of effective strategies can be identified in these documents. The first is the integration of evocative quotations from whānau members and language regeneration experts. Quotations from whānau can be divided into three types:

**Assertion:**

*Te reo Māori CAN pay the bills; there are many jobs out there for the Māori language and knowing Māori opens opportunities for me to increase my salary.*

**Attitudinal/ Emotive:**

*As I have my first moko I don't want to make the mistake of not speaking Māori – like I did with my own children.*

**Justificational / Empathic:**

*Time is the crucial factor. Things like work take up enough time, and then fitting in other things can be a struggle;*

*I speak Pākehā because I am not fluent and feel ashamed of making a mistake . . .*

The effectiveness of the quotations relates not just to what is said but to who says it. For example, the fact that a government department acknowledges the benefits of learning te reo may be seen by some as being more persuasive than a similar acknowledgment from another source.

The final reports also reflect the Māori values of the target group. Thus, the survey booklet includes a mihi and accompanying waiata in its introduction. Both booklets use bilingual headings. Concepts such as manaakitanga, aroha and kotahitanga are included as core values of the reo plan. The expression of the role of the marae in terms of tūrangawaewae is a reflection of a fundamental Māori belief as well a reminder to whānau who are scattered throughout Aotearoa and overseas that they belong at Whakamārama. These concepts are important because they are Māori and because they indicate the type of attitudes and moral standards that will make the reo plan effective. “Aroha ki te reo – love for the reo” is the first value precisely because it appeals to the emotions.

In general, the outcomes are expressed in a way that is both easy to understand and memorable. The vision, the values statement and the work programme are all expressed in simple non-technical language. Although the language of the survey document is a little more technical in places, this is generally justified in terms of the nature of the content. Even so, words and phrases such as ‘assimilationist policies’ and ‘entrenched’ could usefully have been replaced by words and phrases more likely to be familiar to readers. The inclusion of some of the results of the reo planning wānanga strengthens the idea that the reo plan is a whānau creation rather than the work of one of two individuals. However, confusion may be caused by the fact that these results do not seem to closely align to the goals. In addition, the goals are generally neither particularly understandable nor particularly memorable. For example, “people able and willing to speak Māori so

it is normalised as the social language” is not clear as to what exactly is to be achieved, how it is to be achieved or how Whakamārama will know if it has been achieved. Furthermore, the phrase ‘normalised as the social language’ may not be understood by everyone. The framing of the goals is, perhaps, the most disappointing aspect of the reo plan.

The summary of the key statistics of the survey was placed at the beginning of both documents, something that can be particularly useful where recipients do not read the documents in detail.

Within each of the three proficiency groups there were a number of differing attitudes (including those with no interest in learning te reo, those who are interested but have other priorities, those who are keen to do something now). The reo plan has a range of goals relating to each of these attitudes. All of these are set within resource and capability limits. This is a useful way of proceeding.

The overall strategy is to create an environment within the whole whānau that values te reo. Even so, it is recognised that certain groups (such as young people, particularly young couples/parents) are of prime importance. It is also recognised that much of what is involved in successful regeneration is beyond Whakamārama’s ability to effect. This will require meso-level and macro-level collaboration and support.

It is emphasised in the reo plan that te reo needs to be positioned as something that is valuable to whānau, something that can meet their need for cultural gratification, social prestige and economic benefit. The short term goal of creating and begin teaching a whānau haka, clearly attaches te reo to something in the wider cultural milieu that is highly thought of by a wide range of people. Although, some other value-creating long term goals, such as marae based employment initiatives for reo speakers, may be beyond Whakamārama’s capacity to achieve at this present time, such goals may be achievable in the longer term.

The vision is ambitious enough and projected far enough into the future for people to imagine achieving it without being dragged down by the realities of the present

situation. As a vision, it sets its sights on bi-lingualism within the whānau, thus avoiding positioning te reo Māori as a competitor with English. This is important because the whānau do not wish to lose the advantage of being able to speak English. The vision also does well to restrict its ambition to Whakamārama marae whānau. Even though language regeneration will require widespread Pākehā bi-lingualism, this vision (for now) avoids creating any sense of conflict.

The processes and outcomes in this strategic planning phase could have been improved in a range of ways. However, Whakamārama whānau now have a starting point and have created some momentum for the more important implementation phase. The survey and reo plan documents will need to be periodically updated in light of evaluations of the implementation phase. This is necessary to ensure that Whakamārama's path to achieving its 2100 vision is always the most effective and strategic one for them.



## **Chapter 5**

### **Looking back, looking forward: Conclusions, reflections and recommendations**

#### **5.1 Introduction**

Aotearoa currently has no coherent and unified national language policy and there are no signs that it is likely to develop one in the near future, particularly one that seeks to “redress the current imbalance between Māori and English” (Waite, 1992, p. 33). In the absence of such a policy, it is particularly important that Māori are proactive in language regeneration planning. Indeed, while there is considerable evidence of effective te reo regeneration activity among Māori at the micro-level there is considerably less evidence of planning of the type reported here. With the overall aim of providing as much assistance as possible to those who engage in language regeneration activities of a similar type in the future, a decision was taken not only to report directly on the processes involved in the development of a reo Māori regeneration strategy for Whakamārama marae, but also to provide a critical review of selected literature of relevance to these processes and to develop, on the basis of that review, effectiveness criteria that could be applied to the evaluation of these processes.

Marae provide an ideal environment for language regeneration activities. Whānau who meet together in a marae environment are well placed to formulate and implement strategies whose aim is to create better outcomes for their mokopuna. They are in an excellent position to review their own strengths and weaknesses, to take advantage of existing opportunities and to create pathways to new opportunities. Any marae whānau who decide to create a reo strategy are likely, like the whānau of Whakamārama, to be better off at the end of the process than they were at the beginning. The process itself, whatever the difficulties, is one that is likely to bring people closer together, increasing their sense of unity and purpose, making them more fully aware of their own capabilities and increasing their determination to take charge of their own linguistic future and that of their

mokopuna. However, although marae-based language planning is an exciting development, success is not guaranteed. It is, as yet, a path not widely travelled by marae, one that can be fraught with problems, and one for which there are relatively few signposts to guide the journey. It is hoped that this research project will provide some support and guidance for those who embark on this journey in the future.

The processes involved in marae-based reo regeneration strategy formation are important. The quality of these processes will determine the quality of the documented outcomes, and these two, together, will underpin success in achieving the marae-based goals, goals which will themselves contribute to the overall goal of ensuring the future of te reo. The primary aim of the research was to provide some guidance for other marae-based hapū or whānau whose desire to regenerate te reo lead them to follow a similar path to that of Whakamārama. It is hoped, however, that Whakamārama whānau will also derive some benefit from this research project as they progress into the implementation phase of their strategy.

In this research project, the following tasks were undertaken:

- provision of a critical review of selected literature on mātauranga Māori and strategic planning (with particular reference to language regeneration planning);
- presentation of an honest account of the processes involved in conducting a reo survey and a reo regeneration strategy for Whakamārama marae;
- derivation, on the basis of the literature review, of a range of effectiveness criteria that could be used to evaluate the processes referred to above and the immediate outcomes (written documentation of the survey results and strategy developed);
- evaluation, using the effectiveness criteria, of the Whakamārama survey and strategy creation processes as well as the two documents that report on the survey results and developed strategy.

In the first part of *Chapter 2*, the key components of strategy creation in relation to marae-based language regeneration were discussed. These included leadership, values, vision, environmental analysis, critical success factors and goals. It was concluded that it is not just what is done but also the way in which it is done (the spirit in which the strategy is created) that is important. National Māori-English bilingualism and a diglossia in which Māori and English are equal partners were identified as the only scenario that would ensure the long term security of te reo in Aotearoa. Even so, a vision, such as that of Whakamārama, needs to be focused on what can be achieved by whānau and needs to be framed in a way that avoids areas of potential conflict. The achievement of that vision will not only meet the needs and interests of whānau but make an important contribution to the overall aim (national bilingualism and a diglossia in which Māori and English are equal partners).

So far as Whakamārama is concerned, the major emphasis of the reo regeneration strategy was the attempt to change whānau language practice and, therefore, the development of strategies that were designed to have a positive influence on perception of the value of te reo and, therefore, on language choice. The significance of encouraging even a few people to choose to learn te reo Māori and/or to speak te reo Māori to their children should not be underestimated: it makes an important contribution to the creation of a new generation of speakers for whom the language plays an important part in socialisation and for whom it therefore has emotional as well as functional significance.

In the second part of *Chapter 2*, it was concluded that western theories, including strategic planning theory, could be beneficially applied in Māori contexts, so long as they were not applied uncritically and so long as they were mediated by a Māori worldview, one in which respect for, and adherence to, Māori practices and customs was considered to be of paramount importance, one in which values such as whānau-based relationships and full accountability to the community were assured. In such a context, the marae community would be in a position to work together to determine its own future.

*Chapter 3* used an ethnographic approach to present an account of the process involved in conducting a Whakamārama reo survey and in creating a Whakamārama reo plan. In attempting to ensure that that presentation was as honest and transparent as possible, some potential problems were identified, including the fact that the narrator, having been centrally involved in the processes being recounted, would not be in the best possible position to identify those aspects of the processes that could be improved. The development of effectiveness criteria was therefore considered to have an important role to play in the evaluation process.

It will not be possible for some time to determine how successful the Whakamārama whānau have been in implementing their reo strategy. Nevertheless, it is possible to evaluate aspects of their success in developing that strategy. In *Chapter 4*, effectiveness criteria derived from the literature review in *Chapter 2* were developed. These criteria were divided into six categories: leadership; participation; cultural fit; environmental analysis; goals; and outcomes. They were then applied to the processes outlined in *Chapter 3* and to the immediate outcomes of these processes, that is, two documents – a report on the questionnaire-based reo survey and an outline of the strategic plan. In the longer term, further evaluation criteria will need to be developed in order to determine, for example, whether the strategy creation process resulted in a level of involvement and commitment that ensured a high level of participation in the implementation phase of the reo plan.

In many respects, Whakamārama's language regeneration activities to date must be regarded as successful. The whānau have achieved their initial aims – to conduct a reo survey and create a reo regeneration plan. They have produced documentation relating to these activities that is of a high quality, documentation that is widely appreciated by the whānau. Working voluntarily and often under difficult circumstances, core group members have demonstrated that they possessed the essential characteristics of commitment, motivation and determination, in addition to the willingness and ability to use existing skills and knowledge effectively and to develop further skills and knowledge as the project proceeded. Perhaps most important, they developed a caring and effective

working culture. Where necessary, they made an effort to secure assistance from external sources (sometimes very successfully; sometimes with less success). In general, the core group communicated well, both with one another and with other whānau. Members of the group began the project with some knowledge and understanding of language regeneration, they ended the first phase of the project with considerably more knowledge and understanding and with a clear sense of the key factors required to regenerate te reo within their whānau. Everyone worked collaboratively. Each person gave all that they could to the project. Maintaining strong relationships and accountability were considered by members of the core group to be of paramount importance. Perhaps the most significant outcome so far as they are concerned is the fact that their unity of purpose was stronger at the end of the process than it was at the beginning. This will provide a good platform from which to launch the implementation stage of the project.

There are many positive aspects of the Whakamārama reo regeneration project to date. Nevertheless, it is important to acknowledge the weaknesses as well as the strengths. The entire project would have proceeded more smoothly had there been more preparation and planning prior to its commencement. Had the core group taken more time to determine exactly what skills and knowledge would be required to complete the project, especially the skills and knowledge required to conduct a questionnaire-based survey and to analyse the survey data, a number of problems might have been avoided. These included problems relating to the framing of vision questions and problems relating to the construction of the questionnaire, the latter resulting in processing difficulties and delays that put pressure on members of the core group and led to a loss of momentum. Passion and enthusiasm for the project meant that it began before some of the groundwork had been completed. A situation where ‘more haste’ resulted in ‘less speed’.

Another major issue was the fact that less time was allocated to the strategy creation wānanga than was required. This affected the quality of the outcomes, the robustness of the discussions and the bonding of participants. It also led indirectly to the views of two or three members of the core group being over-represented in the reo plan goals.

It is hoped that this evaluation of a marae-based language regeneration project will be of use not only to those who plan to engage in micro-level Māori language regeneration projects of a similar type, but also to others who plan to engage in language planning activities more generally, particularly those who plan to engage in activities relating to the regeneration of indigenous languages, activities which aim to ensure a better future for their grandchildren's grandchildren.

## **5.2 Limitations of the research**

The specific limitations of this research project of which I am currently aware include the following.

It would have been interesting to evaluate not only the strategy creation process but also the initial phases of the implementation of that strategy. Unfortunately, this was not possible because of the time available for completion of the research.

A second limitation of the research is the absence of evaluation by whānau. It would have been possible to elicit the views of whānau about aspects of the reo survey and the development of the reo plan. This could have been done in a number of ways. However, it was decided at the beginning of this research project that the project itself should not be conducted in a way that would require input from the whānau whose focus is now on the requirements on the implementation stage of the reo project.

## **5.3 Contributions of the research**

In spite of the limitations of this study (referred to above), I believe that there are a number of areas in which this research makes a contribution to existing knowledge and understanding. These are listed below.

While there have been a number of studies on hapū and marae in terms of language revitalisation, this is, so far as I am aware, the first attempt to evaluate a strategy formulation process in its entirety and the first attempt to derive effectiveness criteria appropriate to such an evaluation from a review of published literature.

This research demonstrates a number of ways in which kaupapa Māori concepts can be used to critique, inform and adapt theories and concepts developed within non-Māori contexts so that they can be applied in ways that are appropriate to Māori contexts.

#### **5.4 Recommendations for future research**

This research project has focused on the evaluation of the processes involved in the development of a marae-based reo regeneration strategy. It would be interesting to apply similar techniques to the evaluation of other reo regeneration strategies, including their implementation phases and to develop criteria appropriate to the evaluation of meso-level and macro-level strategic planning exercises.

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## **Appendices**

## ***Appendix 1: Original vision statements - first reo hui 6 August 2005***

### *Attitudes toward te reo*

Te reo to be a priority for all the whānau

For all whānau to see te reo as part of their identity

All whānau to feel positively, to be proud of, to value & understand the importance of te reo

All the whānau to preferred speaking reo (tū māia)

The government to support Māori 100%

Everybody encouraged to pronounce correctly

Parents taking the lead in enrolling kids into kōhanga, kura Kaupapa, wharekura.

Learning to be a Positive experience: Supporting, humble, pleasant, kind, aroha

### *Numbers speaking te reo:*

40% of non-Māori & 70% of Māori whānau able to hold basic conversations

20% of Māori to be fluent

All whānau under the age of 15 to have Māori as their 1<sup>st</sup> language

50% whānau speaking 40% of the time

### *Locations where te reo is spoken*

Fluency in the homes of every young family

Kura Kaupapa immersion school.

Māori reo compulsory in mainstream

Spoken in domains, mahi, paepae, kauta, sports, paparakauta, shops

### *How te reo is passed on:*

Intergenerational transmission: from parents to children passing on what they know

Supported by kura: kōhanga reo, tertiary adult learning e.g. te ara reo, te ataarangi

Marae wānanga: tikanga, kawa, whakapapa, rāranga, waiata, kapahaka, mōteatea

Ipurangi, texting, books, TV, Reo irirangi

### *Te reo in Māori domains & associated practices*

Kawa passed on and conducted in Māori. All whānau to be trained

Pōwhiri: Whaikōrero, karanga, whakapapa, mōteatea, waiata karakia

Kaumatua, rangatahi, whānau, hapū, iwi

Tikanga around kai

### *Resources for our reo*

Kaumātua / kuia with knowledge

Books access local / library community/ Internet

Recording / Documentary

Marae

## ***Appendix 2: Draft vision statement – second reo hui 23 October 2005***

In 2100 (95 years time) this is where we would like te reo at Whakamārama to be.

### **Knowledge of Māori Language**

We would like all whānau members...

To have Māori as their first language. To have English as a second language.

To be able to converse fluently in Māori in all areas of conversation.

To be able to understand all levels of Māori that they hear or read.

### **Usage of Māori Language**

We would like all whānau members...

To prefer to speak only Māori while at home.

To be able to use Māori in any environment from business, to shopping, to sports, to politics.

### **Attitudes toward Māori language**

We would like all whānau members...

To feel that te reo is part of their unique Māori identity, something to be proud of.

To be confident and unashamed about openly conversing in Māori with other Māori speakers no matter where they are.

To feel that te reo is just as important to speak as English.

To feel that te reo is integral to tikanga Māori.

### **Activities for learning Māori language**

We would like all whānau members...

To have learnt Māori from their parents.

To have spent some of their education in an environment where Māori is the language of instruction.

To have gone through long term marae based wānanga where they were instructed in tikanga, history, and Māori oral arts.

To prefer watching Māori language programmes over English.

To be able to use Māori in the latest IT of the time [computer, internet, cellphones]

### **Resources for the Reo**

We would like ...

20% of the whānau trained to teach te reo or to use te reo.

Fluent speaking kuia / kaumatua able to pass on traditional knowledge.

### **Appendix 3: Mō tō mahi uiui (Interviewing tips)**

#### *1. BE PROFESSIONAL Me mōhio he te aha*

You must be able to explain:

- Who is the survey for?
- Why are we doing a survey?
- Why bother to revive our *reo*?
- Where will the information go?
- What is the vision statement such a long time frame?
- But don't you want to also accomplish some stuff now?
- What are the 4 areas that are in the vision statement?

#### *2. BE PREPARED Ka pai a muri, ka pai a mua*

1. Prepare an interviewee schedule (an example is attached).
2. Ring your interviewee to make a date and time.
3. Ensure you know the questionnaire **inside-out** before you interview your first person
4. Make sure you have your BOX before you go and visit your subject.

Cover Sheet Tips:

1. Do the cover sheet BEFORE you ask the survey questions – this method will allow the in-law to feel inclusive of the petition.
2. Skills and qualifications - You may find most people you interview may be embarrassed to answers these questions.

Kāore te kumara e korero mō tona reka  
*The kumara doesn't talk about its own sweetness*

So one way to get around this is instead of asking what are your skills you ask how they might be able to contribute to the development of our *whānau* ... this might drop the barrier.

#### Questionnaire Tips

- If you're not sure whether it is better to interview them or let them fill it out – interview them. They are less likely to get hōhā from all that reading.
- Leave their answer - you aren't there to change their minds or attitudes – what they answer is their answer despite what you might think!
- If they aren't able to answer any of the questions move on...try not to influence their thinking...
- When finished let the person go over and reflect on their answers. They can add anything they missed

#### *3. TAKE RESPONSIBILITY Kia oti rā anō*

**Important dates to note!** Interviews take place: 3 December 2005 to 28 Feb 200

14 January 06: 1pm *Hui @ Marae* (after marae meeting)

\* return boxes - receive more forms - discuss any issues

06 March 06: 1pm *Hui @ Marae* (after marae meeting)

\* return last interviews

\* organise analysis

6 May 2006: 10am: Report as part of AGM

***Appendix 4: Interviewer feedback - 14 January 2006***

**Core Group Member 2:** I have only done 7 so far however it is always at the forefront of my mind and will complete all my allotted surveys before February. My most bitter sweet experience was that I managed to complete uncle's with him a week before he died. It took us one hour and a half but we persevered and completed it. Both uncle and aunty were very excited about the Kaupapa, and although they haven't been back to the marae for many years, aunty felt that it would have brought him back to the marae if he had lived.

**Core Group Member 1:** We started surveying our immediate whānau first and so have travelled to South & West Auckland, Otaki, Feilding, and Kihikihi in the last few weeks. We will be telephoning our overseas whānau and travelling to Taranaki shortly. We have found that the questionnaires are quicker to do if you ask the questions and write them down because you know the questions and understand what they are getting at. In general however, whānau were extremely interested and supportive in the reo project.

**Chairperson:** I have completed 12 including some whānau whilst in Australia for the birth of my new moko. The Treasurer has also completed some with our South Island whānau.

## ***Appendix 5: The fall and rise of te reo Māori in Aotearoa***

### **Years of Decline**

- 1700s Arrival of Pākehā language to Aotearoa
- 1840 Tiriti o Waitangi: Kāwanatanga to Pākehā
- 1842 1<sup>st</sup> Māori Newspaper
- 1858 Pākehā population exceeds Māori population of 56049. Māori becomes a minority language.
- 1867 Native Schools Act: Forbidding speaking of Māori in native schools
- 1896 Lowest point in Māori population - 42113
- 1913 90% of Māori school children are native speakers
- 1930s Māori is the predominant language in rural communities. First bi-lingual generation
- 1950s Social upheaval: Urban drift, birth rate climbing
- 1961 Hunn report describes Māori as a relic of ancient Māori life.

### **Years of Restoration**

- 1973-78 First national survey of Māori language: 70,000 Māori still fluent: mainly elderly
- 1975 Whakatupuranga rua Mano: Raukawa/Ngāti Toa/Te Ati Awa strategy for 2000AD
- 1978 First bi-lingual School: Rūātoki
- 1979-80 Ataarangi established to teach Māori language to adults.
- 1981 Te Wānanga o Raukawa (Raukawa University) established
- 1982 Kōhanga reo established
- 1985 Kura Kaupapa reo established: 50,000 speakers
- 1986 Ngā Kaiwhakapūmau i te reo: Successful Waitangi Tribunal claim for the reo as one of the taonga guaranteed to be protected by the Treaty
- 1987 Māori language Act: Māori given official status (but little else)
- 1995 Year of te reo Māori: He taonga te reo (slogan aimed at government): 10,000 speakers
- 2001 136,700 who can speak: Māori: few native speaker though.
- 2002 Mā te reo starts
- 2004 Māori Television starts



***Appendix 6: The effect of the fall and rise of te reo Māori on 3 generations***

***Kuia***

**1930s** – Te reo Maori, Te reo matua

**1940s** – Timata ki te kura Reo Pakeha. Konei Mahi pamu. Reo Maori teaching

**1950s** – Child rearing years Ngā tamariki matamua e mohio ana ki te reo

**1970s** – Schooling mainly Pakeha for tamariki

**1980/90s** – Ngā mokopuna e haere ana ki te kōhanga me te Kura Kaupapa

**2000s** – Tamariki are more interested in Kaupapa / Reo Maori

***Wāhine***

**1959** – Reo Pakeha upbringing. Dad spoke Māori but we weren't interested

**1970** – Kura Reo Pākehā

**1980** – Huri ki Te Atua. Healing and restoring my identity.

**1990** – Did Rūmaki course at Te Ataarangi

**1995** – Marema - Kura takiura reo rua Māori language teacher.

**2000** – Rūmaki with my Tamariki – Reo rua

***Rangatahi***

**1980** – Reo Pakeha

**1989** – Bilingual School

**1994** – Learnt reo at Māori high school – written / grammar Focus

**1995** – Old teacher (non-Māori) stopped from teaching Māori

**1998** – Went to Australia – Married, Reo Pakeha

**2000s** – Baby – Realised that I would like my children to speak Maori

## **Appendix 7: Training wānanga - strategy creation process**

A language Plan is defined as “a document or shared understanding amongst a group that sets out all the steps needed to achieve language goals, and spell them out clearly so that everyone understands them” (Te Taura Whiri i Te Reo Māori). However, documents/booklets do not always work with our people. We have a better chance of communicating our goals if we use both languages with creativity, perhaps using whakataukī to draw them.

### **Steps for our Plan**

#### ***Step 1 – The state of Reo Maori in your community***

Identifying the individual and collective needs will give us an idea of where to begin, what to focus on and what to brush up on.

- Form a language planning team.
- Who is your community and where are they based?
- Where is reo Maori being used? Who is using it and why are they using it?
- How do community institutions support Maori language in your community?
- Who else is language planning in your area?

#### ***Step 2 – Set your long, and Step 3 – your short term goals***

- Goals should be Specific. Measurable. Achievable. Realistic. Timely
- Decide on a Long term timeframes, e.g. 30 years? The quick route to vision is not always best although you may fast track something like paepae development.
- What smaller steps are needed in order to achieve the long term goals?
- Participation from all ages important. Goals must reflect community needs.
- Renewing relationships is a part of planning the language. It is the people not so much the language that are key.
- Draw people with what interests them, such as whakapapa. Many people don't really understand where they come from or where they belong.
- Identify barriers that need to be overcome.

#### ***Step 4 – Develop a work programme***

- What activities need to happen in order to achieve your short term goals?
- Who will co ordinate those activities? Don't leave it all up to one person
- How will you engage the members of our community?
- What costs are involved – Important but not necessarily the main focus.

#### ***Step 5 – Implement your plan and Step 6 - Keep track of Progress***

- Plan the work and then work the plan.
- Who will be responsible for reviewing the plan?
- Evaluate success regularly? Success any size, celebrate it. If it needs changing, change it.

***Appendix 8: Planning wānanga agenda – participants’ copy***

<b>Time</b>	<b>Task</b>
9am	Brief karakia & whakatau
9:15	Whakawhanaungatanga Outcome of today The Fall & Rise of Reo in NZ WMSI Reo Vision Our Wairua/Attitude
<b>10:50</b>	<b><i>Paramanawa: Morning Tea</i></b>
11:20	Our situation: Summary of Reo Survey Results
12:00	People Focus
<b>12:30</b>	<b><i>Lunch</i></b>
1:30pm	Place focus
2:00	Implementing the goals/Tasks
2:45	Overcoming Barriers
<b>3:15pm</b>	<b><i>Afternoon Tea</i></b>
3:45pm	Where to from here...
4:15	Evaluation Final comments from participants
4:55	Karakia Whakamutunga/karakia for the kai
<b>5:00pm</b>	<b><i>Kai</i></b>
5:30	Leave / cleanup

**Appendix 9: Planning wānanga agenda – facilitators’ copy**

Time	Task	Time	Resources
9am	<b>Brief karakia &amp; whakatau</b>	10m	
9:10	<b>Whakawhanaungatanga</b> Introduce yourself. <i>Sit in a circle. Waiata or Māori not necessary</i>	25m	<b>Whiteboard</b> & w/b pens Paper/pens
	<b>Overview</b> of Programme	5m	
	<b>MMSI: (Our mission)</b> Q: For what reasons does MM exist? What sort of things are we supposed to be doing?	10m + 10m	MMSI deed
	Q: ( <b>Our style</b> ): What values do we have that affect the way we undertake this reo project?	10m + 5m	Iwi value statement
	<b>Think around things like:</b> Aroha/manaaki, Wairua, Past/present/Future generations, marae, Whānau, Community.		
	Q: as a Whānau: what are our strengths (that we can build on) and weaknesses (that we will have to work on) to accomplish this reo project?	5m + 5m	
10:30	<b>Paramanawa: Morning Tea</b>		
10:45	<b>Our situation</b>		
	<b>In groups fun comp: Fall &amp; Rise of Reo in NZ</b> Only 10 dates...keep fast & short	10 + 10m	Dates
	Q: Why is it important to me that I, my children, & moko’s learn and speak Māori? (share with a mate)	10 + 10m	
		5 + 5 + 10	
	<b>Read and explain Vision</b> Q: How does this help us fulfil the WM mission		
11:45	<b>Our situation: Summary of Reo Survey Results</b> Overall Demographics Overall ability & usage & attitude info. Groups A, B, & C profiles	20m	
12:15	<b>Lunch</b>	45m	
1:00	<b>People Focus</b> BS: Divide into 5 groups: Group A,B,C, Children, & Youth Q: What do we want this group to be doing, or	10m	<b>Whiteboard</b> & w/b pens Paper/pens

	to look like in terms of ability, attitude, and awareness?	10m	
	<i>When they have written their ideas then 'Bus stop' them to see if they can add anything to other groups. When every group has added to each paper- write &amp; summarise all suggestions on whiteboard</i>	20m	
	Feedback		
1:40	Q: What are the <b>barriers</b> that may prevent people from being like this?	10m+10m	Paper/pens Whiteboard & w/b pens
	Q: How do we help lessen or overcome the barriers	10m+10m	
2:20	<b>5 groups: In your group</b> Q: What tasks can we do to help you to be like this?	10m+10m	
	Then: Prioritise these tasks	10m+10m	
<b>3:00pm Afternoon Tea</b>			
3:20pm	<b>Usage:</b> Key reo domains <i>marae, whānau homes, &amp; local community:</i>	10m+10m	Paper/pens Whiteboard & w/b pens
	1. BS What do we want these places to look like in 2007 in terms of reo usage?	10m	
	2. What tasks can we do to promote te reo use in each domain	5m	
	A. Prioritise the suggested tasks	5m	
	B. Write top 4 for each domain on whiteboard.		
	C. (Cross reference with people tasks for overlap)		
4:00	Q: What are the <b>barriers</b> that may prevent these places being like this?	10m+10m	
	Q: How do we help lessen or overcome the barriers	10m	
4:30	Summary of discussions of the day	20m	
5:00	Where to from here...2007 dates Poroporoaki...	10m 20m	<b>Whiteboard</b> & w/b pens Paper/pens
5:30	Evaluation	30m	
		60m	
6:00pm	Tea: Kai o te pō		

Cleanup for those not staying

***Appendix 10: Whakamārama reo plan 2007-2030***

## Whakamārama Marae Reo Plan 2007 - 2030



*“If you plant the seed of a great tree. You may never see it grow, but  
your grandchildren’s grandchildren may sit under it and enjoy its shade”*

***American Indian Proverb***

## **Whakamārama Marae Reo Plan 2007 - 2030**

***Funded by  
Ma Te Reo***

### **Acknowledgements *He mihi***

He mihi nui ki te hunga, nāna mātou i tautoko, i āwhina:

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**Special Thanks to;**

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**Whakamārama marae whanau**

**Plus the many other Whakamārama marae whānau who played a part in developing this plan...**

## Introduction *He Kupu Whakataki*

***Kia Aroha ki te reo: Will we go down in history as the generation who let the language of our tupuna die?***

Whakamārama marae whānau is now in the unenviable position of being without any homegrown kaumātua who can whaikōrero. This must not continue. We must do something radical now otherwise te reo Māori in our whānau will not survive past this century - A tremendous tragedy by anyone's standards. Joshua Fishman, one of the world's foremost authorities on endangered languages said that the loss of a language is the loss of a "*rooted identity*". This is not to say we will cease to be Māori if we can no longer speak te reo, however we will have lost an irreplaceable and unique part of our heritage. The words, phrases and images in te reo Māori link us to the way our tupuna thought, felt, communicated, and lived.

The solution to this potential tragedy calls for more than just passion, we must also be methodical and deliberate in our efforts to restore our language. A mere 'hit and miss' haphazard approach is not enough. We need to plan. A reo plan is like a map in that it helps us to:

1. Identify the present state of te reo in the whānau - which is our starting point (survey)
2. Determine where we want to end up (vision)
3. Prioritise the steps to get there (goals)
4. Set achievable tasks given our resources (tasks)
5. Measure our progress and success over time (review)
6. Collaborate with others and also ask for financial assistance

This reo plan is an embodiment of that commitment by our whānau to ensure that conversing in te reo will be normal and the first language for our children and future descendants. The responsibility of passing our language to our children and future descendants is a shared task for all Whakamārama marae whānau, friends, colleagues, associates, and in-laws. We hope this document stimulates your desire to take up this responsibility.

Ngā Manaakitanga

Whakamārama Reo Committee



## The Areas of Focus in this Plan

### *Ngā Aronga o tēnei Rautaki*

The four areas that we will concentrate on for regeneration to occur at Whakamārama are:

**People Focus** *He Aronga Tangata*

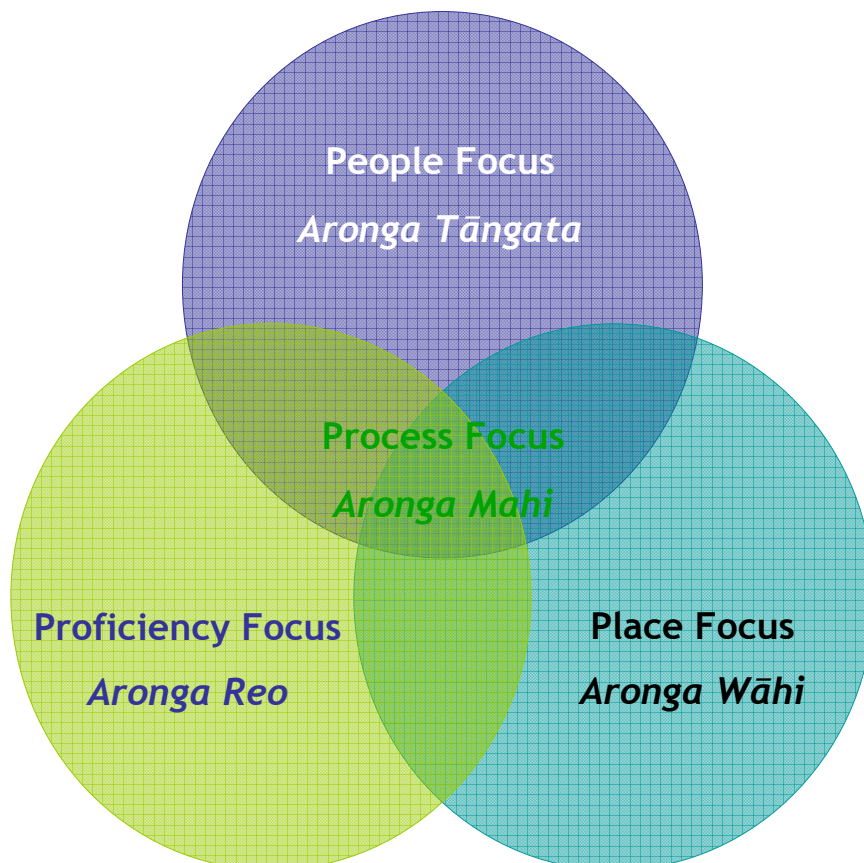
**Proficiency Focus** *He Aronga Reo*

**Place Focus** *He Aronga wāhi*

**Process Focus** *He Aronga Mahi*

Proficiency, People, and Place overlap in many ways. For example a positive shift in people's attitudes toward te reo should have an affect on proficiency. A lifting of the profile of te reo at a marae will help shift attitudes and so on.

Process is most important as it central to all the other three areas. It relates to the implementation of the other goals, sort of like the engine that makes all the other parts work in time.



### People Focus *He Aronga Tangata*

A language does not exist outside of its community of speakers. It will flourish or die according to the strength of its people and their attitude toward that language. Thus our first major focus is on building and strengthening whānau relationships, valuing reo speakers, developing skilled teachers, changing attitudes about te reo and ourselves as Māori, and encouraging those in key roles like parents and grandparents to champion the passing on of te reo to new generations.



### Proficiency Focus *He Aronga Reo*

Increasing our te reo ability is a key components to saving te reo māori. In this plan we will identify stages of te reo 'proficiency' so whānau will know where they are, what to aim for, and how to go about improving their proficiency.

### Place Focus *He Aronga wāhi*

Dauenauer & Dauenauer (1998:7) wrote, "*Somewhere [we] need to find a safe place for language in informal daily life, a place where it isn't bombarded, a place where it can expand and grow*" For te reo Māori to survive we must create, nurture, and support language friendly environments where te reo is valued and where speaking it is seen as the norm, and especially where children can grow up surrounded by te reo me ōna tikanga. The places that we can influence are firstly our homes, our marae, and also (to a lesser extent) our communities. Returning homes to speaking te reo must be the highest priority as this will create native speakers who in turn can fulfil marae responsibilities.

*"what are you going to do with [your language] before school, in school, out of school, and after school?" Because that determines its fate, whether it is going to become self-renewing".*

Fishman (1996)

### Process Focus *He Aronga Mahi*

*Ka pai a muri, ka pai a mua.* 90% of the success of a plan is in its implementation so this last focus relates the nuts and bolts of making it happen. Process ensures all the work required to achieve the other areas is done well. This includes the setting up and running of the overall system of wānanga, family camps etc, the obtaining of funding, the creation/identification of language resources, the measuring of progress etc..

## Survey Te Uiuinga 2006

### *Our reo is in dire Straits! Kei te mate te reo!*

The results from our Whakamārama survey showed that te reo amongst the whānau was in a dire state.

- At least 7 out of 10 (72%) of the whānau are unable to hold any conversation in te reo.<sup>133</sup>
- 9 out of 10 (87%) could not hold a sustained conversation in te reo
- Two thirds of this 87% are not learning Māori - due either to other priorities and busy lives (55%) or due to the fact they are just not interested in learning (12%) - many stating it is irrelevant.
- Men and our non-Māori whānau are least likely to be competent speakers. 85% of men and 83% of non-Māori members have no or basic ability.
- Future te reo strength is the children, however only 9% of our children under 16 years of age were fluent - worse than preceding generation & in contrast to the national trend of stabilisation. This is also despite 20 years of Kōhanga Reo & Kura Kaupapa in Aotearoa.
- A third of our most fluent speakers are aged 66 years or older meaning our small pool of competent speakers will most likely decrease before it starts to increase.
- Most stated they prefer learning from other speakers only 50% our most competent speakers & only 10% of the overall whānau use Māori on a daily basis.
- Our whānau are physically distant from each other being scattered mainly around the North Island.

*“Time is the crucial factor. Things like work take up enough time, and then fitting in other things can be a struggle.” - Whānau member*

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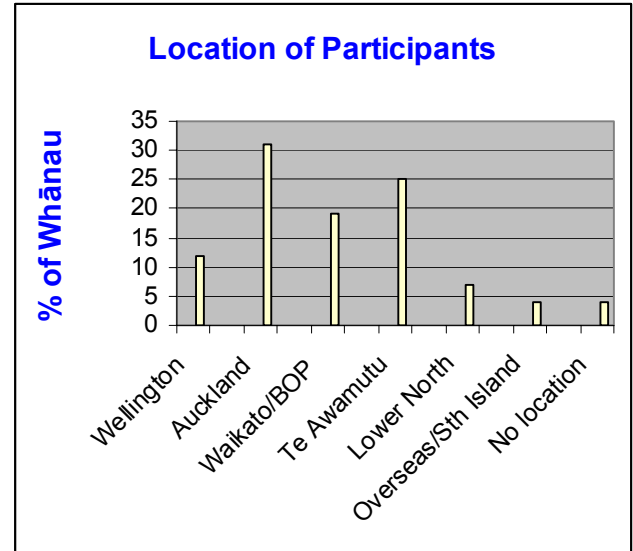
<sup>133</sup> It is probable that group is actually larger than the 72% shown in the survey. This is because fluent te reo speakers were involved in running the survey, possibly skewing results of a small sample size.

The following survey results have been presented to align with some of the 4 key areas of focus in this plan; people, place, proficiency and process.

### People Focus *He Aronga Tangata*

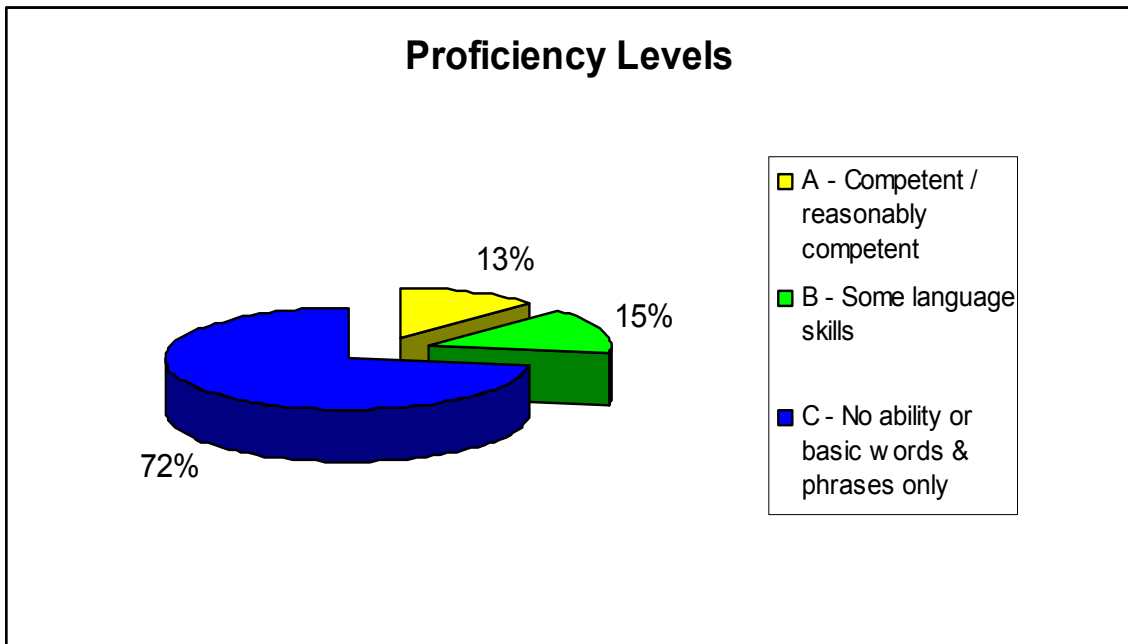
Our whānau is diverse in many ways. 54% are female and 46% male. The median age for our whānau is within the 26-35 year age bracket. 68% of descendants or whāngai are either married or in partnerships. 88% of participants were Māori and 12% non-Māori. Of non-Māori whānau 6% were partners and 6% were whāngai or descendents of whāngai.

We are scattered mainly throughout the North Island, with 31% of the whānau living in Auckland, 25% in the Te Awamutu region, 18% in the Waikato/BOP region, 12% in Wellington, 7% in the lower north island.



### Proficiency Focus *He Aronga Reo*

In our whānau survey we identified three proficiency levels in te reo; No ability or basic words and phrases (72%), Some language skills (15%); and competent / reasonably competent (13%).



### Attitude and usage levels

We also identified different levels of attitude and usage (as appropriate) within each level, these are:

#### *A: Tino Mōhio / Mōhio*

Competent / reasonably competent

Sub-Level	Attitude	13%
Group A1	High usage	8%
Group A2	Medium usage	2%
Group A3	Low usage	3%

#### *B: Āhua Mōhio*

Some language skills

Sub-Level	Attitude	15%
Group B1	High priority to learn	9%
Group B2	Other priorities	6%

#### *C: Kore Mōhio / Paku Mōhio*

No ability / basic words & phrases only

Sub-Level	Attitude	72%
Group C1	Willing to commit to learning	19%
Group C2	Other priorities	44%
Group C3	Not interested	9%

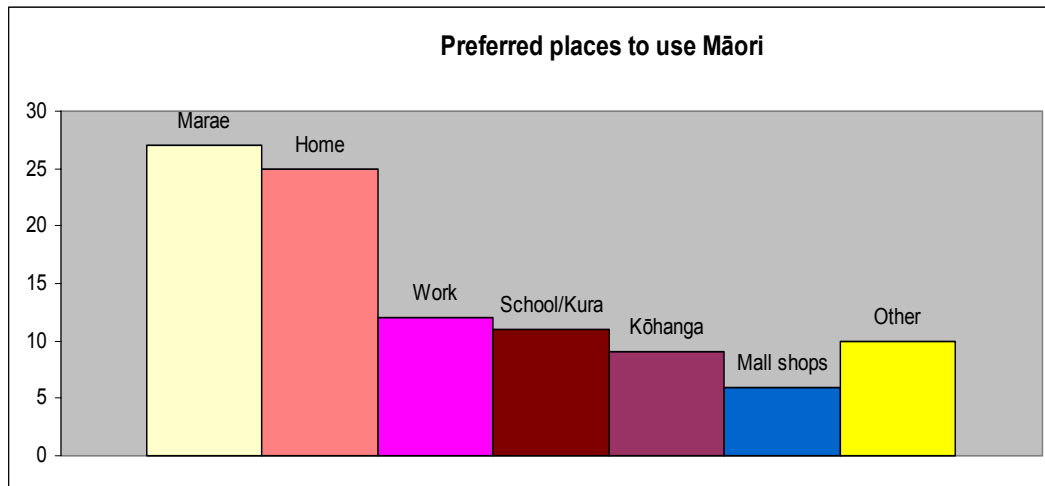


*“I have had many opportunities to learn Māori but its never been able to stick with me”*

Whānau member


### Place Focus *He Aronga wāhi*

In our whānau survey we identified some key Māori language domains<sup>134</sup> in which whānau prefer to speak Māori in and that we are able to have some influence over at a marae level. These include the home, the marae and community (includes work, kura, kōhanga, places whānau meet etc.).



Our research showed that ‘a place’ will be preferred for speaking Māori because:

1. It is a natural Māori language domain/activity (21%)
2. It feels safe to use Māori there (15%)
3. There are people with Māori language ability there (12%)

	<p style="text-align: center;"><b><i>“I speak Pākehā because I am not fluent and feel ashamed of making a mistake...”</i></b></p> <p style="text-align: right;">Whānau member</p>
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### Resources to help us to speak more at home

The three main supports/resources that would help us speak more Māori at home include:

1. Home based resources (books, tapes, CDs, DVDs, games) (29%)
2. Family support, common goals, understanding (17%)
3. Interaction with Maori speakers (9%)

<sup>134</sup> Māori Language domains: places where Māori is the dominant language or where Māori have the power to determine the language of communication.

## Process Focus *He Aronga Mahi*

### How would we like to learn te reo?

Those who have had experience of learning te reo identified the key things that helped progress their confidence and ability in te reo. The three highest ratings of were:

1. Good teachers (Supportive, motivated, high expectations, high reo ability)
2. Interactive (Games, fun activities, waiata/kapa haka)
3. Usefulness (Opportunity to use outside the classroom)

A third of the whānau said that in the next 5 years they will definitely learn te reo at a local night class. About 25% said they would attend short term courses at either Whakamārama marae or at a location near them. About 11% said they would go to Māori gatherings (hui/tangi/unveilings) and 10% said they would watch Māori language learning programmes on T.V.

Seven Percent said they would undertake a full time tertiary course in the next 5 years. These people are significant to us because they have the potential to go straight from kore / paku mōhio (Group C) to mōhio (Group A) in the space of 2-3 years.

We asked whānau that given the opportunity would they send their children to a total immersion school. The answers:

<b>50% said Yes</b>	
Reasons given...	
<ol style="list-style-type: none"> <li>1. so my kids have the opportunity to speak Māori I never had</li> <li>2. to keep the reo alive</li> <li>3. to be well equipped for te ao Māori</li> <li>4. to be bilingual and bicultural</li> </ol>	
<b>23% said No</b>	
Reason: to prepare them better for 'te ao Pākehā' (the European world)	
<b>27% said It Depends on...</b>	
<ol style="list-style-type: none"> <li>1. what the child wants</li> <li>2. the quality of the school</li> <li>3. if I learn myself</li> </ol>	



***“In my generation and the one before me the language wasn’t upheld, but I want my kids to carry this through to the generations to come” - Whānau member***

## **Barriers *Ngā Tukinga Waewae***

We understand that in every worthwhile undertaking there will be difficulties. At our whānau wānanga we created a list of things that could prevent us from achieving our goals (barriers). Then we listed those things solutions to get over the barriers.

### ***Whānau Reo Plan Hui 14 October 2006***

At our Whanau reo planning hui held on 14 October, 2006 a number of goals were identified as part of the process.

#### ***People & Proficiency Focus***

We asked whānau what we wanted each proficiency group and attitude / Usage level to be **thinking** or **doing** in 5 yrs time.

In 5 years time we want these groups to be...

Group A	Group B	Group C
Increasing skills & confidence (A3 aiming for A2)	Valuing te reo: Wanting to learn more (B2)	Thinking positively about value of reo (C3)
Passing on reo skills & teaching skills (A2 & A1)	Actively learning: Aiming for Group A (B1)	Wanting to learn some reo (C2)
Examples by speaking te reo whenever they can	Using what they know when they can	Actively learning: Aiming for Group A or at least B (C1)
Encouraging their family to learn	Encouraging their family to learn	Encouraging their children & g/children to learn
Promoting the importance of reo learning & reo strategy	Buying in to importance of reo learning & reo strategy	Aware of the importance of reo learning & reo strategy

#### ***Process Focus He Aronga Mahi***

We also considered the roles of hapu and lwi:

**In 5 years time we want...Hapu (marae) to be...**

Providing governance, accountability, and a decision making forum for projects including te reo and tikanga.

**In 5 years time we want...lwi to be...**

Strengthening links with us and other local marae



Provide support and resources to assist our plan

### Place Focus *He Aronga wāhi*

We asked whānau what tasks can we do to increase the usage of te reo in these key places...?

#### Homes

1. Parents increase their reo ability - learn how to speak Māori at home.
2. Make whānau rules about when, where and to whom you will speak Māori.
3. Increase the visibility of te reo in the home, e.g. label things in Māori, answer phone in Māori.
4. Incorporate Māori language activities into daily whānau life, e.g. karakia in Māori, waiata in Māori, family games, Māori bedtime stories.
5. Interact with other Māori speaking families (social interaction in Māori is very important).
6. Get hold of Māori language resources, e.g. computer, CDs, books.
7. Watch Māori language TV programmes.

#### Marae

1. Reunions (relationship building)
2. Reo related hui & wānanga (karakia, tikanga, whaikōrero/karanga, raranga, history walks, etc.)
3. Family related hui (youth camps, holiday programmes, school trips, family needs, birthing place).
4. Whānau celebrations
5. Working bees
6. Marae committee meetings
7. Tangi

#### Papori: Our communities

1. Establish kōhanga and total immersion reo schools
2. Establish Māori language sport and recreation teams/clubs (kapahaka, rugby)
3. Have a succession/mentoring plan for new kaumātua.
4. Encourage Māori language zones in town, e.g. McDonalds, public
5. Research local waiata, historical places.
6. Hold special events, e.g. Māori language events
7. Māori language representation for institutions (BOTs, prison, councils, hospital)
8. Te reo visibility: bilingual street signs, other public signs, hotels.
9. Encourage te reo spoken in places of work, e.g. work policy changes

<b>Barriers</b>	<b>Solutions Rongoā</b>
Poor Communication	<ul style="list-style-type: none"><li>• Extensive database of contact details</li><li>• Good communication strategy - what (message), how (media) and to whom (audience)</li><li>• Whānau building bridges to whānau</li><li>• Clear roles and good leadership</li></ul>
Lack of whānau commitment	<ul style="list-style-type: none"><li>• Make small achievable goals to start with</li><li>• Encouraging our people to start dreaming (Creating goals)</li><li>• Relate (Bringing the language to where the people are)</li><li>• Role Modeling (To bring the passion back)</li><li>• Early planning and effective communication to ensure people are free.</li><li>• Delegation (spread the load)</li><li>• Take responsibility - don't be afraid to take the lead</li></ul>
Lack of resources	<ul style="list-style-type: none"><li>• Collaboration to gain resources</li><li>• Funding applications and good money management</li><li>• Connect the whānau with the resources they need: te reo survival packs</li><li>• Accept koha from whānau to help with expenses</li></ul>
Distance	<ul style="list-style-type: none"><li>• Go to them (take time to sit with your relatives)</li><li>• Effective communication (different media (web, email, txt, mail)</li><li>• Funding to assist with travel</li></ul>
Negative whānau attitudes	<ul style="list-style-type: none"><li>• Relationships (rebuilding a positive relationship or creating new ones)</li><li>• Awareness of what is factual (giving information about where we want to be)</li><li>• Parents speaking and teaching Maori to their own children in the homes to create a positive attitude from the beginning</li></ul>
Reo not useful in their own environment	<ul style="list-style-type: none"><li>• Focus on parents of young children - Reo in the homes</li><li>• Focus on young teenagers - the young parents of tomorrow</li><li>• Technology, Website, Portable resources</li><li>• Development of resources useful in the home (creating your own resources)</li></ul>
Negative attitudes of others	<ul style="list-style-type: none"><li>• Set expectations He wāhi kōrero Māori signs</li><li>• Don't let others belittle our reo</li><li>• Develop relationships with strategic people (e.g. Farmers who own historic places)</li></ul>
Whakamā - lack of confidence	<ul style="list-style-type: none"><li>• Encourage and support (Whakamirimi te wairua o te tangata)</li><li>• Laugh lots: Patience from competent speakers: safe environments</li><li>• Speak what you can</li><li>• Aroha and manaaki: respecting &amp; inclusive irrespective of attitude or ability</li></ul>
Lack of expertise	<ul style="list-style-type: none"><li>• Invest in training and leadership development</li><li>• Develop a 'have a go' and learn from mistakes attitude</li></ul>

## Vision Statement *Wawata*

*“Every language needs a vision beyond the mundane and rational to keep it alive”*

Rangi Nicholson (2006: Raukawa -Te Au ki te Tonga)

*“A vision is about deciding to go to somewhere you have never been to before”*

Awanuiarangi Black (2006: Te Wānanga o Raukawa)

*“Aim for the moon, if you miss it you may get over the back yard fence. But if you just aim for the back yard fence, you’ll only land in the mud.”*

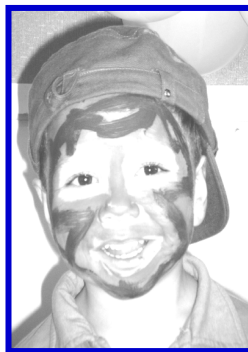
Ian Grant (Parenting with confidence)

### In 2100 A.D...

...Our grandchildren’s grandchildren will be bilingual, preferring Māori. Te reo will be passed down naturally from parents/caregivers to children although knowledge will be developed further through formal learning and wānanga. This generation will be able to converse in te reo Māori in any environment. Whakamārama will have a core group of 50 dynamic te reo speakers, men and women who are trained in the Māori oral arts.

### *Hei te tau 2100...*

*...ā tātou mokopuna mātau ai ki te reo Māori, ki ōna ikenga, ki ōna whānuitanga, ki ōna hōhonutanga. Mā roto i te whāngai a te mātua, a te iwi tonu, a te wānanga hoki ka ita. Ka māia hoki tēnei whakatupuranga ki te kōrero i te reo Māori ahakoa te wāhi e tū ai rātou. Ka 50 neke atu ō mātou kuia, koroua hoki, e taunga ana ki ngā āhuatanga katoa o te whaikōrero, o te karanga hoki.*



## Our Values *Ngā Tikanga Whaiaro*

The spirit (wairua) we adopt in striving towards the vision is just as important as achieving it. The following values and principles underpin the way in which we will undertake this journey.

### **Te Aroha ki te reo**

We love our language

*“He taonga tuku iho”*

- Being proud of our beautiful reo and who we are as Māori.
- Committing to learning and speaking te reo
- Attaining excellence in reo ability in order to excite, captivate, entertain, instruct, debate and enlighten.

### **Manaakitanga**

We cherish people

*“te mea nui o te ao, he tangata, he tangata, he tangata...”*

- Embracing everybody associated with Whakamārama irrespective of ethnicity, gender, age, or belief.
- Balancing aroha for the reo with aroha for people. Supporting and encouraging non-speaking Māori to better their reo skills.
- Adopting a māhaki (calm), hūmarie (humble) and ngāwari (inviting) style of persuasion as opposed to tautohe (pushy) and whakaiti (demeaning).

### **Our Marae**

*“Ko Whakamārama tōku tūrangawaewae”*

- Our marae is a central focus. It is integral to our reo, tikanga, and identity. It has a significant place in the transmission of our knowledge.
- Adding to the development, maintenance, running, and future direction of the marae facilities.

### **Kotahitanga**

We value unity

*“Nāu te rourou nāku te rourou”*

- Finding solutions as a united group. *“Anō te pai...o te nohotahi i roto i te whakaaro kotahi”*
- Collaborating with other marae, Iwi Trust Board, and other iwi to achieve our vision.

### **Te Mana o te reo**

We value our language

*“He reo rangatira”*

- Asserting that Māori has the right to at least the same status as English in our communities and public life in general.
- Expecting to speak Māori and be spoken to in Māori, as we are able, in domains that affect us.
- Valuing reo speakers and supporting reo learners

### **Whanaungatanga**

*“Ara mai rā he tētēkura”*

- Good whānau relationships as an effective system of communication.
- Valuing the knowledge of our kaumātua.
- Preparing our mokopuna for leadership. They are the future of our reo.
- Encouraging ahi matao whānau to return and embracing them.

### **Tika, Pono**

- Honesty, integrity, and faithfulness in everything we do.
- Accountability first to our kaunihera kaumātua and marae committee, but also to Whakamārama descendants.

## Theory *Ngā Ariā*

### We have done our homework

We have diligently studied some common sense strategies from overseas and Māori language revitalisation efforts here in Aotearoa. We have also carefully considered how those efforts may apply to the wider whānau of Whakamārama. The following example is one theory that has had a major influence on this plan.

### The 5 key actions to save a dying language

<u>Action <i>Mahi</i></u>	<u>Application <i>Whakatinanatanga</i></u>
Record <i>Hopu</i>	Record examples from native speakers as a resource for coming generations.
Hand down <i>Tuku iho</i>	Establish the natural passing on of te reo from parents & grandparents to next generations. A language lives or dies on how well this critical action is done.
Teach <i>Whakaako</i>	A. Extend ability of existing speakers so they become teachers B. Create new speakers. The creation of new native speakers through teaching at home being the most critical outcome.
Value <i>Whakamana</i>	Increase the esteem or value given te reo, firstly within the whānau and secondly in the places where we live.
Enlighten Whakamārama	Persuade whānau to 'buy in' through communication strategies that create awareness of the importance of restoring te reo and the role of the reo plan.

## Goals *Ngā Whāinga*

### Timeframe *Wātaka*: Working backwards from 2100 to 2010

To work out how we are to achieve our 2100 AD vision of 100% of the young children of that generation preferring Māori; as well as a large group of dynamic native speaking kaumātua, we have to look to the past. Though all generations are important, the generation that has the most influence on the achievement of the vision for 2100 appears to be those children born between 2030 and 2040. This generation will become the kaumātua of 2100AD and also the parents of the parents of our 2100AD mokopuna. So to achieve our vision a large percentage of this 2030-2040 generation will need to:

- A. grow up surrounded by, taught, and fluent in te reo.
- B. Carry our reo vision into new domains, extending the influence and value of te reo Māori.

Taking another step backwards again, this 2030 generation will be the children of babies born from 2010 onwards. Accordingly, we have less than 5 years (2007-2011) to start creating the type of environment that will encourage our current parents to start bringing up children who in turn can nurture this dynamic native speaking generation of 2030-2040 in te reo.

We should note that while competent speakers, young parents and their children are the highest strategic priority we must have goals for every age. Life is made up of a complex myriad of relationships and it takes effort from all ages to create an environment that values te reo.

### There are 4 main time periods...

#### **Overall Vision: 2030 - 2100AD (90 years from today)**

Growing the tree: Te reo Māori as the preferred language of our grandchildren's grandchildren.

#### **Long Term: 2011 - 2030AD (25 years from today)**

Watering the plant: Support continued growth of te reo and te reo domains

#### **Medium Term: 2007 - 2011AD (5 years from today)**

Planting the seeds: Set the foundations for future growth of te reo

#### **Short Term: 2007 - 2008AD (2 years from today)**

Prepare the soil: the plan will be established and promoted.



## Overall Vision *Ko te Wawata Matua 2100*

*Growing the tree:* By 2100 te reo Māori will be the social language of our grandchildren's grandchildren.

## Long Term Goals *Ngā Whāinga Pae Matara 2011-2030*

*Watering the plant:* By 2030 the growth and momentum of te reo will have been nurtured.

### People Focus *He Aronga Tangata*

#### Maintain Enthusiasm

- People able and willing to speak Maori so it is normalised as the social language
- 50% of whanau will be actively engaged in active learning of te reo
- 80% of whānau members to consider learning reo as highest priority

#### Maintain relationships

- Whakamārama whānau re-unions every 10 years.
- Encourage 2 way communication via website, newsletter, etc.
- Continue collaboration with rohe & iwi for higher level training

#### Leaders

- Encourage and Support (fund) people to pursue higher level training
- Reo speakers trained and versed in Maori oral arts

### Proficiency Focus *He Aronga Reo*

- 50% of teenagers to have learnt te reo to at least āhua mōhio (group B) competency
- 20% of teenagers to have attained at least mōhio (Group A) competency
- 20% of overall whanau will be competent speakers
- All adult whānau members able to at least introduce themselves in Māori

### Place Focus *He Aronga wāhi*

#### Home

- Reo spoken 20% of the time in 50% of whānau households
- 100 young families have made te reo the normal language of their home

#### Marae

- Encourage Māori to be spoken in all areas of marae

- Running the committee hui and minutes in Māori
- Set up Māori medium early childhood centre at Whakamārama
- Create marae based employment initiatives for reo speakers

#### Community

- Aid or support Māori medium tertiary courses for various trades and careers
- Support the Iwi Trust Board or NITOW to create Māori language jobs for reo speakers, tourism, education, retail, public service in maintaining strategic relationships for the local area (Pākehā & Māori institutions)
- Hold hui for community about history and marae protocol.

#### Process Focus *He Aronga Mahi*

- Continue learning wānanga, youth, children and family specific reo camps
- Establish widespread system of regular donations to Whakamārama (subscriptions).
- Continue employing whānau coordinator for reo, administration, funding, merchandising, & communication purposes.
- Establish a system of leadership identification and development.
- Enhance communication systems using technology of the day
- Establish protocols for communicating with whānau virtually e.g. email, website



*“Te reo Māori CAN pay the bills; there are many jobs out there for the Māori language and knowing Māori opens opportunities for me to increase my salary”*

Whānau member



## Medium Term Goals *Ngā Whāinga Pae Waenganui* 2009 - 2011

*Planting the seeds:* By December 2011 (5 years) we will have set the foundations for future growth of te reo

### People Focus *He Aronga Tangata*

**We will expand upon the existing commitment to Whakamārama's reo aspirations**

- Have contact details and communicate with all Whakamārama members.
- Continue visiting 50 whānau 'kanohi ki te kanohi' [on database & not presently involved in reo plan] to encourage participation in the reo strategy per year
- All whānau to be aware of reo regeneration issues and need for te reo
- Plan and hold a major Whakamārama whānau 're-union-whānau camp' in 2011
- Increase the pool of te reo leaders and teachers for the marae
- Each major family will have active representation with the reo committee

### Proficiency Focus *He Aronga Reo*

**We will increase te reo competency amongst whanau by advancing te reo proficiency across the three categories (C, B & A)**

- 100 Group C whānau will have undertaken at least one reo formal learning activity
- 30 Group B people will have enrolled in formal reo education and contributing to marae protocol
- Expansion of Group A numbers

### Developing Te Reo Resources

- Maintain list of reo resources to support wānanga
- Identify and support development of young leaders
- Plan for succession (development and blooding of new leaders)

### Place Focus *He Aronga wāhi*

#### Increase reo usage in homes

- Increase participation of young families in reo wānanga
- Reo resources in 'Māori survival pack' updated and sent to all wānanga participants
- 10 new young families have made te reo the normal language of their home.

#### Increase reo usage in marae

- Develop Whakamārama merchandising
- Encourage all whānau to donate small amount per week for marae development

- Establish kaumātua flats for kaumātua who speak or are learning Māori
- Marae a reo Māori environment by all whānau
- Encourage our reo speakers to speak Māori as much as possible in our committee hui, including karakia, mihi, whakawhanaunga, and some general kōrero

#### **Increase Reo Usage in communities**

- Support establishment of Māori medium secondary school in Te Awamutu / Waipā region.
- Support reo groups around our kōhanga and kura families. With the aim to 'cluster' new Māori language domains around tamariki e.g. sports / kapa haka / karakia / etc.).
- Support Raukawa or NITOW to push for reo Māori places in public sector workplaces & large retail stores.
- Hold wānanga/hui in other centres (Sth. Auckland)

### **Process Focus *He Aronga Mahi***

#### **Maintain communication systems**

- Email, newsletters, videos etc
- Employ whānau coordinator for reo, administration, funding, merchandising, & communication purposes

#### **Support and create opportunities to increase reo ability and promote reo**

- Run one series of learning wānanga at Whakamārama marae every year (including reo, tikanga, history walks, reo promotion & awareness etc)
- Continue collaboration with rohe & iwi for advanced training
- Provide encouragement to whānau about their local reo opportunities.
- Continue youth , children and family specific reo camps



***“As I have my first moko I don’t want to make the mistake of not speaking Māori - like I did with my own children”***

**Whānau member**

## Short Term Goals *Ngā Whāinga Pae Tata* 2007 - 2008

*Preparing the soil:* By the end of 2008, the plan will have been established and promoted.

### People Focus *He Aronga Tangata*

We will encourage positive attitudes towards Whakamārama's reo aspirations by

- Strengthening Links with and between whānau members
- 50 whanau will be visited and introduced to reo strategy
- Planning and holding a Whakamārama whānau family camp at Christmas 2007
- Te reo leaders and teachers from Whakamārama will be Identified and encouraged
- Identify and support those learning te reo.
- Create and begin teaching a whānau haka.

### Proficiency Focus *He Aronga Reo*

We will increase reo ability of Whakamārama whānau by

- Teaching 30 group C whānau members basic language skills.
- Encouraging 20 whanau members to enrol or participate in te reo learning opportunities in their local communities.
- Encourage competent speakers and interested āhua mōhio speakers to total immersion wānanga.
- Encouraging 5 young people to study te reo through formal study.
- Informing parents of the benefits and requirements of Maori medium education.

### Place Focus *He Aronga wāhi*

We will increase reo status and usage in...

Homes by

- Identifying homes of parents of young children for involvement in reo initiatives.
- Obtaining modern reo resources to assist in reo usage, learning, & visibility in homes e.g. homework pack for wānanga participants, 'survival pack' for home visits

Marae by

- Increasing reo visibility by Māori posters and labels
- Creating 'rules' to ensure a safe environment where beginners are encouraged to speak

- Increasing the amount of reo used in our committee hui and minutes to include karakia, mihi, whakawhānau, meeting related terms, and some general kōrero

**Community by**

- Identifying language learning opportunities for each whānau member within local communities.
- Create reo and tikanga alliances with Wharepūhanga, Raukawa Trust Board, NITOW, Waipa DC, MOE, and schools.
- Encourage whānau enrolment in Maori medium education.

**Process Focus *He Aronga Mahi***

**We will establish effective processes by**

- Designing and implementing a communication strategy e.g. database, newsletter, website.
- Run the first whānau learning wānanga at Whakamārama marae in 2008.
- With Raukawa Trust Board: Record our native speakers/ create dialectal wordlists
- Create a database of all whānau contact details
- Creating a Whakamārama website (Joint project with Raukawa Trust Board)

## Key Tasks *Ngā Tūmahi Nui*

\*Tasks to be done in collaboration with Raukawa Trust Board coloured green

2007	2008	2009	2010	2011
50 whānau household visits	50 whānau household visits	50 whānau household visits	50 whānau household visits	50 whānau household visits
Create Strategic Alliances	Create Strategic Alliances	Expand Strategic Alliances	Strengthen Strategic Alliances	Strengthen Strategic Alliances
Whānau Camp	1 Wānanga	1 Wānanga Youth/Kids camp	1 Wānanga Youth/Kids camp	1 Wānanga Youth/Kids camp Reunion
Record native speakers	Record native speakers	Record native speakers Archive & edit records	Record native speakers Archive & edit records	Record native speakers Archive & edit records
Marae reo signs & posters	Update marae reo signs/posters Increase marae committee usage	Update marae reo signs/posters Increase marae committee usage	Update marae reo signs/posters Increase marae committee usage	Update marae reo signs/posters Increase marae committee usage
Complete reo plan and survey Reo Committee re-constituted	Review Progress	Review Progress	Review Progress And complete new survey	Develop new reo plan and strategy
Whānau database Create communication strategy	Whānau database expanded Est. E-newsletter Establish webpage	Whānau database completed E/Newsletter Maintain Webpage	Whānau database maintained E/Newsletter Maintain Webpage	Whānau database maintained E/Newsletter Maintain Webpage Review Communication strategy

## **Concluding Remarks *He Kupu Whakakapi***

### **Kōrerotia kia ora!**

We know that our reo will only survive if we speak it as a social language. Doing this will require a change of attitude amongst our wider whānau community. The time when we show our children and grandchildren that people from Whakamārama speak Māori - has come. Your participation is crucial.

### **The place of this marae reo plan in the wider scheme of things**

We believe that realising our whānau vision will not only impact our whānau but also the wider community of Aotearoa. We have focused here on the key strengths of marae; the most natural place to learn and speak te reo, our organisational structure, and the solidarity and relationship ties we have with family members. However, just as a small stone thrown into water will send ripples out to the farthest reaches we have advanced this strategy knowing full well that the full te reo restoration in our whānau may be dependent on our willingness to take a lead role in our communities. We can't wait for others to do it for us. By the same token however, as the ripples on water diminish in size and strength the further they travel, so also does the amount of influence we have upon people, institutions and places that form language domains in wider society. Thus collaborative efforts with other marae, the Raukawa Trust Board, other iwi, and local and central government are therefore important to our success.

### **This plan is not set in stone**

Comments on how we can help you advance your own reo and that of your immediate whānau are welcome. The plan outlines a path toward the vision but it is only as good as the involvement of whānau support it receives.

### **Review in 2011**

This reo plan will be reviewed in 2011. Progress will be assessed at that point.



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*Appendix 11: Whakamārama marae survey results 2006*

**The Health of Māori Language with the  
Whānau of Whakamārama Marae  
*Survey Results 2006***





**Funding for this survey was provided by  
Te Puni Kokiri**

Ka mau tonu i a Whakamārama Marae Society Incorporated  
ngā manatā katoa ©

## Mihimihi - He Kupu Whakataki

*Me wehi ki a Ihowa, nāna nei ngā reo katoa i homai. E te kāhui mate, ngā mātua tupuna kua whetūrangitia, moe mai i roto i te ariki. Otirā ki ngā whānau i pania i ngā marama kua mahue ake nei, ā, taea noatia a Kīngi Tūheitia e noho mai rā i te ahurewa tapu o ōna tupuna, o tōna whaea a Te Atairangikaahu, rire rire hau paimārire.*

*E te kaupānui, he aroha nō mātou ki te reo rangatira i kōkiritia ai te kaupapa whakahirahira nei. Ko te tūmanako ia ka tupu ake hoki tēnei aroha i roto i a tātou katoa. Nō reira, tēnā tātou katoa.*

*Ka āpiti hono, ka tātai hono te hunga mate ki te hunga mate. Ka āpiti hono, ka tātai hono tātou te hunga ora ki a tātou.*

*Whakataurangi ake te here ki tāku ate*

*Pūpū ake nei i te mauri o te aroha*

*He hononga ki te iwi kua whakangaro*

*ki te pō, te pō uriuri, ki te pō, i oti atu*

*Kei ngā whakaoati i herea ki te rangi*

*He huarahi atu, tīhei mauri ora i!*

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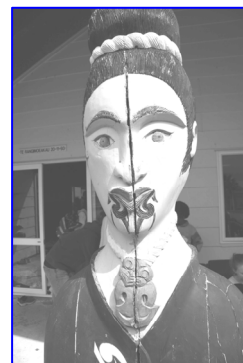
## 1.0 Introduction – He Kupu Whakataki

### 1.1 Survey Aims - He Whakakaupapa

This report presents results from the Survey on the Health of the Māori Language with Whānau of Whakamārama marae undertaken in 2006. The purpose of the survey is to profile the status of Maori language awareness and use by whānau members. It also provides statistical information on demographics, trends, and characteristics of attitudes and values about language as a means for improving the planning and developing of systems to improve the health of Maori language of *Whakamārama marae whānau*<sup>135</sup>.

*'an understanding of Maori language and culture [is]  
necessary not only to develop the full personal  
development of Maori children but also to assist Pakeha  
to fully appreciate the history, achievements and  
character of Maori society.'*

The Waitangi Tribunal



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<sup>135</sup> Whakamārama marae whānau are the descendants of Whakamārama.

## **2.0 Background – *Te Horopaki***

### **Historical Overview of Te Reo in Aotearoa - *Te Hītori o te Reo i Aotearoa***

Prior to English settlement of Aotearoa New Zealand and well before signing of the Treaty of Waitangi in 1840, te reo Māori was the predominant language for economics, politics, warfare, science, education and family life. However, as Pākehā settlement became entrenched and European values more actively reflected law, economic wealth, the population base and military power, the change in power translated into a direct reflection in the use of language with English being the preferred language of interaction. Over the pursuing decades, te reo Maori in Aotearoa New Zealand became constricted to private Māori domains only such as marae and Māori homes.

English value systems became further entrenched within Aotearoa New Zealand through government policies reflecting assimilationist principles. During the 1800s, English became the language of instruction for all native schools which translated into circumstances where te reo Maori was suppressed, both formally and informally. Many Māori elders continue to feel aggrieved and whakamā for being punished for speaking their mother tongue during their early school years. In 1913, it was estimated that 93% of Māori children were still fluent speakers of te reo Māori. This was because te reo Maori was still the preferred language of the home among rural Māori communities up to about the second world war (1940s<sup>136</sup>).

However, Māori parents began to slowly accept the message being advanced by Government officials that not only was te reo Māori of no value in the modern Pākehā world, but knowledge of te reo Maori would hinder the development of English in young Māori children's development. For many Māori families at that time, English allowed access to mainstream education and employment opportunities as well as participation in Pākehā life in general. Added to this was the migration of many young Māori and their families from rural communities into the cities, where they were often isolated ('pepper potted') from other Māori households in a quest to hasten their assimilation into mainstream Pākehā dominated society. The arrival and establishment of televisions brought the English language inside Māori homes for the first time. Thus in the 1950s – 1960s, te reo Māori was not passed down to the children of that era, the outcome of which saw the creation of our first monolingual English speaking generation. Some of this

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<sup>136</sup> The dates differ from region to region.

generation went on to receive some of the financial benefits of the Pākehā world, but many have also felt limited in Te Ao Māori because they could not speak or understand te reo Maori fluently if at all.

Richard Benton, a leading educationalist undertook a large scale survey in 1973 related to the status of te reo Māori. He found that te reo Maori was dying out with most of the Māori who spoke te reo being elderly. This sent shockwaves through Māori society, with many young Māori realising that losing te reo was too big a price to pay for the benefits of the Pākehā world. Their desire to save te reo Maori encouraged movements such as Ngā Tamatoa, Kōhanga Reo, Kura Kaupapa and Te Ataarangi. During this same period, Huirangi Waikerepū successfully lodged a Treaty of Waitangi claim, that the Māori language was a ‘taonga’ guaranteed to be protected under the treaty. This claim led to the passing of the Māori Language Act in 1987. The impetus for these achievements helped contribute to the development of the Maori Language Commission, Ngā Whare Wānanga, Māori Radio, Kura, Kohanga Reo and most recently Māori Television.

However, despite these important advancements in Te Ao Maori, te reo Maori is still close to extinction. A leading language revivalist, Joshua Fishman, recently did a study on 13 of the world most endangered languages. Of these 13 he ranked Māori as the language least likely to survive. The reason – despite millions of dollars being poured into acquisition te reo Maori is still not being spoken in the homes and passed naturally from one generation to the next. This survey of our own whānau seems to support Fishman’s findings. The impetus for the revival of our language as a movement throughout our nation has not yet made the impact on Whānau of Whakamārama marae that we would have wished for.

*“Language is a tool for communication of common cultural meanings. For many New Zealanders, the Māori language is fundamental to Māori identity, and underpins Māori social and economic development. It also has symbolic value, in that it nurtures a sense of belonging in New Zealand. It provides a road of continuity to the past.”*

**Ministry of Social Development (2003), Population and Sustainable Development  
Report**

**Is the Māori Language Worth the Effort? *He aha tā tātou e whakaora nei i te Reo?***

This question is not often expressed but remains one of the most important and fundamental questions we must ask ourselves. Fluency in English as the global language of communication will be important to our family for many years to come. However, we assert that te reo Maori is just as valuable as English, if not more so and concerted efforts to revitalise te reo Maori within our family are essential. The following are summaries of comments we received from the whānau in support of te reo Maori revitalisation:

**a. Māori is our language. We are Māori – so we want to speak our language, our identity, our whakapapa, our self-esteem is inter-woven with te reo...**

“Māori is important for me to know who I am.”

“I am Maori and I would like to know my own language too”

“I will try very hard to learn so that I can someday speak for my whānau.”

**b. Māori is the language of Aotearoa. Our histories are held within te reo...**

“Its a language with meaning”

“[Without it] we would not understand where we come from”

**c. Our reo is a living taonga, given to us by our tupuna, to pass on to our mokopuna...**

“if it isn’t used it will be lost forever”

“Maori is my true language and I want it to be a part of my kids and mokos lives”

**d. Our reo is and will always be central to our culture and tikanga...**

“It is a vital part of the culture”

“Ko te reo te taikura (heartwood) o te whakaaro mārama. Mā te reo e ora ai te ao Māori”

“Me whakaaro nui tātou, kia ora tonu ā tātou marae me ōna tikanga katoa”

**e. Aotearoa is becoming more and more a bilingual nation. We want to be at the forefront of a cultural revolution...**

“It is important to hold balance between speaking Maori and English”

“I think English is still important. But for the benefit of my mokopuna I would like to speak [Maori] at home more often.”

“I want her to go to kōhanga...I also want her to speak English.”

**2.3 Māori has the same right to be spoken in public as English** *Me ōrite te mana o te reo Māori i tō te reo Pākehā hei reo kōrero mō ngā iwi o Aotearoa*

**a. A Legal Right**

In 1987 the New Zealand government made Māori an official language of New Zealand.

**b. A Human Right**

The right to speaking your own language within your own language community is a fundamental human right recognised in the 1993 human rights bill. If you cannot speak your own language in your own country where can you speak it?.

**c. A Linguistic Right**

The Universal Declaration of Linguistic Rights 1996 declares that ‘resolute action’ must be taken to ensure that indigenous languages are spoken and valued. The New Zealand government is taking some action however falls well short of ‘resolute action’.

**d. A Minority Right**

Minority populations defend the rights of minorities to use their unique languages in the public domains that affect them. While the rights of minorities to use their language cannot impinge on others’ rights to use their language, the majority cannot just ignore or do away with another language.

**e. An Indigenous Peoples Right**

Māori is not just another minority language, it is the indigenous language of New Zealand protected as such by the Maori Language Act 1987. Indigenous rights acknowledge the destructive and unjust nature of colonialism, and the damaging effect it has had on indigenous people like Māori. Post-colonial governments need to protect languages and cultures of people that were here before colonial settlement.

**f. A Treaty of Waitangi Guarantee**

The Waitangi Tribunal Reo Report (1987) showed that te reo Maori is a ‘taonga’ and therefore should be guaranteed and protected under article 2 of the Treaty of Waitangi.

*'Some New Zealanders may say that the loss of Maori language is unimportant. The claimants have in reply reminded us that the Maori culture is a part of the heritage of New Zealand and that the Maori language is at the heart of that culture. If the language dies the culture will die, and something quite unique will have been lost to the world.'*

***The Waitangi Tribunal***



### **3.0 Methodology - *Ngā Tikanga Rangahau***

A methodology is a theory or set of principles that help guide the way in which research should be conducted. Research methods in contrast, are the actual approaches employed to ensure that research is completed. Our whanau, through the working group brainstormed about an appropriate way to set about completing this project. The methodology, would translate into a research methods plan that would allow us to:

1. identify the needs of our whānau in relation to speaking and understanding te reo.
2. identify the resources and skills that existing within our whanau.
3. prioritise and use our resources most effectively
4. assess the size of the challenge for revitalising te reo Maori amongst our whanau
5. ask others for help to advance our visit and monitor our progress

#### **Key Methodological Principles**

Key methodological principles adopted in this survey project stem from Kaupapa Maori research methodological principles. They have been adopted from an experiential perspective that is not overly academic, nor prescriptive meaning that clear appreciations of the role of tikanga Maori as inherently fundamental in this process have been adhered to; guided as such by our kuia and kaumatua. Upon reflection, our approaches align ideas about Maori research ethics. Bishop (1996) provides a series of questions to guide Kaupapa Maori approaches to research. He asks:

- Who has helped define the research question?
- Who has input in deciding whether the research is worthy and relevant?
- How does this research contribute to new knowledge and which cultural group will benefit?
- Who is the researcher accountable to?
- Who will benefit most from this study?
- What processes are important to the research community?

These questions help ensure that issues related to power and control before, during and after the research relationship and therefore the research project are addressed, and then aligned with the aspirations of whānau for knowledge development, transformation and in our case – te reo revitalisation. As such, some themes that relate to Kaupapa Maori research principles include the examination of research initiation, legitimacy, accountability, research benefits and representation (Bishop, 1996). Walsh-Tapiata (1998) reiterates these ideas in a discussion about Maori research ethics in which seven key considerations are highlighted:

- Aroha ki te tangata (respect for people)

- Kanohi kitea (the seen face is a requirement – to present yourself face to face)
- Titiro, whakarongo...korero (look, listen...then speak)
- Manaaki ki te tangata (share and host people, be generous)
- Kia tūpato (be cautious)
- Kaua e tahakia te mana o te tangata (do not trample on the mana of people)
- Kia māhaki (do not flaunt your knowledge).

The research project team for the Whānau of Whakamārama marae upon reflection were guided by most if not all of these research considerations. Other principles associated with Maori values emerged during the project such as humarie, kotahitanga and so forth. All of these issues are consistent with values of Te Ao Maori and helped guide the research methods and how they were applied in this project.

### **Research Methods**

The methodological principles outlined above, helped guide which research methods are appropriate for this project. In and of themselves, research methods are standard tools for use to gauge input by participants in research projects or surveys. Depending on the way in which they are applied; they may suggest the employment of different methodological approach. For instance, a survey may be applied quantitatively or qualitatively. In this brief section, the following issues are discussed: Whānau – priority group; the questionnaire, completing the questionnaire, analysing the results, the research report and the final Whānau hui.

#### ***Whānau – Priority Group***

One of the key characteristics of this project, which is consistent with Kaupapa Maori research practices, is the adoption of a whakapapa sampling model grounded in the premise that Whānau is the key priority group. Whānau, or the collation of people prioritised as participants in this project were primarily descendents of Whakamārama and their immediate Whānau members; including their lifetime partners/spouses who at the time of the survey were aged over the age of 16. Spouses and partners were included in the target group based on the assumption that this group has a significant amount of influence (positively and negatively) on the language use preference of descendants. Consistent with the concept of Whanau, spouses are integral to the notion of Whanau, whether they descend or whakapapa directly is superfluous given that they are key influencers in the decision making process with regards to what Whānau members do, and how Whānau members go about what they do. The important role performed by spouses was reiterated throughout the survey in the following comments:

“my only barrier was my late husband ...He didn't support speaking te reo in the home.”

A number of Whānau members identified parental support and parental expectation as being influential to their language choices. Accordingly, where there were two parents the assumption made is that they both have a direct influence on all aspects of their children's upbringing reflected as such in the following comments:

“Because mum and dad didn't encourage us”

“Mum and dad didn't speak to us”

“(I speak to mum most often) because mum speaks to me in te reo”

“Hearing your parents speak more Māori (would help me speak more)”

### **The Survey Tool: Questionnaire**

The purpose of the questionnaire was to seek responses to questions about usage, attitudes towards te reo and conversational ability of te reo. The questionnaire as a research method allowed us to structure data collection in such a way as to enable statistical reporting on key trends, characteristics, clues, statistics and problems. The results from these queries formed the basis of the argument for the way in which the Whakamārama Reo Plan was developed and how we thought it would be most effective. The questionnaire<sup>137</sup> was divided into five distinct parts:

1. Demographics of Participants
2. Knowledge of te reo (te Mōhiotanga ki te reo)
3. Usage of te reo (te Kōrerotanga o te reo)
4. Attitudes toward te reo (Ngā whaiaro mō te reo)
5. Language Learning Activities (Ngā ara hei ako i te reo)

### ***Completing the Questionnaire***

The questionnaire was distributed to key members of each of the descent lines from Whānau of Whakamārama. The responsibility to ensure that a team or network of Whānau members were in place to assist with the distribution, collation and collection of questionnaires therefore relied considerably upon these networks, and the willingness of a key person to organise this process. Training was conducted by one of the Whānau members to ensure that the key Whānau researchers were versed in the purpose of the questionnaire and why and how it should be completed. Once the questionnaires were completed, they were collected at a pre-determined timeframe.

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<sup>137</sup> See Appendix 11: (pp. \*\* Cover Sheet and Questionnaire)

### ***Compiling the Results***

A survey wananga was held with members of the research project team, and other Whānau members wishing to help to initiate the collation of the results. The hui was held at Whakamārama marae. The key project coordinator for this research project, met with an experienced researcher from the University of Auckland to assist with developing a spreadsheet to help collate the results. This spreadsheet was used as the master tally sheet, which had pre-determined codes already included. All of the Whānau at the survey wananga assisted in compiling the information into a worksheet for analysis.

### ***Analysing the Results***

The analysis of the results was based on numerical tallying of data that was coded with numerals. These results were then collated into graphs. In some cases, cross referencing across the data was undertaken. Some of the results, particularly open ended questions were coded again, and then re-tallied into graphs. The Whakamārama marae Whānau were fortunate in that two Whānau members were spreadsheet savvy, meaning that they were in a position to interpret the findings from the results of the surveys. The final collating of information into workable percentages and graphs took some time to complete. More time was required to ensure that clear outcomes from the results could be interpreted within a survey report.

### ***The Survey Report***

The survey results have been compiled into a survey report. This report serves as a major outcome from this project. The survey report is also a tangible outcome from the project, that provides Whānau members with key information about the survey. The survey report in and of itself is a research outcome, and serves to demonstrate to Whānau that this information is not only done for our Whanau, but it has been done by our Whanau.

### ***Whānau Hui***

A final hui ā Whānau, ā marae was called to present the findings from the survey and also to provide Whānau members with a copy of the survey report. This hui was held in April/May 2007.

## 4.0 Survey Results - *Te Tātaritanga o Ngā Hua*

The results provided in this section are derived from the survey. As highlighted previously, there are several components of the survey which will be relayed as part of this results section. The components cover the following areas:

- Demographics of Participants
- Knowledge of te reo (te Mōhiotanga ki te reo)
- Usage of te reo (te Kōrerotanga o te reo)
- Attitudes toward te reo (Ngā whaiaro mō te reo)
- Language Learning Activities (Ngā ara hei ako i te reo)

## 4.1 Demographics - *Ngā Āhuatanga o Ngā Kaiwhakautu*

### 4.1.1 Gender, Age, Relationships

Figure 1 shows a breakdown by relationship, gender and age group of those who participated in the survey.

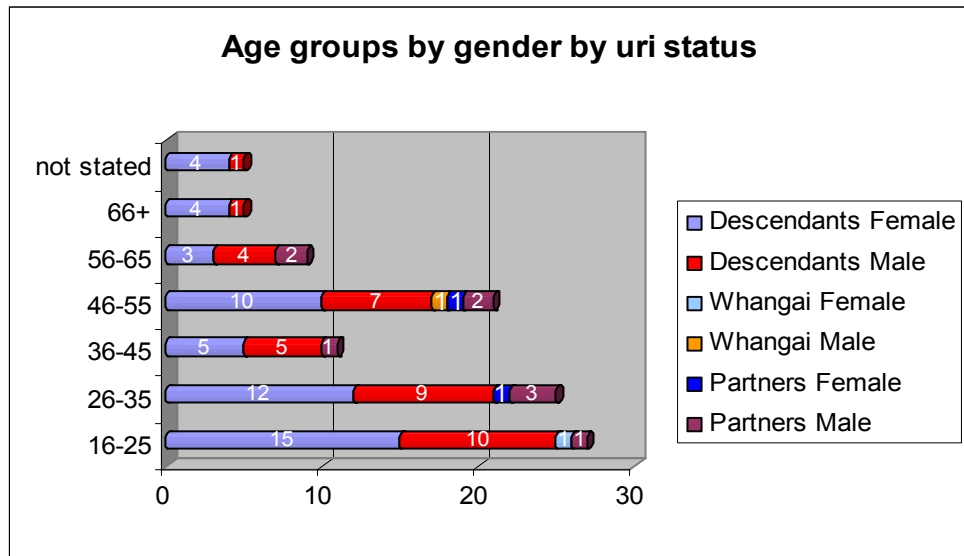


Figure 1: Age Groups By Gender By Uri Status

### 4.1.2 Gender

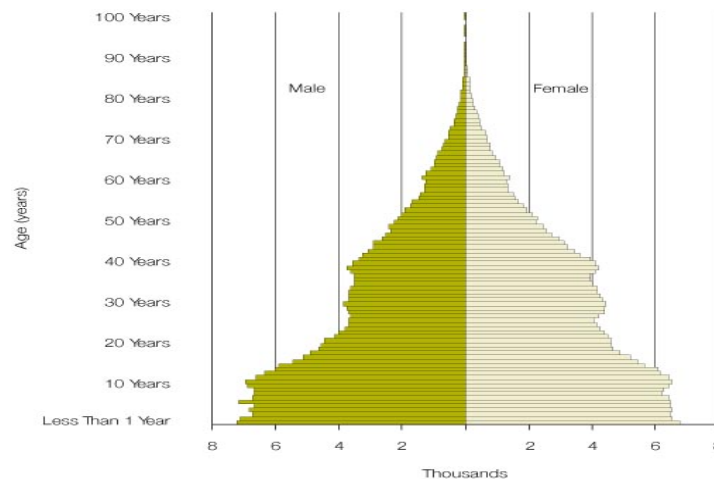
There were 103 whānau participants in the survey, 54% female and 46% male. There were more female participants in all age groups except for the 46-55 group which had 6 males and 3 females. Four females did not state their age and neither did one male.

### 4.1.3 Age

The median age of our whānau is within the 26-35 year age bracket. Those participants aged between 36-45 age group were limited in number, however one of the contributing factors to the limited numbers may have been the lack of coverage across all of the descendants of Whakamārama. Thirty one percent of the participants came from 1 of the 54 great grandchildren with issue. In this particular family the 36-45 age group seems to sit between generations with the parents mainly all over 45 and the children all aged 35 years or under.

The whānau of Whakamārama marae and their ages are generally similar to the distribution of ages for the overall Māori population (see figure 2 below).<sup>138</sup> In the 2001 Census, while Māori made up only 14.6 of the population, they made up 20% of primary age children and about 29% of new births. Likewise over half of the Whānau of Whakamārama marae are under the age of 26 years old while only 5% are aged 66 years or over.

**Figure 2: National Disbursement of Age for Māori**



#### 4.1.4 Types of Relationships

Sixty eight percent of descendants or whāngai are either married or in partnerships. For reasons that we can not fully explain, only 27% of their spouses/partners of completed a questionnaire. Interviewer feedback from our survey hui revealed that some had not been interviewing spouses/life partners. However, further investigations into the reasons for this finding would be very valuable as promotion of te reo Maori through normal family

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<sup>138</sup>While Māori population is younger than the population as a whole, it is now ageing more rapidly. This is because Māori underwent an extremely fast transition from high fertility and infant mortality to lower fertility and lower infant mortality. The official fertility rate for Māori in 1962 exceeded 6.0, yet by 1999 it had dropped down to 2.6 (Figures from the 2001 Census. Retrieved on 13/2/07 from <http://www.msd.govt.nz/documents/publications/strategic-social-policy/population-sustainable-development.doc>)

interactions is regarded as both the foundation and ongoing process for intergenerational transmission.

The results indicate that our whānau members are becoming more ethnically diverse. Eighty eight percent of Whānau participants were Māori and 12% were non-Māori. Of the non-Māori whānau, 6 were partners and 6 were whāngai or descendents of whāngai. Already within the whānau there are many who identify with several ethnic groups, such as Tongan, Samoan, Niuean, Dutch, Pākehā New Zealanders and so on. Statistics New Zealand advises that this is a nationwide trend with 44 percent of Māori declaring at least one other ethnicity.

*“The Maori language continues to be ‘at risk’ of becoming extinct. Unlike other ethnic groups who come from locations outside New Zealand, Maori don’t have the option of returning to a native environment as a way of maintaining this aspect of their ethno-cultural identity. This places emphasis on the need to sustain language as a key element of Maori culture... as total language loss will be effectively irreversible.”*

From **POPULATION AND SUSTAINABLE DEVELOPMENT 2003**

#### 4.1.5 Location

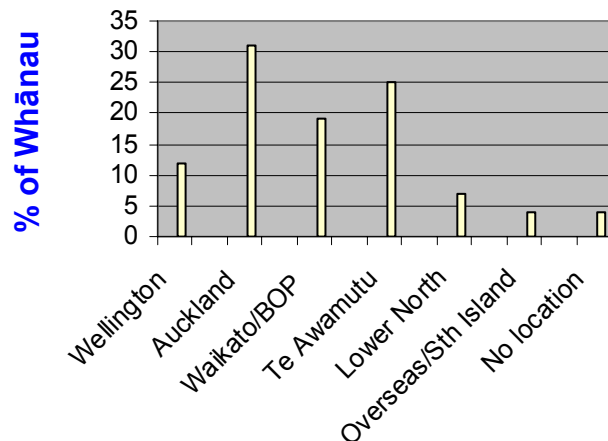
The Whakamārama research team initially thought that Te Awamutu might be over represented in terms of the number of participants completing this survey. However, the largest section of participants (31%) was living in the greater Auckland region which includes South, West, and East Auckland, North Shore and North of Auckland. This is in line with national statistics which have

24.3% of the total Māori population living in the Auckland region. The Te Awamutu (25%), Waikato/Bay of Plenty (19%), and Wellington (12%) areas had the next largest number of participants of the survey. There were also a small group of overseas and South Island participants.

#### 4.1.6 Parents and Grandparents - Caregivers

45% of participants stated that they had dependants living with them who were aged 15 years or under. This figure however includes 6 couples and 4 grandparents who were included the same child in their responses. As a result, the actual percentage of

**Figure 3: Location of Participants**



participants with dependants is only 35%. The total number of children is 64 or an average of 1.83 children per Whānau. Fifty one percent of these Whānau had one child, 26% had 2, 17% had 3 and 6% had 4 or more children. A majority of the parents or grandparents (43%) were aged between 26 – 35, 26% were aged between 36 – 45 years of age and 19% were aged between 46-55 years of age 6% of the parents or grandparents were aged 55 and over and 16-25 years respectively. The age range of the children was distributed evenly with approximately 33% of those aged 5 and under, 6-10 and 11 – 15 categories.

## **4.2 Knowledge, Usage, Attitudes and Learning Activities – Te Reo**

This section summarises results related to the remaining four groupings of the questionnaire namely: knowledge (competency), usage, attitudes and language learning activities. The results for these sections highlighted that these issues are all interrelated and interdependent. For example, language use is dependent on language knowledge and language learning activities are dependent on attitudes. Accordingly in this section we are only using selected results that relate to the overall whānau. Data that relates best to the competency groupings will be used selectively in those sections.

### **4.2.1 Reo Ability**

During the analysis of this report, it was found that the system to outline levels or ratings for Reo Ability varied across the results. Consequently, a set of levels was developed which reduced the levels of the Reo Ability continuum down to 3 levels which enabled common alignment of rating types across the 3 categories. The three main categories include:

- Ability to understand te reo Māori
- Ability to speak te reo Māori
- Ability to converse in te reo Māori

In general, the correlation between these categories was generally as expected. The ability to converse tended to be less than the ability to understand or speak. Those with some reo ability could understand more te reo than what they could speak. However, unexplained anomalies to this trend are:

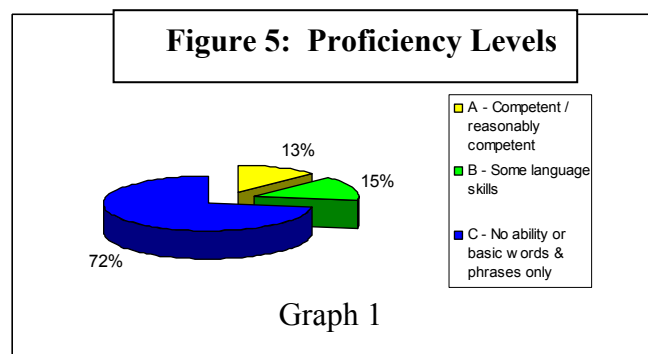
1. the 67% who can speak basic words or phrases contrasts to the 60% who understand them.
2. the 8% who rated themselves as highly competent in conversing, contrasts with only 4% and 3% respectively who rated themselves highly competent in understanding and speaking.



As shown in Figure 4 below the proficiency results show that of the participants, 74% had no conversational abilities and 67% could speak 'a few words or phrases'. This result corresponds closely with the results from the Health of Māori language Survey 2001 which found that 42% of Māori adults (15yrs+) were able speak Maori to some extent.<sup>139</sup> This meant that only 26% of our whānau were able to hold a limited conversational level in Maori. Again this appears consistent with the national and regional findings from the 2001 National Survey. The national average for those able to converse in Māori 'about a lot of everyday things' is 25% and for Tainui is 27%.

	Figure 4:				
Rating		Understanding	Speech	Conversation	Average
	Percent (%)				
1	No ability	7	9	42	19%
2	Basic words or phrases	60	67	32	53%
3	Some language skills	17	13	13	14%
4	Reasonably competent	13	9	5	9%
5	Competent	4	3	8	5%
	Total	100%	100%	100%	100%

For further reporting purposes a proficiency code was assigned to each participant based on their combined responses in Section 1 of the survey – Mōhiotanga ki te reo. The code allocations were based on an overall average of selected ratings across the 3 categories. Accordingly ratings 1 and 2 were combined to form group C, representing the 72% of whānau who possessed either no reo ability or who knew only basic words and phrases. Rating 3 refers to the 15% of whānau with some language skills. Lastly, ratings 4 and 5 were combined to form group A, for those who were of some competency or competent. These proficiency levels can be seen in Graph 1. The profiles of these 3 groups will be given in the next section (Section 4.3).



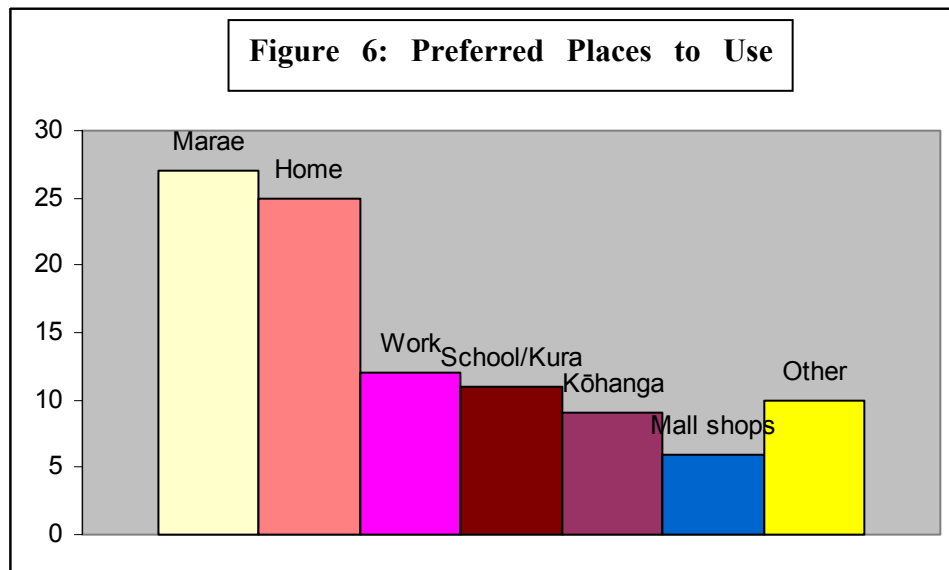
<sup>139</sup> Te Tari Tatau (2002b).

#### 4.2.2 Under 16 Ability<sup>140</sup>

Nine Percent of tamariki under 16 years of age were fluent. A further 9% have above basic fluency or some fluency. Seventy three percent had either no ability or very basic ability. The results demonstrate that the proportion of competent speakers (9%) is actually less than that reported in the main four age bands with the adult participants. This is despite having kōhanga reo, kura kaupapa Māori and even wharekura in most areas where our family live.<sup>141</sup> This age band may improve as the children become older and become second language learners. However, at present there are still very few people advancing their language skills towards fluency. In this age band we are lagging behind the 2001 survey results which highlight that language loss was described as ‘stabilised’.

#### 4.2.3 Reo Usage

Only 10% of the whānau use Māori daily and a further 5% speak it frequently (but not daily). For those who could speak Māori. The two most preferred places to speak Māori were at the marae (27%) and the home (25%). These two areas were followed by work, school/kura and kōhanga each at around 10%. The results highlight that these areas were Māori domains, where te reo is often the dominant language.



<sup>140</sup> Some respondents rated the level of reo ability of their children against an adult standard rather ‘for their age’. This was due to lack of clarity with the interview instructions. Most occurrences of this issue occurred for children under three and so we have removed them from the statistics.

<sup>141</sup> The Te Awamutu region is the exception to this as a kura kaupapa there has only just started going through the process of being set up and licenced. The process started in 2006 with 17 students, including some from Whakamārama.

The results from the survey indicated that the three main reasons for using Māori at a specific place are:

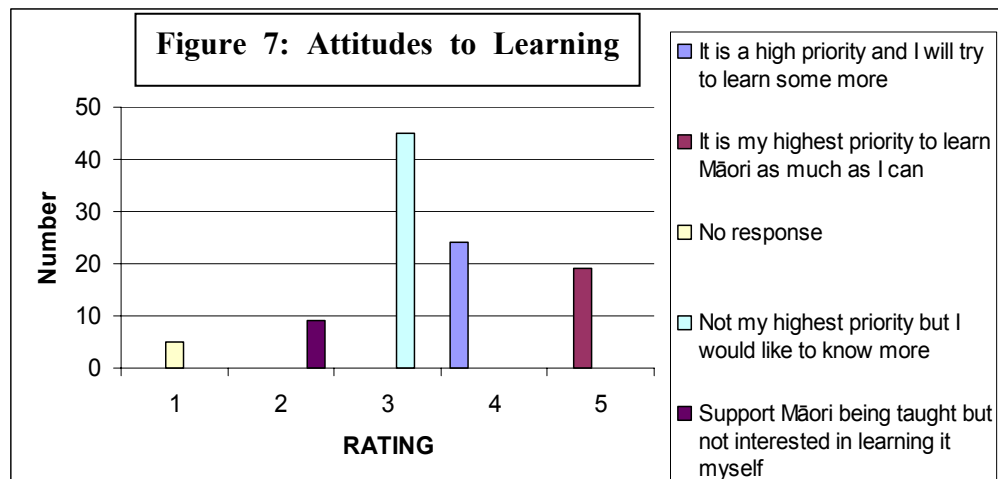
4. It is a natural Māori language domain/activity (21%)
5. It feels safe to use Māori there (15%)
6. There are people with Māori language ability there (12%)

Language revivalists clearly assert that the family home is a key domain to ensure a language is passed on naturally from one generation to the next. In the 2001 Health of the Māori Language Survey found that Māori language use was limited in household situations. Our survey appears to support this assertion. Only a one quarter of the 10% of whānau who stated they speak te reo daily prefer to speak at home. This means that less than 3% of whānau members are definitely speaking Māori at home on a daily basis.

The results indicated that the three main supports/resources that would help us speak more Māori at home include:

4. Home based resources (books, tapes, CDs, DVDs, games) (29%)
5. Family support, common goals, understanding (17%)
6. Interaction with Maori speakers (9%)

#### 4.2.4 Attitudes to Learning Maori



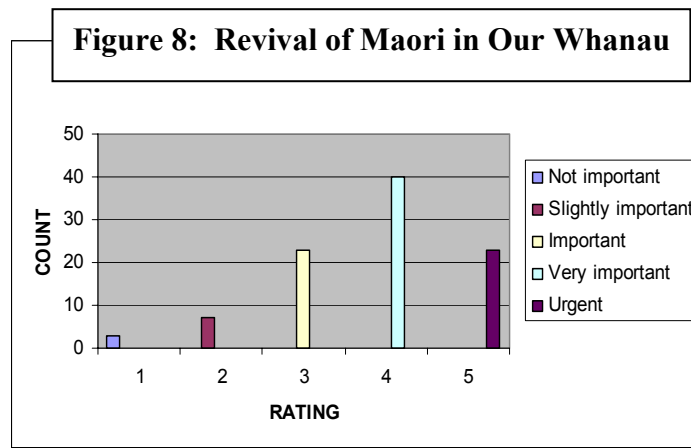
The

results from the survey highlight that no respondents believed that English should be the only language. However, although all respondents supported learning or speaking Māori, approximately 9% were not interested in learning it or speaking it themselves. A further 44% stated that they were interested in learning te reo, but these same people said that learning te reo wasn't a high priority. Of these two groups (53% of the whānau), half believed that they couldn't see the relevance of learning te reo and the same amount of people highlighted that they had other priorities and time constraints that impacted upon their ability to learn te reo. An example of a typical comment from the survey included:

*“My current situation doesn’t allow me the time”, and “It’s a practicality thing – I don’t need to know it”.*

In contrast, 43% stated it was either a high or the highest priority for them to learn Māori and 36% wanted to speak Māori and indicated a willingness to learn and speak it. Just over half of these people felt this way because Māori culture was their birthright. One respondent said:

*“Because Maori is important for me to know who I am”, and another “Because I am Maori and I would like to know my own language too.”*



Participants seemed to be aware and concerned about the state of Māori and the importance associated with its revival. When asked about the urgency for the revival of te reo in the whānau, 86% felt that it was either important, very important or urgent. Only 10% felt that was only slightly important or not important.

#### 4.2.5 Barriers

Whānau participants were asked to identify barriers that have previously prevented them from learning te reo Maori in the past and barriers that are preventing them from learning now. The most common barrier was whakamā (fear/shyness). This has affected 31% of the whānau. Second were ‘other priorities’ (13%) and that they ‘didn’t value [te reo Maori]’ (13%) which could both be viewed as interrelated reasons for not progressing to learn te reo Maori. The last major reason identified was ‘attitudes of those who influenced my life’ (11%). There appeared to be people significant to or within the Whānau such as parents or partners who have influenced the decision of other Whānau members to learn not learn te reo Maori.

The current barriers to learning te reo Maori identified in these results of the survey (those that are preventing us from learning te reo now) appear to contrast markedly with

the reasons given for not learning te reo Maori, highlighted in the previous set of questions. Now, the most common barriers related to 'other priorities' (38%), lack of motivation' (19%), and 'whakamā' (14%).

#### 4.2.6 Learning Activities

Those who have had attempted to learn te reo Maori identified a number of key issues that helped progress their confidence and ability in te reo. The 3 highest ratings of referred to:

4. Good teachers (Supportive, motivation, high expectations, high reo ability)
5. Interactive (Games, fun activities, waiata/kapa haka)
6. Usefulness (Opportunity to use outside the classroom)

Whānau members were also asked what activities/courses they would be more likely to participate in over the next 5 years as a means to learn te reo? Thirty two percent of the respondents said they would go to a local night class. This is up from only 2% who are studying night classes now. Thirteen percent said they would do a series of courses at the marae. Twenty eight percent of respondents said they would definitely do some sort of short-term course at the marae, and 21% said they would do some sort of short-term course at a location near them. The remaining responses included hui Māori (11%), watching Māori language learning programmes on T.V (10%) and other means and methods (12%). These responses are consistent with the current practices being undertaken by Whānau members who are learning te reo. Seven percent of respondents said they would undertake a full time tertiary course in the next 5 years.

#### 4.2.7 Māori Medium Education

Whānau respondents were asked if they would send their children to a total immersion school? Their responses were:

<b>Yes</b>	<b>50%</b>
Reasons given...	
1. so my kids have the opportunity to speak Māori I never had	
2. to keep the reo alive	
3. to be well equipped for te ao Māori	
4. to be bilingual and bicultural	
<b>No</b>	<b>23%</b>
1. to prepare them better for te ao Pākehā	
<b>Depends</b>	<b>27%</b>
4. on what child wants	
5. on school quality	
6. If I learn	

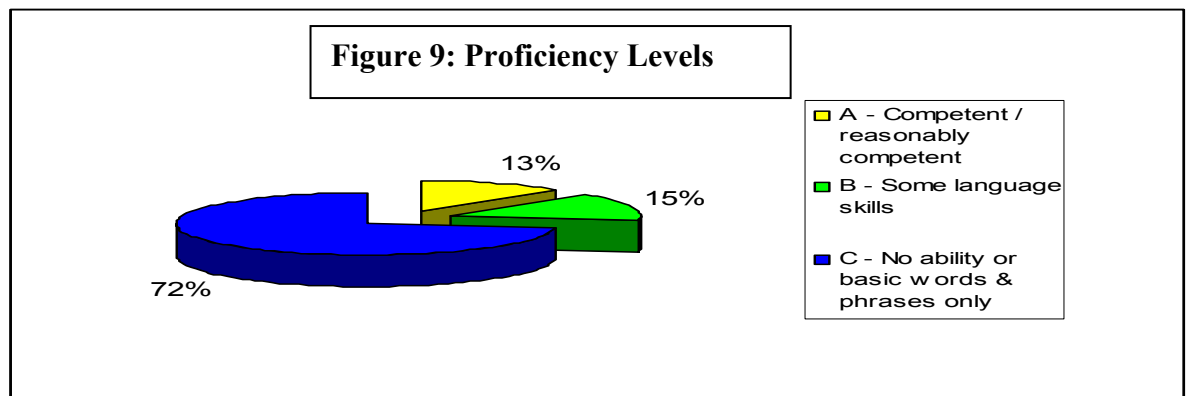
## 5.0 Proficiency Results *Te Āhei ki te Kōrero*

### 5.1 Proficiency Levels

One of the main considerations in this survey is to identify trends, characteristics and clues which would assist the whānau of Whakamārama marae to create a strategy for restoring te reo Maori by our Whānau members. It is therefore imperative that a clear picture of te reo Maori proficiency is constructed from the results of this survey. The project team identified three competency groups as part of this project, they are as follows:

<b>Group A: Tino Mōhio / Mōhio - 13%</b>	Reasonably competent - competent
<b>Group B: Āhua Mōhio -15%</b>	Some language skills
<b>Group C: Kore / Paku Mōhio - 75%</b>	No ability or basic words or phrases only

These results have been collated into the following pie graph:



These results have been compared to the findings from the national 2001 Health of the Māori Language Survey. Although the results can not be applied without some transferral issues, there is no doubt that similarities between the levels of reo competency in both studies. The levels in the 2001 survey by Te Puni Kōkiri are as follows:

Group A: **9%** said they could speak Māori 'well' or 'very well'.

Group B: **33%** could speak Māori 'fairly well' or 'not very well',

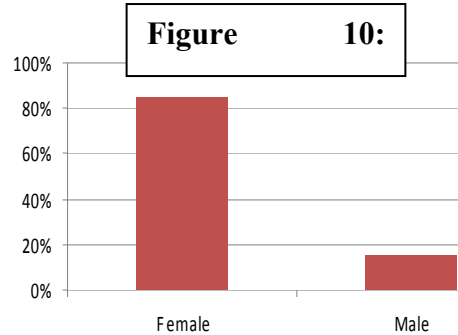
Group C: **58%** could speak 'no more than a few words or phrases' of Māori.

## 5.2 Group A: Mohio/Tino Mohio

The first group, Group A members displayed proficiency levels described as reasonably competent or competent for conversing, speaking and understanding te reo Māori. They make up 13% of the all of the adults within the Whanau.<sup>142</sup>

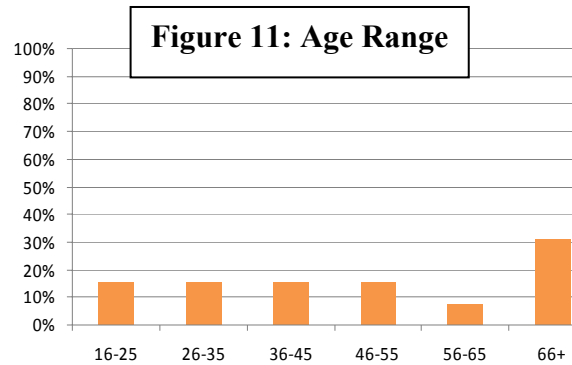
### 5.2.1 Gender and Ethnicity

Eighty five percent of this group are female and 15% male. With one exception, all participants described themselves as being Māori. Sixty one percent of this group were parents or grandparents of children under 16 years of age.



### 5.2.2 Age Range

There are three age related trends that emerged in this survey that pertain to Group A. Firstly, one third of the competent speakers are aged 66 years or older. This is despite this age group representing only 5% of the overall whānau numbers. These are arguably the most fluent speakers who grew up at



a time when te reo was often spoken in the home. The second trend is that the next age group down from these elders (56-66 years) has the least amount of speakers of any age band. These results appear to indicate that the Whānau of Whakamārama marae will have a dearth of kaumātua level speakers with the next five years. These trends have emerged despite kōhanga reo, kura kaupapa Māori and now wharekura operating for 20 years or more. These results appear to have influenced the level of proficiency in the younger age bands. For instance, there has been no improvement in the proportion of speakers in the 16-25 year age band (15%) compared with the other three age bands above it (26-35; 36-45; 46-55). Furthermore, only 9% of those children aged under 16 were competent

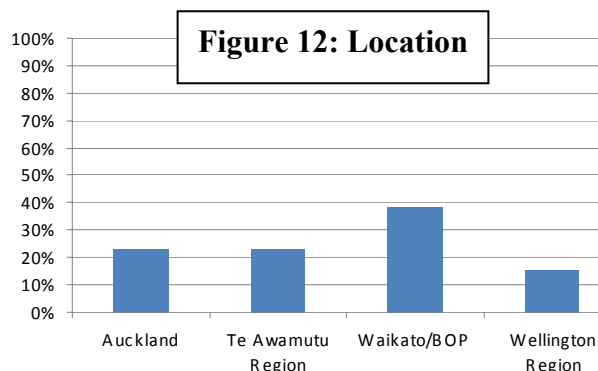
<sup>142</sup> As mentioned earlier – While the results show that 13% of the whānau have a reo proficiency of fluent or higher. It would be inaccurate to imply that those same whānau members who have language skills were more likely to be involved or at least aware of this survey than those with lesser language ability. If the overall whānau size is say close to 800, the number of competent speakers at 13% would be approximately 100. Again this figure seems much larger than the actual figures. We estimate that there is no more than 40 competent speakers in the whānau (approx. 5%), the qualitative nature of this research survey therefore can not be applied as a representative indication across all members of the Whanau. The findings from this survey are only applicable to the sample of Whānau members included in the survey.

speakers. Although this may improve as the children become older the results demonstrate that there are very few speakers gaining the status as fluent speakers.

### 5.1.3 Location

Group A members appear to be spread across the main four regions of the North Island.

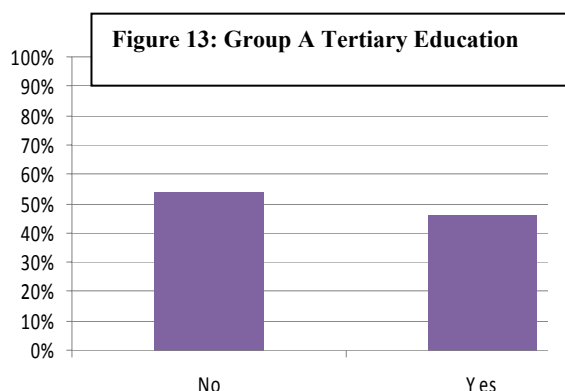
However, only 23% of Group A members live in Auckland compared with 31% of all Whānau members. In contrast, while only 19% of all whānau members reside in Waikato/Bay of Plenty, 38% of our competent speakers live in this region. The results do not reveal the reason for so many being in



this region although possibilities include the proximity Māori language learning institutions, and also therefore greater job opportunities for te reo speakers. Also a 2001 Ministry of Social Policy Report recorded that those Maori who live in an area with a high proportion of Māori residents are the most likely to be Māori language speakers. Thus, Maori living within the Bay of Plenty (27%) had higher than average proportions of Māori with conversational Māori skills. However it is unclear to what extent these results can be applied to the Whānau involved in the study.

### 5.1.4 Qualifications and Employment

Figure 13 shows that Group A members are split evenly between those who have tertiary qualifications and those who have not. However, 42% of those who have no tertiary qualifications were either aged between 16 -25 or older than 56 years old. These age groups are most likely to have acquired their reo ability through secondary school, immersion kura or from the home rather than from a tertiary institution. Sixty percent of those aged between 26 and 55 have undergone tertiary education. Group A members are heavily represented in the education sector (No. 1: 38%) and retirees (No.11: 23%). Other sectors represented here include beneficiary, administration, transport, trades, health and customer services.

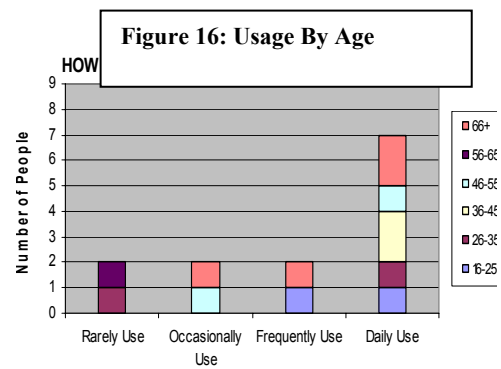
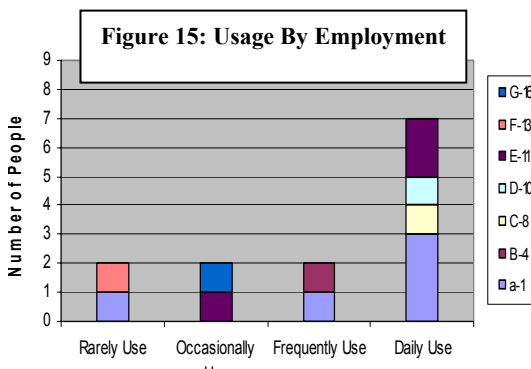




### 5.1.5 Usage of Te Reo

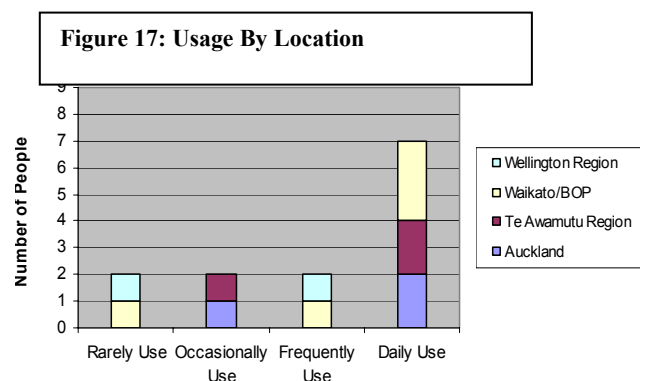
*A language dies when it is no longer spoken between people.  
To speak it to others it is to make it live.*

The results highlighted that just over half (55%) of group A speak Māori daily<sup>143</sup>. A further 15% did not speak te reo daily but they did speak te reo on a frequent basis. Thirty percent only used their te reo skills occasionally or rarely. It appears that one of the biggest factors of reo usage is the type of work environment within which one is located. All daily users (except retirees) were employed in environments that encouraged the use of te reo, especially in the education (58%) and administration (15%) sectors. The results also highlighted that for the daily speakers (except retirees or beneficiaries), workmates were the most likely group to which people would speak.



In terms of age, the results indicate that a person is more likely to speak daily if he or she is aged 66 years or more. This may be due to the higher number of Māori speakers in that age group providing more opportunities to speak.

The most frequent speakers were located in Waikato/BOP region and those living in Wellington were less likely to speak Māori frequently. The findings indicate that the 55-65 age group is a concern, as not only do they have the least number of fluent speakers, but these speakers speak far less frequently as well.

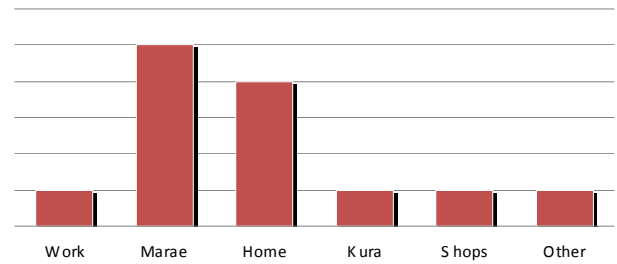


<sup>143</sup> We assume that daily means at least one conversation a day every day.

The results show that te reo is most frequently spoken in Māori language environments.

The participants identified marae (38%) and home (31%) as their key domains for Māori language. However, despite daily use being linked above to workmates, only 8% of group A named work as the most frequent place where they use te reo.

**Where do they frequently use Te Reo?**



The three key things that emerged in the results that would influence their use of te reo included:

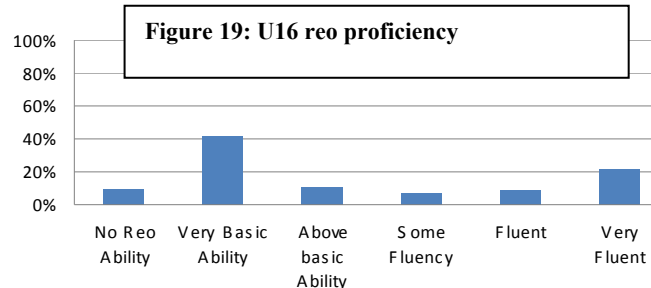
1. The listener understanding me
2. Confidence in their own ability
3. Personal effort

Alternatively, the barriers that would prevent Group A members from speaking include:

1. The effort in getting themselves to a Māori language domain
2. Whakamā or lack of confidence in their own ability
3. Consideration of non-speaking listeners or the type of place they are in

### 5.1.6 Speaking Te Reo to Under 16 year olds

Fifty two percent of dependents of Group A members under 16 years of age (Group A dependants) have no or very little reo ability. Only 31% of group A dependants have attained high reo ability<sup>144</sup>. We

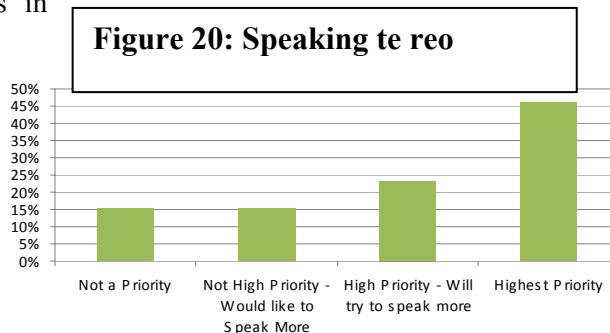


cannot accurately determine the reasons for this from the results. It could reflect a lack of Māori medium schooling opportunities in

certain areas. Results indicate that 62% of group A stated they would send their children to total immersion and another 23% said they would do so given the right circumstances.

Alternatively, parents or guardians

may not have promoted te reo fluency to their dependants, although parents and



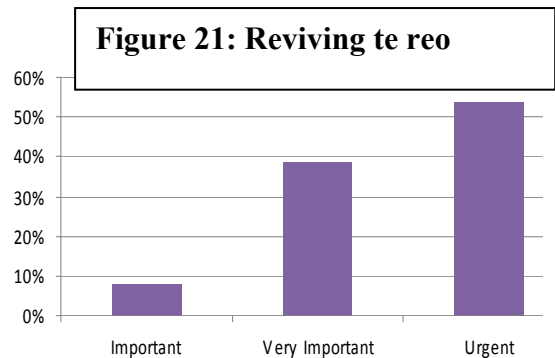
<sup>144</sup> As mentioned earlier this figure may be slightly larger than 31%, as some guardians may have underassessed the ability of the child by comparing it to adult ability.

grandparents stated that their children and mokopuna were those that they spoke te reo to the most. However, the results appear to indicate that the te reo skills of the majority of Group A parents and guardians have not been passed on to their dependants.

#### 5.1.7 Passion for Te Reo

Sixty nine percent of Group A stated that they felt that speaking te reo was either the highest priority (46%) or a high priority (23%). This is a higher figure than the overall whānau with only 43% of the overall Whānau who stated that te reo was a high or the highest priority. Thirty percent of Group A stated that speaking te reo was either not a priority or not a high priority.

Fifty four percent of Group A highlighted that the revival of te reo in the whānau was urgent compared with only 23% of the overall whānau. No group A members felt that it was either slightly important or not important compared to 14% of the overall whānau.



### 5.2 Group B: Āhua Mohio

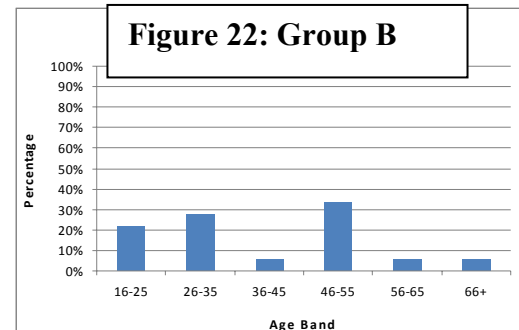
The proficiency of Group B members relates to them having some skills in conversing, speaking, and understanding te reo Māori, but they not reached competency. Group B members constitute 15% of the all over 16 year old adults in the whānau.

#### 5.2.1 Gender and Ethnicity

As with Group A, the majority of Group B members are Māori. Forty percent of Group B are male and 60% female, compared to only 15% male and 85% female in group A.

#### 5.3.2 Age

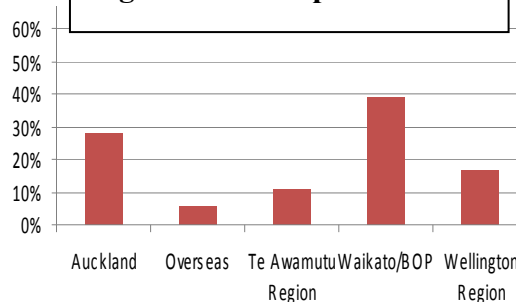
Fifty percent of Group B are under the age of 35 years old. This may reflect the higher status of te reo in Aotearoa over the last 30 years. Thirty three percent of Group B are aged 46-55, and there are very few people aged over 55.



### 5.2.3 Location

Group B members are located in Auckland (28%), Wellington (12%), and overseas (6%) roughly equate their overall whānau figures, Te Awamutu has substantially less people constituting Group B membership.

**Figure 23: Group B Location**



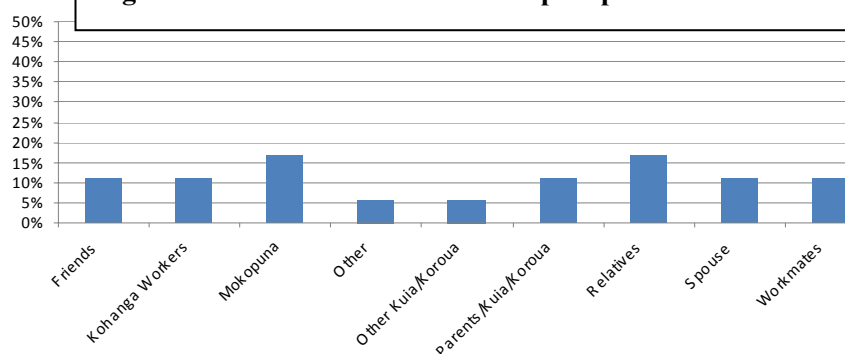
### 5.2.4 Qualifications and Employment

Seventy two percent of Group B people did not have a tertiary qualification. While there is more diversity in the type of work undertaken by Group B people, they are involved in education (22%), industry (17%) and administration (11%).

### 5.2.5 Usage of Te Reo

Sixty seven percent of Group B use te reo occasionally or rarely compared to 30% of group A. Thirty three percent of Group B stated they use it frequently or even daily. There are no major trends of usage in terms of age, location, or occupation. Again it seems to be effected by individual choices and opportunities to speak te reo and the proximity of people to Māori environments. For example, those group B people living overseas are less likely to speak te reo. Also those in education are slightly more likely to

**Figure 24: With whom does Group B prefer to converse**



speak more regularly. These findings are illustrated in the graph below. Group B speak most to mokopuna and relatives (both 17%).

Group B are most likely to speak Māori at the marae. They seem to follow the overall trend of using Māori in places that are natural Māori language domains, safe and where there are people with Māori language ability.

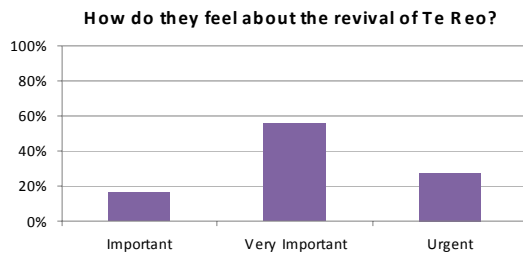
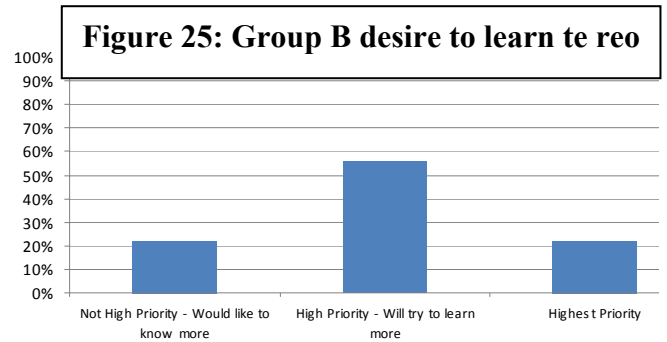
### 5.2.6 Proficiency of group B dependants

The findings from the survey indicate that those participants under the age of 16 and who were constituted Group B people appeared to demonstrate similar ratings to that of their

parents/caregivers. Younger whānau members tend to follow their parents and replicate what they do in terms of te reo use.

### 5.2.7 Passion for Te Reo

All Group B people indicated a desire to learn Māori although with less commitment than Group A. Twenty two percent of this group said it is a not their highest priority, 56% said it is a high priority, and a further 22% said it is their highest priority.



Twenty eight percent of Group B believe that the revival of te reo in the whānau was urgent compared with 54% of Group A members. Despite this there seems to be some consensus to support the proposition that saving te reo (56%) amongst Group B

members was very very important. Seventeen percent highlighted that it was important.

### 5.2.8 Learning activities

Twenty seven percent of Group B said that they would definitely undertake some short-term courses at our marae and 15% would do a short-term course closer to them. Smaller portions of Group B participants were also interested in tertiary courses, internet study, private tuition, hui Māori, kōhanga reo and night classes as pathways of learning.

## 5.3 Group C: Kore/Paku Mōhio

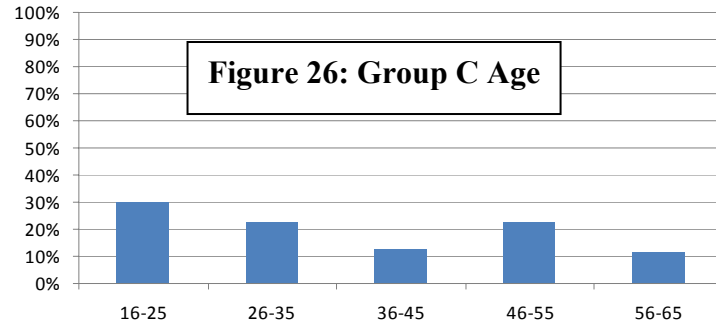
Group C members are by the largest of the 3 proficiency groups, constituting 72% of the Whānau participating in the survey. The te reo proficiency of Group C members ranges from having no ability to knowing some basic words or phrases only.

### 5.3.1 Gender and Ethnicity

Fifty one percent of Group C are male and forty nine percent are females. Group C also has a high proportion of non-Māori (16%).

### 5.3.2 Age Ranges

Thirty percent of Group C are under the age of 25. This is slightly higher than the proportion of under 25 years olds in the overall whānau. Fifty three percent of Group C are under the age of 35, and this is similar to the proportion of under 35s in the overall whānau. There are no members of Group C over the age of 65.



### 5.3.3 Location

Auckland (34%) has a slightly higher percentage of group C people than the overall percentage of whānau who reside there. Te Awamutu (21%) and Waikato (11%) have less group C members than the whānau average. Almost all whānau living overseas are group C members.

### 5.3.4 Qualifications and Employment

Group C are not as educated as the other groups, with only 26% having tertiary qualifications, compared to 74% not having them. Group C are most commonly employed in transport (11%), trades (11%) and administration (14%) sectors. Only 3% of group C worked in the education sector.

### 5.3.5 Usage of Te Reo

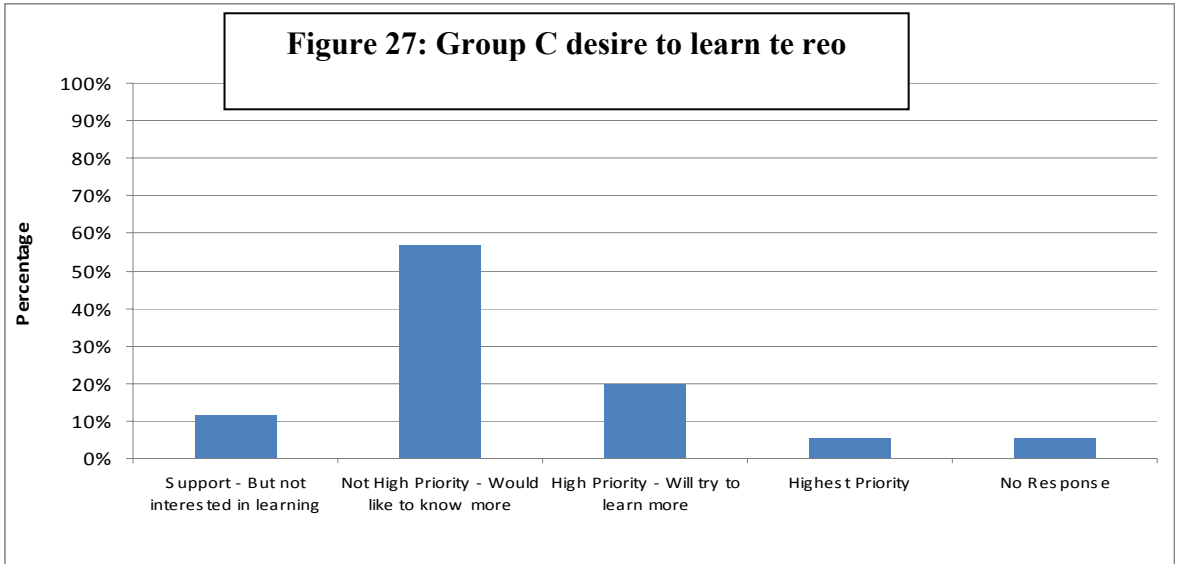
Although this group may not have many words or phrases to use, 31% said they occasionally use te reo and 14% stated that they use te reo frequently. Those group C members residing in Te Awamutu and the Waikato/BOP region use te reo slightly more than those living in other places.

### 5.3.6 Proficiency of group C dependants

Under 16 dependants of Group C people tend to have similar ratings to that of their parents/caregivers. Eighty seven percent of Group C dependants had no reo ability or they only had a very basic ability. Thirty three percent of Group C people said that they would not send their children to a Māori medium school compared to 20% who said they would. Thirty three percent of those who said they would go, said there was conditions on their children attending Maori medium schools, and 24% who made no comment.

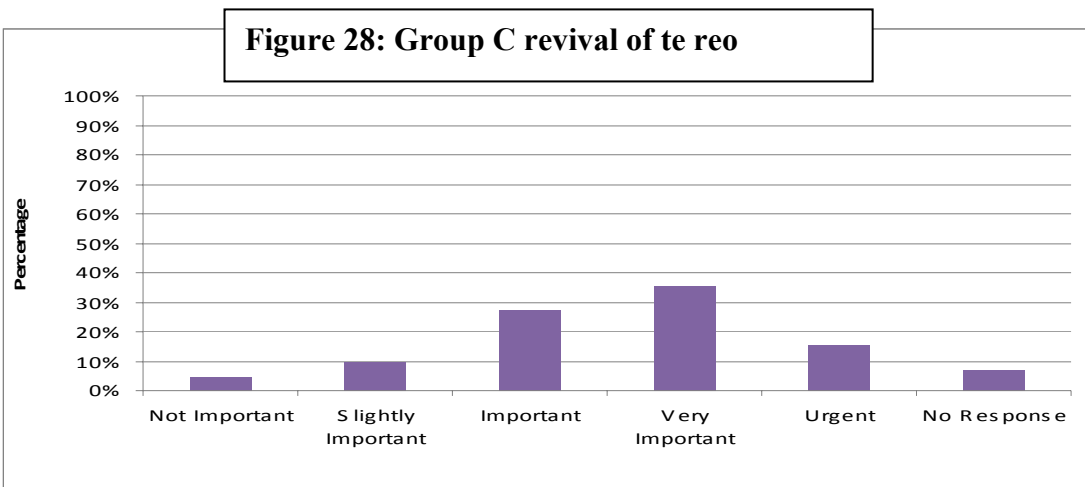
### 5.3.7 Passion for te Reo

Eleven percent of Group C was not interested in learning te reo. Fifty seven percent would have liked to know more however it wasn't their highest priority. The multiple demands of life came through as a common theme by members of this group. Twenty



percent stated it was a high priority to learn, and only 6% said that learning Māori was their highest priority and that they wanted to learn as much as they could.

Group C was less enthusiastic about the revival of te reo in comparison to the other groups. However the majority of group C (79%) did rate it as either being important (27%), very important (36%), or urgent (16%). 14% rated te reo as only slightly important (10%) or not important at all (4%). There appears to be a difference between Group C's profession of importance to te reo and the prioritising of learning te reo.



## **6.0 Conclusions - Ngā Hua Whakamutunga**

This survey about the Health of te reo within the Whānau of Whakamārama marae has sought to gauge the status of te reo across a sample of Whānau members. The results from the survey will provide a picture of where te reo can be improved and what approaches to learning te reo are more appropriate and effective than others. The results compiled in this conclusion highlight some of the main findings.

### **6.1 Demographics and Te Reo**

In reference to demographics and attitudes towards te reo, it was highlighted that the Whakamārama marae whānau is dispersed widely throughout the North Island, also reaching to the South Island and overseas. Women have the higher reo ability of the two genders and dominate Group A and Group B. As such, women have an important role to play in the restoration of te reo. The disparity between the ability of women and men in regards to te reo may require the development of different approaches to revitalising te reo. For instance, programmes may need to be developed so that men can role model learner speakers for the younger generation. The findings also indicate that those with tertiary qualifications or working in education are more likely to have a high te reo ability, more so than those who don't. Also those living in Waikato/Bay of Plenty are slightly more likely to have higher reo ability than those living in other regions.

### **6.2 Reo Proficiency**

The level of proficiency amongst Whānau members varies considerably. The most fluent speakers are those aged over the age of 60. The Whakamārama marae Whānau is concerned that these elders have the least life expectancy remaining and that their passing will dramatically reduce the pool of competent speakers within the Whānau. There are other members of the Whānau who have te reo, but this number is limited. On the whole, the results highlight that the state of Te reo in our whānau is bleak. The results from this survey highlight that eighty seven percent of the Whakamārama marae Whānau would be unable to hold a sustained conversation in te reo. While many of this group have declared their support for te reo in principle, in practice, there is limited demonstration of an ongoing commitment to learning te reo and it is not considered to be a high enough priority for that commitment to materialise into advances in the individual and overall te reo proficiency levels amongst the Whānau. Of the remaining 13% who are competent speakers only half use te reo on a daily basis. The results from this survey particularly in



regards to te reo proficiency demonstrate that there is a potential crisis for Whānau of Whakamārama marae.

### **6.3 Relationships**

The results highlight that the role parents and grandparents play in the influencing the recovery and vibrancy of te reo as a preferred language of communication and through daily usage by their children and grandchildren is vitally important. Whānau have told us they have been influenced through modelling, expectation, and by support. The results demonstrate that there may be significant ways in which role modelling and roles per se within the whānau can be better employed to bring about te reo Maori advancement. The issue of roles, is also important as it demonstrates that any learning activities may best be undertaken by those in similar age groups, and or competency levels.

### **6.4 Recommendations**

The results from this survey have provided the Whakamārama marae Whānau with crucial base line information about the status of te reo amongst our people. From these results, it is possible to make some recommendations about using the information to forge better pathways forward for recovering of te reo. The most obvious finding, which in turn should be viewed as a recommendation is as follows:

- That the survey results should be used as a basis upon which to create a strategy to restore the speaking of our reo within our whānau. A strategy for the recovery of te reo must also provide ways in which to encourage more positive attitudes towards te reo taking into account the diverse nature of our family; and that diverse locations in which Whānau members reside.
- That the survey results aim to persuade and support young parents and grandparents to bring up fluent te reo speaking children. This survey should at the least highlight that only the Whānau can make changes to our situation with regards to te reo recovery. As such, any message or strategy should be persuasive.
- That a similar survey should be undertaken within the next 10 years to gauge whether changes in demographics, attitude, proficiency, and usage of te reo have taken place.

### **6.5 Limitations - Ngā ngoikoretanga o te rangahau**

This survey, its development and its execution were not without limitations. These limitations include the following:

- The total number of Te Rangimoekau and Te Tuhi descendants still living was unknown at the time of producing this report. The ratio of potential versus actual participants in the survey is an important statistic for assessing the overall representation of results. This report therefore does not assume to be representative.
- No analysis is provided for understanding why whānau did not complete the questionnaire i.e. was unaware of the survey, not interested in participating etc. Consideration of this information is vital for developing systems to encourage Maori speakers and intergenerational transmission<sup>145</sup>.
- Eighty seven percent of the participants in this survey came from just 3 of 10 grandchildren of Whakamārama. Furthermore, 31% of participants came from just one of Whakamārama's 54 great grandchildren known to have issue. This may be an issue of representation.
- The comments in ratings for conversation ability did not align well with equivalent ones for understanding and speaking. Although the comments for the ratings 2 and 5 of this would have helped the participants define what 3 and 4 relate to we are uncertain as to how successfully we can combine the ratings of all 3 categories. To illustrate in the following table:

**Ability: Rating 3**

Understand/Speak a few basic phrases  
Understand some words & sentences in some topics

**Ability: Rating 4**

Can hold a conversations about a few topics  
Can hold conversations about most topics

- The ratings of te reo ability were left up to participants and therefore the vagaries of personal judgement should be allowed for in assessing the results. However, testing te reo ability to ensure a consistent measure of reo ability had its disadvantages also.
- The three proficiency group A, B, C were created in an attempt to fulfill our stated purpose of identifying trends and characteristics of attitudes etc. as a means to improve the health of Maori language. While we have made it clear as to how and why we defined these groups and how we categorised participants, the

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<sup>145</sup> Intergenerational transmission is the natural passing of language ability from one generation to another. This generally refers to the parent-child relationship; however grandparents and other close relatives are also very important in establishing intergenerational transmission.

groups were not implicit in the questionnaire and as such have been created by the compilers own perception of the report rather than flowing directly from the participants self rating.

- The ratings of the ability of dependents under 16 according to age varied the most. The rating depended on the level of ability of the caregiver, if the caregiver knew each rating would look like for each age group, and even if they read and understood the instructions about rating them for their age rather than comparing to an adult. For example, one 6 year old, a pupil at a reo immersion school, was rated as a 2 (very basic ability) from the fluent speaking caregiver and 4 (some fluency) from the non speaking caregiver. The major area of confusion was the under 3 year olds. Some participants rated babies on their present total lack of language ability and others rated allowed for the fact that reo ability would develop as with other siblings. For example, one child aged less than 1 years was rated at 1 (no reo ability) by its mother and 6 (very fluent) by its father. Accordingly we had to discount ratings of all children under the age of 3.
- While answers to all questions were inputted and initial results shown in tables, not all information was analysed. Only results that specifically assisted the creation of the reo plan was interrogated. This was due to the size of the task compared to the availability of human resource.



*Mā te Reo, Me te Reo, Mō te Reo*

## **Appendix 12: Evaluation of reo plan project 2006**

### **Mihi**

*Ko te wehi ki a Ihowa te tīmatanga o te mātauranga. Kia tau iho āna manaakitanga ki runga ki a Kīngi Tūheitia, ā, otirā rātou i pania ai i te marama, te wiki, te rā nei e. Ki te iwi i whakangaro i te tirohanga kanohi, haere, haere, haere atu rā. Moe mai i te Ariki. Nā koutou tēnei taonga te reo i tuku iho ki a mātou. Nō reira, ka tahuri ake ki te hunga ora. Tēnā rā koutou, e mihi ake ana ki a koutou rā nāna mātou i tautoko ki te whakatutuki i te mahi nei. E koa ana kua oti ināianei te mahere te whakarite, ā, haere ake nei, ko te whakatinana o ngā wawata tā tātou e whai ai.*

### **Project Purpose**

Funding provided by Mā Te Reo has enabled Whakamārama marae to develop a hapū language strategy. The key objectives are to ensure that the hapū vision "In 2100 our grandchildren's grandchildren will all be bilingual native speakers of Māori", can be realised. The four key components to this project:

1. The reo committee will hold a one-day seminar with a language planning expert or experts.
2. A weekend reo planning wānanga will be held at Whakamārama marae to engage hapū members in the planning and gain their commitment and input.
3. A half-day consultation hui will be held with the hapū to present the draft plan and receive feedback.
4. Completion of the plan and presentation to the marae committee and Kaunihera Kaumātua, along with an evaluation of the project.

### **Evaluation**

This evaluation report provides commentary on the overall project, with a view to outlining some of the issues that enabled the project to come to fruition along with some of the challenges in bringing about its completion. The whanau of Whakamārama marae is aware that our new experience may be helpful to other whanau and hapu who are also attempting to progress similar projects in

future. Accordingly, this report attempts to be an honest evaluation of our issues and successes during the project.

### **Background**

We started our journey to restore te reo amongst our Whanau at Whakamārama marae in 2005.

**Phase 1** of the journey was the creation of a vision statement that sought the advancement of te reo Maori as the mother tongue of all our mokopuna of 2100. At the beginning of 2006 we undertook **Phase 2**, the completion of a survey regarding the current state of our reo ability, usage, attitudes and learning preferences. **Phase 3** is the Reo Plan project. The main aim of this phase is to prepare in consultation with the members of Ngāti Puehutore a plan that plots a course from where and how we are now to realising our 2100 vision. It has taken us approximately 9 months from the 1st of August 2006 to the 31st of March 2007 to complete this project.

### **Whakamārama Development / Capacity building**

Over the course of this project all members of the reo committee have acquired new knowledge and skills. The reo project leader read widely on language revitalisation initiatives and theory. Another whānau member was also involved in the preparation of the iwi reo strategy through her role as a reo advisory board member. The development of the Iwi reo strategy has influenced our thinking a lot. The Iwi trust board representative, has provided some theories that they have employed to develop a strategy for marae representatives concerning te reo advancement. Many issues regarding te reo advancement have been discussed with members of the Iwi trust board during this project as well.

### **Training Wānanga**

It was not an easy task to obtain a suitably experienced person to facilitate a training session on creating reo strategies at a marae level. Initially, a language expert was engaged as our facilitator, but due to unforeseen health reasons she was advised that she was unable to attend. Thus we had the difficult decision to make as to whether we postpone the hui or find another facilitator at very short notice. We were fortunate to engage another experienced facilitator at short notice. She has experience with running Māori language initiatives at a marae level, and is aware of our local environment. The issues she put forward

for our consideration included: her style of approach with training, her knowledge about language planning and her views about processes for engagement with whanau once vision and goals had been developed. By the end of the wānanga everybody felt they had participated, learnt new things and were excited about our project. We tried to make sure we followed her style of facilitating for our reo planning wānanga. The facilitator has a lot of experience running marae level initiatives on her marae and passed on some of this knowledge to us. We extended invitations to other marae in the Waipā, Wharepuhunga, and Otorohanga regions to attend this training wananga, and three marae accepted and attended. Whakamārama marae will endeavour to take time to build strategic relationships with as many marae as possible in our rohe before the end of 2008. *Mā tō rourou, mā taku rourou ka ora ai te iwi.*

### **Reo planning Issues**

Before the reo planning wānanga in october 2006 we had realised that many of the whānau were extremely busy. Accordingly we decided to make the planning hui a one day event (although distant whānau members still needed to arrive on Friday and leave Sunday). However in hindsight we learnt that a good strategy can still be created by a smaller group, as long as they are key decision makers, role holders, leaders of the marae. Therefore we could have allowed a longer period for the wānanga instead of shortening it to attract higher numbers.

We found teachers are excellent at planning and running these wānanga. They seem to know how to draw creative thinking out of people. It takes teaching skills and an encouraging personality to guide whānau through strategy planning. We also found that fun group work techniques like ‘bus stops’, ‘brain storms’ were essential to keep people active and participating in each session. People also are more creative when they are having fun. Also the reo planning wānanga needed to be well pre-planned with each task should be built on the next stage in such a way as to ensure that the flow on tasks are unpressured, logical, and that they follow a logical step-by-step process. Lastly familiarity with the critical success factors of language revitalisation is important - as the wānanga facilitators must have an idea as to where they want to end up and how they are going to get there. At one stage however we did give our Whanau too many questions and categories to brain storm at one time. Some were confused and the momentum appeared to be lost. The extra time it took to

work this through with people meant that we had to omit another part of the process.

It is important to have a summing up at the end so participants can see the fruit of their hard work. We then left the writing up of the draft reo plan to Roger with assistance via email by the other core members.

### **Consultation hui**

Again while the key representatives of the kaunihera kaumātua and marae committee were present the turn out from whānau was disappointing. However our Chairperson at Whakamārama has a saying that if we cancelled every hui because of low turnout we would never get anything done - so we keep our momentum going. It did remind us however of the need to include relationship building and communication strategy creation as early priorities in the reo plan.

So in evaluating the success of our consultation I would say that it was sufficient to make the reo plan representative of the whānau. We have worked hard in creating a database of the current contact details of just under 200 hapū members - the first time we have had so many names. However the 'buy in' was not as much as we had hoped for initially. Thus we have realised that our phase 4 short term priority must be to 'prepare the soil' i.e. promote positive attitudes, feedback and get 'buy in' to the plan amongst our relatives.

We are convinced that the flow on benefits that will arise, as a result of sending out 200 plans to our whanau members, will have long term benefits in that these types of initiatives will slowly begin to entice them into the implementation goals of the plan, and the overall vision for our grandchildren's grandchildren to be bilingual.

### **Sustainable Goals**

The whanau as a whole, and particularly the project team have worked really hard to create goals and tasks for this research plan - whilst the reo planning wananga was useful for outlining the basic structure of the reo plan, there was still some effort required to ensure that the tasks were outlined clearly - this is a difficult task to do, especially as we are not aware of any other marae that

have done this before. We received advice from representatives of the Iwi trust Board, who suggested that we shouldn't exhaust all our energies creating the perfect reo plan, as we will want to change some things during the implementation phase. We have also become clearer, that the plan is only the start of improving te reo, the main emphasis for any initiative such as this is to ensure that the plan can and is implemented. There is a saying that goes, "a strategy is worthless if it is not implemented well".

We realise that at this stage our worker resource is very limited so we will have to keep our tasks to those which are absolutely necessary until we can access more whānau members to contribute to the advancement of our language in leadership roles, as opposed to passive attendants at hui and wananga.

### **Conclusion**

This project could not have been progressed without the dedication of members of the Whakamārama marae committee, the Whakamārama marae whānau and key project people. The project support provided by staff at Mā te reo and the Iwi trust board has been instrumental. This project and its completion is something that we should all be proud to acknowledge, the development of a reo plan for our marae is a commendable achievement.

*Hei Kupu whakakapi...*

*Ki te kāhore e hangā e Ihowa te whare, he maumau mahi tā ngā kaihangā.*

*Ki te kāhore e tiakina e Ihowa te pā, maumau mataara noa te kaitiaki*



### ***Appendix 13: Final survey report to Te Puni Kōkiri***

April 2007

TPK Reference:	
SmartFund Reference:	

#### **Purpose: 'Whakamārama Marae: Reo Planning Project'**

Te Puni Kōkiri has contracted Whakamārama marae whānau to advance the completion of a project called 'Whakamārama marae: Reo Planning Project'. The purpose of which is to complete a survey that will contribute to improving processes for reo planning for the whānau of the marae. There a number of objectives to the project, which require discussion about in terms of demonstrating progress. These are outlined below:

#### **1. Objective: Reo Vision Development**

Progress: The vision statement has been completed and accepted by the whānau as per the first report.

#### **2. Objective: Complete Survey Rationale**

Progress: The various strands that make up the rationale were considered as per the first report. These will all be tied together in a methodology chapter, which has now been written by a member of the whānau. It has been inserted into the final report.

#### **3. Objective: Plan Survey**

Progress: This task has been completed.

#### **4. Objective: Complete Survey**

Progress: Our interviewers have completed the survey.

#### **5. Objective: Analyse Survey**

Progress: This task has been completed.

#### **6. Objective: Preparation and Presentation of Report**

Progress: Both of these aspects of the project have been completed. A copy of the final survey report is attached and the date for the presentation to Whānau of the marae is scheduled for May 2007. In terms of reporting on the contracting of the project, this report finalises those requirements. However, we understand that there are some aspects of this project that require further evaluation to assist not only our whānau members, but

also government agencies such as Te Puni Kōkiri to advance policy and further investments in these types of project.

### **REFLECTIVE COMMENTS ABOUT WHAKAMĀRAMA MARAE ASPIRATIONS FOR REVITALISING TE REO THROUGH SURVEY AND PLANNING**

In terms of the overall project, it is important to reiterate the following summary results which have emerged from the survey process with our whānau. In summary these results include:

- At least 7 out of 10 (72%) of the whānau are unable to hold any conversation in te reo
- Almost 9 out of 10 (87%) could not hold a sustained conversation in te reo
- Two thirds of this 87% are not learning Māori - due either to other priorities and busy lives (55%) or due to the fact they are just not interested in learning (12%) - many stating it is irrelevant.
- Men and our non-Māori whānau are least likely to be competent speakers. 85% of men and 83% of non-Māori members have no or basic ability.
- Future te reo strength is with our children, however only 9% of our children under 16 years of age were fluent - worse than preceding generations & in contrast to the national trend of stabilisation. This is also despite 20 years of Kōhanga Reo & Kura Kaupapa in Aotearoa.
- A third of our most fluent speakers are aged 66 years or older meaning our small pool of competent speakers will most likely decrease before it starts to increase.
- Most stated they prefer learning from other speakers and only 50% our most competent speakers & only 10% of the overall whānau use Māori on a daily basis.
- Our whānau are physically distant from each other and they are scattered mainly around the North Island.

These results have emerged to help our whānau develop a snapshot of the status of our reo, and what basic fundamentals will need to be considered to progress te reo advancement in the future. On the whole, a lot more work is required to bring about improvements in te reo within our whānau, effectively we have just begun our journey to revitalising our reo with the assistance of Te Puni Kōkiri.

### **Project Process Related Issues:**

It must be restated that it is simple to consider conducting an extensive survey within whānau at our marae, but, given the voluntary nature of marae activities and the other multiple roles performed by whānau members, it is another matter to complete the process. In this regard, whilst our marae had capable people within the whānau to complete the task of a survey, the voluntary nature of work undertaken by whānau impacted on the timely completion of the project.

There were other issues that emerged during the project's inception which impacted upon the project. In point form, these issues are:

1. A marae run project such as this relies on the efforts of a few to bring about for the benefit of many.
2. Highly skilled people within the whānau have the greatest demands on their time and duties undertaken for the marae were undertaken after hours.
3. Delegation of duties is essential. It is imperative that whānau do not rely on one person to complete a task. Should this one person be unable to complete the task due to unforeseen circumstances such as sickness or an unusually busy period at work, whānau must be prepared to spread out the workload.
4. Making mistakes is part of the territory with these types of whānau projects. It is important that mistakes are utilised as reflective examples of how to make improvements within which to learn more about making change.
5. Voluntary work must always come second to family and work commitments; the voluntary nature of this project had impacts on the timely completion of tasks.
6. Family commitments should be factored into time allowances, and at the initiation of the project that was not the case.
7. Ensuring that volunteers are acknowledged as part of any project is essential.

### **Whanau Reo Revitalisation Issues:**

The results have demonstrated through evidence what we already knew, but to which we required a validated research project like this to confirm. Firstly, we found that our reo is presently in dire straits and if we do not do anything about it, the following generations will be in a worse position than we are now. This means we could be faced with a situation in the future where we will be unable to fulfil the formal speechmaking protocols required of the marae, let alone being able to kōrero in the kāinga. We discovered basic ability, usage, and attitude issues emerged as impediments to further

progressing te reo. Key ability issues relate to the dearth of koroua and kuia (over 50) within our whānau who possess a competent and comprehensive knowledge of te reo. In the near future, it is highly probable that our next tier of reo speakers will be between the ages of 40-50 years old. Furthermore we are behind the national average in creating speakers in the under 16 age group. These statistics do not augur well for our whānau the next few years.

In terms of usage, despite many of the whānau stating a learning preference was being around other te reo speakers, we found that only 50% of our most competent speakers used their language ability on a daily basis. Also many whānau did not believe that te reo is a priority in their lives, and their aspirations for te reo would need to be established before they would consider learning the language. We have used these types of results that have emerged to help Whakamārama whānau chart a pathway forward for the revitalisation of our reo in the future.

### **Conclusion**

This project is now completed. The survey and the planning undertaken with regards to te reo have been wonderful projects for our people. It has taken some time and those involved in the coming together have contributed much time to the revitalisation of te reo amongst our whānau. Also our capacity to undertake future projects has increased.

What is important to consider now, is how our marae whānau can maintain the momentum with our efforts. We have some suggestions which we would like to consider more with you including seeking support to implement the plan, seeking support to improve the training of our whānau facilitators so they are versed in different methods of facilitation e.g. Kura Reo, seek support from Te Puni Kōkiri to assist other marae to advance the completion of base line data for their own whānau members. We are willing to work with Te Puni Kokiri to advance these ideas further.

We extend our gratitude to Te Puni Kokiri on behalf of our whānau and welcome the opportunity to speak more with your team about progressing future opportunities related to reo progression and development within our whānau and with other marae within the Tainui region.

Ngā manaakitanga

Chairperson

Whakamārama marae

***Appendix 14: Language planning wānanga evaluation questionnaire***

Kia ora e kare,

I am writing my thesis about processes required to create the language regeneration strategy for Whakamārama marae. My hope is to leave a trail for whānau of other marae to create their own marae strategies.

**It is important that you read this.**

Please note the marae committee has given me approval to do this on the strict understanding that Whakamārama will **NOT** be identified as the marae being studied in the thesis and so will remain confidential. Also all research on Whakamārama must be shown to the marae committee for approval **BEFORE** it is submitted.

As this one page questionnaire is anonymous your identity will not be known by me. Also only me, my supervisor, and the marae committee (if requested) will view them. You have the right to:

1. Be given access to a summary of the findings when it is finished.
2. Choose not to answer any particular question.
3. Ask further questions about this study at any time

Should you wish to withdraw please do not complete it or hand it in. As these are anonymous, your individual questionnaire cannot be traced after hand-in.

**Participant Consent - By completing this questionnaire you are showing that:**

1. You have read and understand the above important information.
2. Your questions about the study have been answered to your satisfaction and that I may ask further questions at any time.
3. You agree that Roger Lewis may use the use in his M.A. thesis.

Circle  
one

Male Female

Age

12-29

30-39

40-49

50-59

60+

**Qs 1-10. Please circle the number that best describes your level of agreement or disagreement with the sentence.**

1. It is important to give each person the opportunity to introduce themselves (whakawhanaungatanga) before we start the wānanga.	Agree strongly 1	Agree 2	Perhaps 3	Disagree 4	Disagree strongly 5
2. It is important to explain clearly the process of making a strategy at the beginning of the wānanga.	Agree strongly 1	Agree 2	Perhaps 3	Disagree 4	Disagree strongly 5
3. There need to be opportunities for question, comment, and debate when creating strategy.	Agree strongly 1	Agree 2	Perhaps 3	Disagree 4	Disagree strongly 5
4. It is important that the facilitator understands the subject well.	Agree strongly 1	Agree 2	Perhaps 3	Disagree 4	Disagree strongly 5
5. As a result of participating in this wānanga I will be more motivated to be involved in the achieving of the strategy goals.	Agree strongly 1	Agree 2	Perhaps 3	Disagree 4	Disagree strongly 5
6. As a result of participating in this wānanga I am more aware of what is required to achieve the vision.	Agree strongly 1	Agree 2	Perhaps 3	Disagree 4	Disagree strongly 5
7. One full day wānanga is enough time to create a draft language plan.	Agree strongly 1	Agree 2	Perhaps 3	Disagree 4	Disagree strongly 5
8. It is better to consider an already completed strategy than have the whānau create one from scratch.	Agree strongly 1	Agree 2	Perhaps 3	Disagree 4	Disagree strongly 5
9. It is important that all participants feel that they have contributed to the final outcome of this wānanga.	Agree strongly 1	Agree 2	Perhaps 3	Disagree 4	Disagree strongly 5
10. This wānanga should be run on our marae as opposed to another venue.	Agree strongly 1	Agree 2	Perhaps 3	Disagree 4	Disagree strongly 5

Please comment on the best features of the running of this wānanga

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Are there any improvements to the running of this hui that would have made it more effective?

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