The processes involved in formulating a *marae*-based Māori language regeneration plan for Whakamārama *marae*: Outline, analysis and evaluation

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Abstract

We provide here a criterion referenced evaluation of the processes involved in the creation of a Māori language regeneration strategy for Whakamārama *marae*. Working voluntarily and often under difficult circumstances, core group members demonstrated that they possessed the essential characteristics of commitment, motivation and determination. In addition, they demonstrated 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 led to delays in producing outcomes and some loss of momentum. This also led, indirectly, to the views of two or three members of the core group being over-represented in the language planning goals. We believe that the information and analysis provided here are likely to be of interest to any language community involved in micro-level language regeneration activities of a similar type.

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Introduction

The overall aim of the research reported here is to provide a criterion-referenced analysis and evaluation of the processes and immediate outcomes of a *marae*-based Māori language regeneration strategy in which one of the authors of this article[1] has been directly involved. The strategy formulation process to which reference is made here began in mid 2005. Its focus was a *Tainui marae*, Whakamārama, within the *Raukawa* region of *Wharepuhunga*. Whakamārama *marae* belongs to a number of *hapū*, including *Ngāti Takihiku*, *Ngāti Whakatere* and *Ngāti Puehutore*. The Whakamārama *marae whānau* consists of six to seven generations who descend from Te Rangimoeākau and Ngārama Hatua. The decision to initiate a *marae*-based Māori language regeneration strategy was taken in response to what was perceived to be a dire situation. Apart from *whaikōrero*, *te reo* was seldom heard on the *marae*. The

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whānau were struggling to fill their *paepae*, often calling upon *kaumātua* from other *iwi* or other local *marae* for assistance.

The central question guiding the research reported here was:

> 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 of the Whakamārama *marae* language regeneration project?

In seeking to answer this research question, a critical review of selected literature on strategic planning was conducted and a range of effectiveness criteria were derived from that review and applied to the analysis and evaluation of the processes and immediate outcomes of the language regeneration project.

Critical review of selected literature on language regeneration and strategic planning and *mātauranga Māori*

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 (Baldauf, 2005, p. 229; Cooper, 1989, pp. 99 & 120; Kaplan & Baldauf, 1997, p. 87; Lo Bianco, 2005, pp. 258-262):

- *Status planning*: Planning for the allocation of higher status roles and functions in society;
- *Corpus planning*: A type of internal planning (e.g., standardisation, lexical and stylistic modernisation) whose aim is to reinforce/facilitate external planning;
- *Acquisition planning*: Planning for learning mastery of spoken and written forms of a language (generally through education);
- *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);
- *Discourse planning*: Involving critical awareness, promotion, rhetoric, PC talk, advertising, propaganda or political talk (persuading others to your worldview).

There are significant interdependencies among these groupings. For example, language use is dependent on language knowledge and language status is dependent (at least in part) on levels of language use in meaningful settings (Te Puni Kōkiri, 2003b, 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.

The locus of regeneration planning is social change toward equity, that is, a change process that involves increasing the use of the endangered language within society (Kaplan & Baldauf, 1997, p. 303; Spolsky, 2003, p. 561). 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. In this regard, regeneration planning is inevitably political: it involves an attempt to overthrow the status quo in an attempt 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). Given its political nature, the successful maintenance, revitalisation and spread of *te reo Māori* in the current competitive arena necessarily requires strategic planning at a range of different levels.

Language regeneration is generally thought of as being a response to language decline or even language death.[2] When there are fewer places in which a language is used and fewer reasons for using it, language functions decrease, the language loses prestige and there is, therefore, less demand for it (Ager, 2001, pp. 126-135).[3,4]

It can take only three generations for a language to die. However, no language simply ceases to exist without going through a process of decline in which human, political and economic factors act against it (Benton, 1997, pp. 15 & 16; Chrystal, 2000, pp. 2, 77, 79, 105 & 107; Kaplan & Baldauf, 1997, pp. 53 & 284). The stages of language death are commonly as follows:

- The community is made up of monolingual speakers of a traditional language.
- There is immense competition for speakers and speaking space from 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.
- 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.
- 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.

- 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.
- There are two possibilities at this state. Either (a) the language dies, 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.

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; Cooper, 1989, p. 160; Kaplan & Baldauf, 1997, pp. 3, 81 & 82). 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.

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/New Zealand 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 *Aoteareo: Speaking for ourselves*. This was a well-constructed document that placed the strength of *te reo Māori*, and also bi-lingualism in general, as the top priority, 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 not resulted in a co-ordinated language policy. 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 (Durie, 2003, p. 304; Te Reo o Taranaki Charitable Trust, 2005, p. 8). Despite Spolsky's (2003, pp. 565 & 566) largely

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 a lower level of awareness of the critical nature of the problem. As Benton (1997, p. 30) observes, "tokenism in Māori language matters has often created an impressive façade of progress masking a retrogressive reality". Thus Chrystal (2000, p. 117) notes that there may be a need to jolt communities of endangered languages out of their government-induced apathy.

Te Puni Kōkiri (2003a, p. 2) has called for the "co-ordination of government efforts" in order to ensure "efficient and effective use of resources" in connection with the the Māori language strategy consultation document entitled *He Reo E Kōrerotia Ana He Reo Ka Ora: A Shared Vision of Future of Te Reo Māori*. There is, however, no genuine co-ordination. In so far as Ministries are concerned, they generally act independently of one another, something that appears particularly true in the case of the Ministry of Education which commissioned the report by Waite (1992) referred to earlier. 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. 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 society as a whole. Such a plan needs to include business, industry and the civil service. It needs to offer rewards for bilingual proficiency and it needs to 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). Considerable resources would be required in order to implement such a plan. 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*, whilst allocating 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 the country 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.

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).

One positive effect of the lack of macro-level language planning in *Aotearoa*/New Zealand 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 (Baldauf, 2005, p. 23; Chrystal, 2002, p. 117; Kaplan & Baldauf, 1997, pp. 81-82, 303-304 & 309; Te Puni Kōkiri, 2003b, p. 3; Te Reo o Taranaki Charitable Trust, 2005, pp. 8 & 16). However, as Durie (1995, p. 10) asserts, there is a difference 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.

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 (Chrystal, 2000, p. 117; Kaplan & Baldauf, 1997, pp. 54 & 55; Nicholson, 1987, p. 10; Te Reo o Taranaki Charitable Trust, 2005, p. 8). Community participation makes planning more meaningful because it can be tailored to specific local needs, aspirations and culture (Nicholson, 1987, p. 10; Te Reo o Taranaki Charitable Trust, 2005, p. 8). Thus Te Puni Kōkiri (2003b, p. 3) insists that language regeneration will be successful only when planning and initiatives reflect the will of the people. 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 & Benton, 2000, pp. 426 & 427).

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. Secondly, its effectiveness is necessarily limited by the critical awareness, capability and resourcing of the group/s involved (Te Puni Kōkiri, 2004, p. 9). Those involved in micro-level planning may need assistance to access and manage funding (Kaplan & Baldauf, 1997, p. 52; Te Reo o Taranaki Charitable Trust, 2005, pp. 8 & 9) and/or training since the range of influences on micro-level language planning (including institutions, media and organisations) is as extensive as it is in the case of macro-level planning (Kaplan & Baldauf, 1997, p. 3).

Strategic Planning

Strategic Language Planning Concepts

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*, many can be extremely useful in assisting us to understand the various dynamics that are at work in the 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 (status enhancement). 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". Te Taura Whiri's (31 March, 2005) nationwide promotion (*Give It A Go – Kōrero Māori*), and other such initiatives that aim to create a 'funky' image, are also in line with this thinking.

Other business concepts that have clear applicability include 'customers', 'competitors' 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 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. Even so, 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). After all, 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).

Cooper (1989, p. 41) has expressed the view 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, The fact remains, however, that they have been applied in this way, often very successfully. 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. Languages depend on communities of speakers, their values, beliefs and

conventional behaviours (Kaplan & Baldauf, 1997, p. 291). Any use of strategic planning concepts in the context of language planning must therefore allow for the integral relationship between languages and people: to plan language is to plan society.

The terminology of strategic planning may be alien, even offensive to some, but it is not the terminology itself that matters. What matters is the understanding that languages are in competition and 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*.

Defining Strategy

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 . . . goals". The definition of 'strategy' provided by Quinn (2003, p. 10) provides a useful starting point in that it is 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*.

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, 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).[5] 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 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 an understanding of what an organisation is doing and why. This not only puts them in a better position 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. This is worth much more than a planning document.

As has been indicated, strategy can be conceived of in a range of different ways. In whatever way it is conceived, it is generally considered to play an important role in providing a basis for effective decision-making, particularly in cases where it is important to allocate more resources to opportunities that are most likely to lead to success (Kaplan & Baldauf, 1997, p. 209; Mintzberg & Waters, 1998, p. 37; Quinn, 2003, p. 10).

One way in which strategy can be conceived of is navigation towards a desired end point. 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 strategic planning literature relies upon lessons learned in warfare, classical and modern. Thus, Grant (1998, p. 14), notes that there is an important distinction between tactics (manoeuvres to win specific battles) and strategy (the overall plan for winning a war).

The last strategic planning concept to be considered here is that of 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'.

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.

Leadership Models

Strategic planning requires leadership and a key attribute of leadership is vision – that personal quality that senses what life would be like if the goal were achieved and then finds a way of achieving it (Hill & Jones, 1998, pp. 14 & 15). A complementary attribute is passion, the enthusiastic commitment to doing whatever it takes to achieve a vision (Lin Whitfield Consultancy, 2002, p. iii; Te Reo o Taranaki Charitable Trust, 2005, p. 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 are likely to produce strategy that avoids past errors, is innovative and, thus, more likely to move the language beyond its present point (Gustaffson, 2003, p. 12; Kaplan & Baldauf, 1997, pp. 292 & 297). One further attribute that is often considered to be desirable in leaders is charisma, the personal enthusiasm and style that can connect with others and energise them to own and commit to a vision (Hill & Jones, 1998, p. 14; Rapaport, 2005, p. 39; Spencer, 2002, pp. 20 & 22). Charisma is considered by Te Rito (2006, pp. 6 & 8) to be not too dissimilar to *mana*, which he considers to be at the heart of traditional Māori leadership. Even so, charismatic leadership is sometimes perceived as having a potentially dark side.

It is relevant to refer here to two leadership models, the 'servant model' and the 'transformational' model, both of which resonate within the context of modern Māori conceptions of effective leadership (Te Rito, 2006, p. 9). Servant leaders[6] focus on ethical behaviour. Transformational leaders aim to stretch human capital by helping others to reach their full potential (Drucker, 1974, p. 463; Spencer, 2002, p. 22; Te Rito, 2006, p. 7). They therefore build consensus and inspire trust (Chattell, 1998, p. 167; David, 1995, p. 219). Transformational leaders encourage others to become committed to a project and to share in the decision-making process as a team (David, 1995, p. 219), and team leadership 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 wide range of skills may be able to achieve a better result in a shorter timeframe than a single leader. 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). Furthermore, 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) observes, a sense of responsibility and commitment must be shared by the whole community.

Strategic Planning

The overall process of strategic planning involves three major stages: formulation, implementation and evaluation. Strategy implementation is generally considered to be the most difficult of the three areas. As 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. 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). Evaluation is equally important. 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). Evaluators should try to identify gaps between the desired and actual achievement of the language plan and then make recommendations for adjusting it (Hill & Jones, 1998, p. 449; Kaplan & Baldauf, 1997, p. 93). Planners should use not only narrow quantitative methods to mark improvement in language gains, but also qualitative ones that involve trying to gauge issues such as usage in social contexts and the implications of change of attitudes (Cooper, 1989, p. 62).

Mission Statement

The first part of the strategic process is the creation of a mission statement built around three key elements: a statement that defines the nature and purpose of the organisation; a statement of overall vision; and an outline of the key philosophical values that influence the decisions (David, 1995, p. 91; Hill & Jones, 1998, p. 41). A good mission statement will ensure unanimity of purpose, provide a paradigm upon which strategic decisions can be made and establish a general tone or philosophical climate, serving 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 and 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. The most important outcome may be the strengthening of relationships and the improvement of communication. The people involved 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 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). Thus Drucker (1974, pp. 78 & 79) observes that "a mission statement [should] . . . never be made fast, and never . . . painlessly". The process involved in formulating a mission statement 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, image building, people-centredness, inclusivity and simplicity.

A mission statement should hold generality and specificity in balance. It should be sufficiently specific to exclude some activities, whilst not being so inflexible as to prevent responsiveness to changing environments (David, 1995, p. 90). It should aim

to engender positive responses since it is a declaration of attitude and outlook (David, 1995, pp. 93 & 94). It should be customer-oriented rather than product-oriented (Bechtell, 2002, p. 32) which, so far as language regeneration is concerned, entails a focus on the impact that knowledge of *reo Māori* will have on people in terms of, for example, respect, pride and belonging. It will identify the key stakeholders, such as *whānau* members, at the same time as being relevant to others (Hill & Jones, 1998, p. 39). If it contains a message that can be communicated easily, it is more likely to motivate and inspire than if it is complex (Bechtell, 2002, p. 21).

The first component of a mission statement defines the *raison d'être* of an organisation (David, 1995, p. 88; Drucker, 1974, p. 61). That the purpose of Whakamārama *marae* as identified in the trust deed is to "promote and develop social, recreational, cultural, economic and educational welfare" suggests a progressive approach to a traditional role, 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, 21st 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 often widely dispersed, with communities being defined much more by *whakapapa* than place of residence (Te Puni Kōkiri, 1998, p. 9). In such a context, the use of databases, newsletters, email and websites (in addition to the proverbial 'kumara vine') seems necessary in order to overcome the obstacles of distance and isolation and achieve a sense of solidarity.

The 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 according to 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). 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 ones. In this context, a concept that is worth further consideration is breakthrough planning (Bechtell, 2002, pp. 22 & 24). 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 standing in the way of success.

It is important for micro-level language planners to have a clear vision of what long-term sustainable success looks like since an understanding of the final, overall goal will help them prioritise their actions. Some possible options can be ruled out. Isolated Māori-only sub-populations 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 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 (Benton, 1997, pp. 14, 23 & 30; Chrisp, 1997b, p. 41; Chrystal, 2002, p. 79). 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. Thus Māori language survival requires Māori-English bilingualism among non-Māori as well as Māori. National bilingualism entails no loss of advantages for some in a context where important functions become Māori language ones.

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).[7] 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 bilingual 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 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 bilingual diglossic *Aotearoa*/ New Zealand 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. Nevertheless, a vision should encompass what is possible without focusing on obstacles to success.

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 identifies some key ethical values for which those involved 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. First, a values statement is an important key to promotion: it increases the likelihood of acceptance of strategy (Hill & Jones, 1998, p. 46). Secondly, a values statement is fundamental to relationships among the primary stakeholders. 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. 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 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). Finally, an effective values statement impacts on the establishment of healthy relationships with others (Hill & Jones, 1998, p. 47). It is relevant to note here 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 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 towards generating a positive attitude towards success. It is crucial to note here that enthusiasm for the promotion of the language should not be permitted to create division between those who are currently speakers of the language and those who are not.

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 (David, 1995, p. 147; Grant, 1998, p. 10). Only when strategists fully understand the situation in which they operate are they able to either fit their strategy to the environment or attempt to manipulate the environment to their own advantage (Hill & Jones, 1998, p. 72).

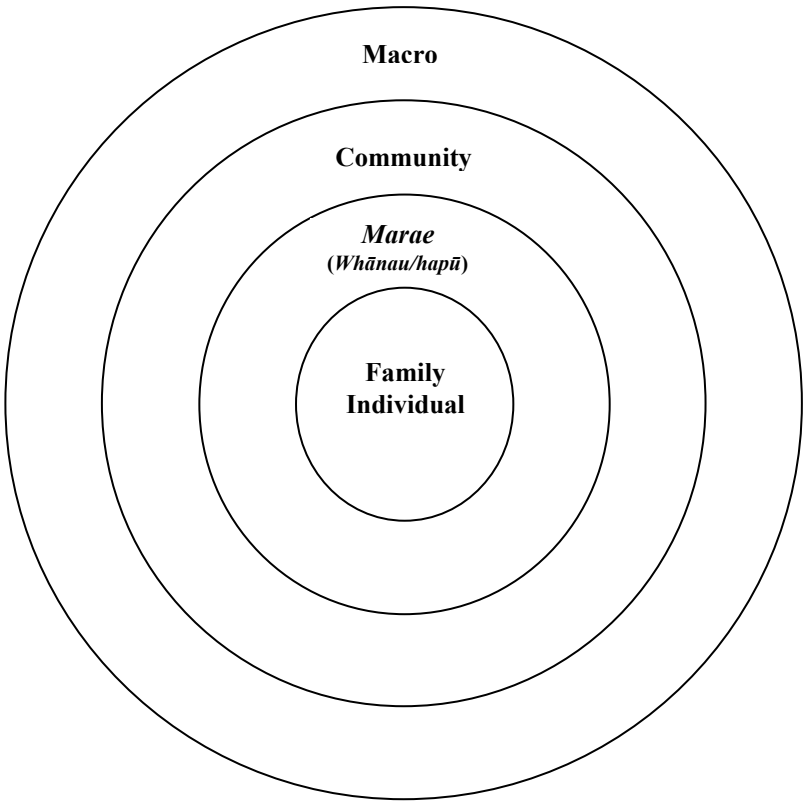
In the case of micro-level organisations such as *marae*, it is not possible to fully analyse all of the relevant environmental factors. There must therefore be a focus on the most significant ones. In relation to this, there are two widely used frameworks that can be helpful – the-strengths-weaknesses-opportunities-threats (SWOT) framework and the home-family-neighbourhood-community (HRNC) framework.

The SWOT framework is divided into two parts: Strengths and Weaknesses (generally relating to internal factors such as resources, capabilities and culture) and Opportunities and Threats (generally 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: what is perceived in one context as representing a threat may be perceived in another context as representing an opportunity.

The HRNC framework derives from Fishman's (2000b, p. 466) "home-family-neighbourhood-community" model and is adapted in the *Figure* below (where family and individual are grouped together and a new grouping – the *marae* – has been added) to suit the *marae* context.

Figure 1: **An adaptation of the HRNC framework**

(Adapted from Fishman, 2000b, p. 466)



Environmental analysis of the *marae* environment will not only aim to identify external trends, characteristics and opportunities, but also internal attributes. The internal analysis will focus on *marae* strengths and weaknesses that may affect language change.

Marae-based Māori language regeneration necessarily focuses primarily on internal change and development. From this perspective, analysis of the *marae* environment is likely to produce greater insight than is analysis of other environments. This is not to say, however, the other environments are unimportant.

The analysis of an organisation's internal attributes (resources, capability and culture) 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 form the basis of strategies that use these resources or strategies that build up new resources and capabilities (Hill & Jones, 1998, p. 136).

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 coordinate 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.

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 the 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 treated as 'home' by Māori who have been absent for many years (Tauroa & Tauroa, 1986, p. 123). The marae 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.

The external analysis aims to identify the opportunities and threats within the *whānau* or *hapū*, the community and at macro levels (national and global environments). Understanding these environments is crucial. Each language has its own ecology of

support and relationships to other languages. It follows from this 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 Māori*, but also consider possible negative reactions to those strategies (Grant, 1998, pp. 95-101).

Marae-Based Survey

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 is critical (Cooper, 1989, p. 73; Kaplan & Baldauf, 1997, p. 56; Te Taura Whiri, 2000, p. 5). Their attitudes and perspectives in relation to the factors that would motivate them to learn *te reo Māori* or prevent them from doing so are particularly important, as are the reasons for these attitudes and perspectives (Kaplan & Baldauf, 1997, p. 56). To the extent that the attitudes and motivations identified are typical, they represent key opportunities or threats (Chrystal, 2000, p. 101).

There are 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 designing a questionnaire-based survey. 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 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.

Surveys must be well planned. It is important to begin by assessing the 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 data are being collected and therefore what degree of 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). In the case of questionnaire-based surveys, the usefulness and accuracy of the survey results will depend on the design of the questionnaire (Te Tari Tatau, 1998, p. 18). It is important that questions are short, clear, simple, balanced, unbiased, non technical and closely matched to 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. 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. Qualitative information given through open-ended

questions can be helpful. However, such questions increase 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 could prove difficult in the case of *marae* unless a complete list of *hapū* members exists. Another possibility is a sample of convenience, where the interviewers visit those they know until the predetermined sample size has been reached. If a sample is very 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. 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 of response data should aim to provide information that pertains to the key outputs that were identified in the objectives. The detail required in the analysis is, however, determined not only by the objectives, but also by the 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 possible strategy is segmentation. This involves partitioning the information gathered 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 a large segment of young *whānau* members who live in Auckland is identified, there will be a need for strategies that fully accommodate this group.

Full regeneration of *te reo Māori* within a *hapū* is unlikely until there are a greater number of domains where the language is characteristically spoken and until there is greater acceptance of the language within the wider community. 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 members 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*.

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 include economic, demographic, political, educational, technological and social and cultural factors (Cooper, 1989, p. 80; David, 1995, pp. 114-131; Hill & Jones, 1998, p. 84). It is important to investigate the extent to which each of these can play a role in relation to the achievement (or otherwise) of the vision. Thus, for example, political and governmental forces will play a direct role to the extent that they are involved in the allocation of micro-level functions and resources (Grant, 1998, p. 53). A key opportunity for *marae* includes government funding agencies such as *Mā Te Reo* and *Te Puni Kōkiri*. A threat may be the fact that the government creates an environment in which *iwi* have to compete for resources (Durie, 2003, pp. 2 & 3; Kaplan & Baldauf, 1997, p. 89).

A second aspect of the macro environment is the historical and social circumstances affecting language decline within *Aotearoa*/ New Zealand. This does not necessarily mean that the way to success is to try to reverse the path taken toward decline. However, understanding of the factors involved in language decline can be fundamental to regeneration efforts (Cooper, 1989, p. 183; Kaplan & Baldauf, 1997, p. 88).

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.

Critical Success Factors

A major goal of 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 overall failure. Although critical success factors may be concerned with external realities, complex and often unconscious processes and perceptions, including processes that relate to inherited values and beliefs and/ or to previous successes or failurees, may also feature as critical success factors (Ager, 2001, pp. 126-135). Changing perceptions need to be nurtured, not forced; owned, not imposed (Cooper, 1989, p. 77). Although perception itself is extremely difficult to measure, the choices that are based on perceptions can be measured. Thus, for example, 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 (Ager, 2001, pp. 126-135; Kaplan, 1997, p. 156). 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 Māori* and, in doing so, to explore that stance.

The most important critical success factor for language survival is intergenerational transmission. A language survives or dies depending on whether it is passed on from one generation to the next (Dorian, 1981, p. 105; Fishman, 1991, p. 161; Fishman, 1993, p. 73; 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 (Chrisp, 1997a, p. 5; Fishman, 1991, p. 161; Kaplan & Baldauf, 1997, pp. 273 & 308; Powick, 2002, p. 127; Te Puni Kōkiri, 2001, p. 7).[8] However, only those who are already fluent speakers of *te reo Māori* are in a position to focus on intergenerational transmission. For others, language acquisition must be the initial priority.

The home is one of the few 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. Due to the amount of time children spend with their families, intergenerational 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. The key to the success of micro-level language is preservation in the home (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 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 speakers of a more dominant language (Chrystal, 2002, p. 12; Grenoble & Whaley, 2006, pp. 3 & 4; Kaplan & Baldauf, 1997, pp. 273 & 308).[9]

High quality and readily accessible Māori language learning is also essential for improving both speaker numbers and speaker proficiency (Cooper, 1989, p. 157; Grenoble & Whaley, 2006, p. 3; Te Puni Kōkiri, 2003a, p. 19). Māori medium education that supports intergenerational transmission is the most effective for

language regeneration (Cooper, 1989, p. 109; Kaplan & Baldauf, 1997, pp. 184 & 280). This does not mean that other ways of learning do not contribute to regeneration. They are not, however, sufficient for a language to recover (Nicholson 1987, pp. 5 & 30).[10] Kaplan and Baldauf (1997, p. 12) and Nicholson (1987, p. 30) argue that successful learning requires each of the following:

- motivated students;
- good teaching skills;
- a focus on communication that relates to real situations;
- high quality resources;
- courses that recognise the contribution of culture.

Language learning enhances language vitality through the creation of important resources. It also has economic benefits in terms of the creation of employment for teachers, teacher-aides, teacher trainers, curriculum and materials developers, etc. (Dorian, 1981, p. 64; Grenoble & Whaley, 2006, p. 3). A supportive school environment can, furthermore, 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, in doing so, to increase the number of domains in which the language is used relative to the total number of possible domains (Ager, 2001, pp. 34 & 126-135; Cooper, 1989, pp. 13, 14, 68 & 99; Fishman, 1991, p. 18; Grenoble & Whaley, 2006, p. 9; Kaplan & Baldauf, 1997, pp. 62, 156).

Given the current situation in relation to *te reo Māori*, a priority must be to create domains that support intergenerational transmission.[11] 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, 2000a, p. 15; Grenoble & Whaley, 2006, p. 8; Nicholson 1987, p. 30). It makes no sense 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). The provision of spaces where the language is used does much to normalise the language and to prevent the production of native speakers who can speak only 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 useful.[12] When intergenerational transmission has been established sufficiently to protect the use of *te reo 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, the 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 aspirations its value will have significantly increased (Kaplan & Baldauf, 1997, p. 184). Cooper (1989, p. 161) argues that the key determinant to securing functions for Māori outside the school is really the enthusiasm of the local population.

A further critical success factor is the quality of the corpus and its suitability for use in 21st century domains (Grenoble & Whaley, 2006, p. 5)**.** Failure to ensure 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 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 it be possible to ensure that a high standard of language can be taught and a standard type of the dialect can be maintained (Kaplan & Baldauf, 1997, p. 75; Raukawa Trust Board, 2006, p. 12).

A further strategy involves the creation of dialectal terms to advance the 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, you must then 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 21st century life (Chrystal, 2000, p. 115), there will be need for a range of more controlled processes and measures.

The perceived political, economic and cultural power of the Māori 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). The Catalan speaking community, being both wealthy and influential, was able to maintain its language in adversity (Cooper, 1989, p. 80), whereas the low status of Māori has lead 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.[13]

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; Chrystal, 2000, p. 111; Te Puni Kōkiri, 2001, p. 18; 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 (Ager, 2001, pp. 127-135; Chrystal, 2000, p. 108; Cooper, 1989, p. 68; Wright, 2004, p. 220). Language promotion aims to raise the perceived image of *te reo Māori* through effective promotion and persuasion (Cooper, 1989, p. 73; Kaplan & Baldauf, 1997, p. 50; Nicholson, 1997, p. 3; Welsh Language Board, 1989, p. 12).

The key target audiences for promotion and critical awareness efforts are prospective and current parents and caregivers: 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. As people are at different levels of adoption, each level needs a different message (Cooper, 1989, p. 63). Before indifferent can be persuaded 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 people can be convinced that learning *te reo Māori* is a good thing, they must have trust in those who are attempting to convince them. This, however, is unlikely to be enough. There may also be a need for creativity and insightful reasoning, supported, wherever possible, by modern media (Chrystal, 2000, p. 98; Nicholson, 1987, p. 5; Te Reo o Taranaki Charitable Trust, 2005, p. 16). The key is to enhance the perceived value of the language. Therefore, *te reo Māori* promotion must be associated with perceived benefits such as cultural satisfaction, social prestige or even financial gain (Chrystal, 2000, p. 31; Cooper, 1989, p. 73; Fishman, 1991, p. 237; Kaplan & Baldauf, 1997, pp. 31, 135, 163 & 154).

Given the importance of critical success factors, they need to be presented in a clear and concise manner (Bechtell, 2002, p. 15; Bullen & Rockart, 1981, p. 12).

Strategic Goals

The identification of critical success factors is fundamental to the specification of strategic goals, something that generally follows the creation of a mission statement and the conduct of environmental analysis. 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*.

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 the achievement of the vision. Once the available information has been prioritised, the next task is to sift through the mission statement and lists of strengths, weaknesses, opportunities and threats and critical success factors in order to generate those strategies that seem to be the most attractive, beneficial and appropriate. It is important that there should be as much creativity and free thinking from as many people as possible at this stage.

The *matching phase* aims to check that the strategies created in the input phase are a good match with external opportunities and threats and internal strengths and weaknesses.[14] 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. While it is possible to use a matrix (with, for example, possible strategic goals being given a number weighting from 1 to 4), David (1995, p. 218) notes that reliance on intuitive judgment and educated assumptions by participants continues to be necessary. In fact, strategy formation tools can stimulate constructive discussion as participants present different ideas and viewpoints for consideration.

A strategy will not be robust if the group of decision-makers does not question the underlying assumptions upon which it is based. Debate about the merits of a particular strategy is often very useful (Hill & Jones, 1998, pp. 28 & 29), as is consideration of strategies in the light of several possible future states, including exploration of to the possible outcomes of sequential competitive moves (Van Der Heijden, 1996, pp. 133-135 & 183-224).

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. First, the long term goals are created. This may involve a period of 15 - 30 years ahead. Next, shorter term goals are created. These goals are the result of the prioritisation process. Fishman (1993, p. 73) discusses the importance of ordering at this stage. He argues that status/power functions such as work sphere, media and government functions (or Māori compulsory mainstream curriculum activity) should not be pursued too early. There are a number of reasons for this, including the avoidance of conflict and unproductive effort.

Effective goals are *s*pecific, *m*easurable, *a*greed, *r*ealistic and *t*imed (SMART) (Caralli, 2004, p. 10; David, 1995, p. 196; Hill & Jones, 1998, pp. 49 & 50).[15] Where goals are clearly understood, they are more likely to increase synergy, reduce uncertainty, stimulate enthusiasm and minimise conflict. The motivational aspects of achieving success and avoiding failure become less meaningful when a goal is not measurable. Precise and quantitative goals allow those involved to determine how successful they 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.

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 (2000a, 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.

Mātauranga Māori

In this section, we provide a critical review of selected 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 that focus on culture are of considerable importance, they are a means to an end, and means and ends should not be confused.

Kaupapa Māori Theory

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. Smith (1993) argues for culturally safe and sensitive research. Carkeek, Davies and Irwin (1994) explore the conditions that make for a culturally safe educational system. Ella Henry (1999) explores the challenge of a distinctly Māori perspective in terms of 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 is an appropriate framework for understanding and explaining Māori experiences and understandings, and Pihama, Smith, Taki and Lee (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) observe 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*, emphasising the need for clarity and respect in relationships, connections, and understandings.

The proponents of KPM research believe that satisfactory outcomes for Māori will not be achieved unless autonomy in relation to 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 (Ruwhiu & Wolfgramm, 2006, p. 54; Wiri, 2001, pp. 57 & 58). 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 to also 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 position to receive future benefits. An important concern of KPM proponents is that mainstream research relating to Māori reinforces the unequal power relations within society (Bishop, 1999, pp. 1 & 2; Smith, 1997, p. 273). 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 (Pihama et al., 2002, p. 8; Smith, 1999a, p. 10; Teariki, Spoonly & Tomoana, 1992, p. 2). 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.

An 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, Norman, Minhinnick, Wihongi & Kirkwood, 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 methodologies over others in certain contexts, is capable of accommodating a wide range of

methodologies and research instruments (Barnes, 2000, pp. 5 & 6; Crengle, Jones & McCreanor, 2006, p. 6, Smith, 1999b, p. 6). However, no methodology should be applied uncritically (Henry, 1999, p. 18) and, as Taurima and Cash (2000, p. 2) observe, "one cannot be…critical and dominating".

All of this is of fundamental importance so far as the evaluation of the language regeneration project in focus here is concerned. A critical issue is necessarily 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' approaches to ensure that the processes and outcomes are culturally beneficial to Māori (Barnes, 2000, p. 5; Royal, 1998, p. 1; Smith, 1999a, p. 188; 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".

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 considerable overlap between *Mana Māori* theory and *Kaupapa Māori* theory. Both are based on a Māori worldview and traditional Māori cultural concepts and practices. 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 but 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).

The interaction of Māori and Western Theories

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 a range of other issues such as intellectual property rights. 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 from 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 reports how she became more aware of the tensions created by the differing expectations of Māori communities and proponents of western derived research methods. She notes that she gradually moved away from considering herself to be an objective observer as she became more aware of some of the key considerations associated with being an insider. Carkeek et al. (1994, p. 14) used a *rāranga* model to discuss an approach to the attempt to weave together two completely different educational systems, a traditional Māori system and a modern Western system. Royal (1998, p. 6) has 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, both necessary for the benefit of the whole. Durie (2004, p. 17) suggests that Māori participation as researchers and also the use of different values and methods are important aspects of 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 outcomes.

What is most important here, however, is not the particular model adopted, but the fact that effectiveness criteria can be derived from a range of sources. 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.

Critical aspects of Māori approaches to research

Some critical aspects of Māori approaches to research are outlined here. The first is 'worldview'. 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 et al. (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, differences in spiritual beliefs and different levels of language ability (Marsden, 1992, pp. 136 & 137; Rangihau, 1992, pp. 13 & 193-195). Furthermore, perceptions are affected by interaction with others and the dominance of English (Roberts et al., 1995, p. 8). Nevertheless, Māori share a common heritage and many of their perspectives and values arise 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.

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: they 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 worldview that interrelates and interconnects the spiritual and the natural with the universe in an holistic, dynamic and continuous process of creation (Bishop, 1999. p. 5; Henry, 1999, p. 8; Marsden, 1992, pp. 133-136; Simpson, 2005, pp. 26-29).

A fundamental way in which Māori think about and come to know the world is *whakapapa* (Royal, 1998, p. 2; Simpson, 2005, pp. 26-29). Everything 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 to 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 ancestors (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 may be considered *tapu* and certain knowledge, places or entities that are linked to spiritual things and/or ancestors may also be considered *tapu*. There are therefore restrictions in terms of access and usage (Marsden, 1992, pp. 119 & 121; Pihama et al, 2002, pp. 41 & 42). Pihama et al. (p. 42) asserts that respect for people and their culture represents observance of *tapu*. Researchers, even insiders, must be careful when dealing with *tapu* knowledge (Smith, 1999a, p. 120). Formerly, it was entrusted to few people, thus ensuring 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 who are being researched should be considered to be more important than the sponsor, the researchers, or even the reason for which information is being collected (Te Awekotuku, 1991, pp. 17 & 18). A wise strategist will 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 has referred to *te reo* as the soul of Māori culture and *mana* (1986, p. 53) and also as the vehicle for expressing the inner world of the mind.[16] 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).

A respectful attitude must be manifested in the recognition and observance of cultural practices and courtesies (Bishop, 1999, p. 5; Smith, 1999a, p. 183; Wiri, 2001, p. 57). Observance of *tikanga*, protocols and tribal customs is considered critical to the success of projects that involve Māori and are Māori-centred. *Tikanga* guides appropriate behaviour, especially in settings where a Māori worldview is dominant, such as *marae* (Pihama et al, 2002, p. 39). Many 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).

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 (Pihama et al, 2002, p. 45, Pipi et al, 2004, p. 145). 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.[17] *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 that motivates a person to act consistently 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). 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.

Kaupapa Māori research involves understanding of 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* (Pihama et al, 2002, p. 48; Smith 1999a, p. 187). A *whānau* is normally based on *whakapapa*. However, a strongly knit group whose members 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 will include 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 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" (Bishop, 1996, pp. 215 & 216; Simpson, 2005, pp. 26-29). 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".

It is relevant to consider here the possible impact of the *Pākehā* ethnicity of one of the main participants in the language regeneration activities evaluated here. Graham Smith (1992, pp. 8 & 9) suggests four models of accountability within which *Pākehā* have been able to carry out research:[18]

- *Tiaki model* (Mentor model) - where the research process is guided and mediated by authoritative Māori people.
- *Whāngai model* (Adoption model) - where the researcher becomes one of the *whānau* who just happens to be doing research and therefore can be trusted.
- *Power sharing model* - where community assistance is sought by the researcher so that a research enterprise can be developed in a meaningful way.
- *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.

It is appropriate here to add a fifth model, one that relates to the central involvement of a *Pākehā* researcher in the language regeneration project discussed here. This fifth model, a *hunaonga* model involving relationship through marriage, is similar to the *whāngai* model, the *Pākehā* researcher involved being well established as a member of the *whānau* before the project began and therefore having been able to serve an apprenticeship over a lengthy 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-indigenes 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. From this perspective *Pākehā* involvement is appropriate so long as it is welcomed by, and accountable to the community.

The principle of *tino rangatiratanga* goes to the very 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*. Pihama (2001, p.126) asserts is 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 itself 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).

To exemplify a Māori-centred approach, we identify here some areas of the strategic planning process to which one type of Māori discourse, traditional 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 past and the present situations so that the same *ngako* may inform each of them. The 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 that the ability and commitment to look to the past for answers to present (and future) Māori development activities is perhaps the most critical factor in Māori achievement. It is in this spirit that the following *whakataukī* are offered:

Vision
Whāia e koe te iti kahurangi ki te tūohu koe me maunga teitei (Mead & Grove, 2001, p. 422)[19]
(Strive for that which is most precious: if you bow, let it be before a lofty mountain.)
Application: Aim to achieve something that is of great value: if you fail, make sure it was while attempting something great.

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

Co-operation and collaboration
Mā pango, mā whero ka oti ai te mahi (Brougham & Reed, 1999, p. 27; Mead & Grove, 2001, p. 282).
When black (commoners) and red (chiefs) work together, the task will be completed.

E raka te mauī, e raka te katau, he tangata anō te mauī, he tangata anō te katau (Mead & Grove, 2001, p. 43).
(The right hand is adept, the left hand is skilful. One person is the left and another is the right.)

Ehara taku toa i te toa takitahi, engari he toa takitini (Brougham & Reed, 1999, p. 135).
(My success has not been achieved by one person alone, but by many together.)

Application: When everybody works together in unison, the goals can be achieved.

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

Preparation
He roa taihoa he tata mate.[20]
(When preparations are made well in advance it is easy going, but last minute preparations cause panic.)
Application: Achieving plans that are made and implemented early is easier. Never leave anything to the last minute.

Determination
He kōanga tangata tahi, he ngāhuru puta noa (Brougham & Reed, 1999, p. 68).
(At digging time only one person may turn up; at harvest there is no limit to helpers.)

He harore rangitahi (Brougham & Reed, 1999, p. 43).
(A one day mushroom.)

Application: It is necessary to survive through the difficult times when few may be involved and plan for sustainability.

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

Background information

The processes involved in the *marae*-based *te reo Māori* regeneration project are outlined here. For a more detailed, ethnographic account, see Lewis (2007).

An outline of the core members of the group involved in the project is 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 1: **Core group members**

Function/s	Personal details	Background/ employment	Relevant qualifications/ skills
Initiator	Male Age range: 30-40 Domicile: Waikato	Graduate student	Graduate. Fluent *te reo* speaker. Some relevant 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* Some relevant skills: very knowledgeable about *whānau whakapapa*.
Marae Treasurer (the Treasurer)	Female 30-40 Bay of Plenty	Development manager	Graduate. Above basic *te reo* speaker. Some relevant skills: research; report writing; administration; strategy; management.
Marae Secretary (the Secretary)	Female 30-40 Waikato	Personal assistant	Basic Māori speaker. Some relevant 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. Some relevant skills: teaching; music.
Core Group Member 2	Female 40-50 Waikato	Māori language teacher	Graduate. Very fluent *te reo* speaker. Some relevant skills: teaching; music.
Core Group Member 3	Female 40-50 Auckland	Teaching mentor	Graduate. Fluent *te reo* speaker Some relevant skills: teaching.
Core Group Member 4	Female 40-50 Auckland	Business owner	Very basic *te reo* speaker Some relevant 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 Some relevant skills: administration; research.
Kuia	Female 70-80 Waikato	Fulfils customary role of *kuia*.	*Tikanga* and *te reo* expert. Advice on all dealings with *kaumātua*.

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. It was decided at an early meeting that families and employment-related responsibilities should take precedence over the project. If a key person could not complete a task by the expected date, others would try to ease the pressure as much as possible, sometimes by adjusting the deadline. The project initiator[21] took primary responsibility for many of the tasks, particularly in the later stages of the 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. 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 at *hui*.[22]

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:

- recording *kuia* speaking *te reo* on *whānau*-related topics;
- applying for funding for 2007 activities;
- preparing lesson plans and funding applications for *marae*-based *wānanga* in 2007 under *Awanuiārangi*;
- involvement in *iwi*-wide consultation groups for *te reo*;
- the signing of contracts and the invoicing of funding bodies.

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.[23] 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, advice on all matters pertaining to the success and general well-being of all members must be acknowledged and respected.

The core group members of the *reo* project were also all members of the *marae* committee. Critically, all members of the *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 with the *marae* executive was asssured. The Chairperson of the *marae* committee 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 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.

April and May 2005: Encouragement to begin

The Initiator of the project[24] became involved 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, 2003a). The strategy outlined there has a 25 year timeframe (up to 2028) and sets goals in relation to proficiency, usage, learning opportunities, community leadership and increasing the recognition and *mana* of *te reo Māori* in *Aotearoa*. The Initiator also made much use of a booklet called *A Guide for Iwi and Hapū to the preparation of long-term Māori language development plans* (Te Taura Whiri, 2000).[25] This booklet stresses that the regeneration of *te reo Māori* will not happen by accident, that it was necessary to plan and take action (p. 3). It also provides an outline of the basic process for creating a language development plan. This booklet was so helpful that a two page summary - *Some thoughts on a strategy to encourage our reo* – was produced and distributed to those attending the first *reo hui*.

The issue of language loss had not been discussed 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 a *marae* meeting in June 2005. At that meeting, he outlined the problem, adding that he would be willing, with the permission of the *whānau,* to attempt to find a way of doing something about it. When he finished, those present at 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 and were pleased that the community had started talking about the problem and seeking a solution. A date was set for a 'reo hui' at which the problem would be discussed. The official record of the comments made are included in the *marae* committee minutes of the 25th of June 2005 and included in Lewis (2007).

Between the two hui, a draft questionnaire was developed to help to gauge the strength of *te reo Māori* within the *hapū*. Although that draft questionnaire needed considerable development, the draft 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.

August 6 2005: The first reo hui

Approximately 21 people gathered for the first *hui* relating 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. The *hui* began with *karakia* and a brief *mihi*.

Following the *mihi*, the floor was opened for a time of *whakawhanaungatanga*. Participants, who were sitting in a circle, stood one by one until all those who wished to say something had done so. The following points were among those made:

- 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.
- 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, this is healing.
- *Te mea nui kotahi anō te whakaaro*. All at the *hui* are in full support, in agreement. The committee is right behind it.
- We need to encourage our people to overcome their *whakamā* and encourage them to feel proud of their *reo*.
- *Ko ahau ōku tūpuna, ko ōku tupuna ko ahau*. When I speak, it is they who are speaking.
- 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.
- We can tap into community funding for *reo*-related activities such as *waiata*, *karakia*, *karanga*, *mōteatea*, etc.
- 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: *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 agreed 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*.

The development of a vision was considered to be crucial. 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?*

- *attitudes toward te reo;*
- *numbers speaking te reo;*
- *locations where te reo is spoken;*
- *how te reo is passed on;*
- *te reo in Māori domains;*
- *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). A 25 year period was seen as consistent with other

similar language strategies and also one that could be aligned with the national Māori language strategy discussion document (Te Puni Kōkiri, 2003a), which runs to 2028.

It soon became became evident that there was some confusion about the nature of the initial question. It was therefore re-presented 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 useful but creating a vision statement still turned out 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. 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, 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. For a list of goals in their original form, see *Appendix 1*: *Original vision statements – first reo hui 6 August 2005*

The process of writing down 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 everyone present (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.

The initial aim was to complete both a vision statement and a questionnaire-based survey document by the end of the first *hui*. This proved to be 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). It was also decided that those involved in the *hui* would be responsible for taking the survey to their own *whanaunga* and it was noted that it was important to ensure that *whānau* would be interviewed by the most appropriate person.

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) 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 ability, language use, attitudes toward *te reo Māori* and approaches to learning the language. A cover sheet, one of whose purposes was to record respondent details, was created. As the

survey was intended to provide a stepping stone to the language strategy, it was decided that this was also a good opportunity to start developing a *whānau* database.

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 him 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 between *iwi* representatives that was established at this point continued throughout the strategy formation process and was very beneficial, providing a sounding board, offering an *iwi*-level perspective and providing a context for the passing on of knowledge and information. *Iwi* representatives also supported Whakamārama *marae hui* and their presence encouraged local *whānau* members to take the proceedings more seriously.

October 23 2005: The second reo hui

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 second *reo hui*. Once again, the *hui* 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.

The Initiator presented a draft vision statement (to 2100). He had based it on the most relevant suggestions made at the last *hui*, altering some to fit the longer timeframe. Anything that was beyond the marae's sphere of influence was omitted. The Treasurer indicated that she believed this version was too long. It was agreed that the statement should be shortened. The draft vision statement is included as *Appendix 2: Draft vision statement – second reo hui 23 October 2005*.

There was discussion of the creation of a formal committee or group to establish the plan and then work towards meeting the goals. It was felt that members of this group should have 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: *kaiwhakahaere*; communications (secretary); research and funding; information database; *reo* acquisition; dialect database; treasurer. It was hoped that any financial matters would be handled by the *marae* committee treasurer.

It was decided that the target group for the survey would constitute approximately 70% – 80% of known *whānau* members. A figure of 250 completed questionnaires was suggested.

Copies of the latest draft of the survey document were given to those present at the hui and possible problems relating to it were discussed. One of the issues that arose was the fact that details of parents and grandparents related to the *whānau* were requested on the cover sheet. Because in-laws are not associated through their own *whakapapa*, a decision was made to alter the instructions in order to ensure that non-descendant *whānau* members wrote their partner's *whakapapa*, that is, the one by which they were associated with the *marae*. One comment made was that the questionnaire took most people over twenty minutes to complete.

A decision was taken to meet again on the 12th of November in order to:

- present a diagrammatic breakdown of *whānau* into strategic family groups for interview purposes;
- approve (or otherwise) the final draft of questionnaire; and
- discuss the data collection and analysis process.

October and November 2005: Completing the final version of the vision statement
The Initiator shortened the vision statement keeping in mind 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 parts/sentences (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 *koroua* and *kuia*, and (b) the pronouns 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.

It was suggested by the Treasurer that the vision statement should be translated into 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.

November 12 2005: The third reo hui

At the third *reo 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 consideration should be given to interviewing and analysing a sample of 20 to see what lessons could be learnt 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 in that there would be much *whānau* visiting at that time. 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* was discussed. In the event, this did not happen.

There was discussion of the possibility of applying to *Te Puni Kōkiri* for funding for stages 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 participants about letting funding dictate what was done. 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 there could be 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:

- *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 a working group of committed *whānau* was established. 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 relation to 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.

November 2005: Other actions

Core Group Member 1 and the Initiator made an appointment with the *Te Puni Kōkiri* representative for the *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 very valuable. Each of the following proved to be extremely important in relation to the funding application:

- having a legal structure with a good record of governance;
- the ability to provide evidence of solid planning and consultation with the wider group;
- the value of the *marae* as a venue for meetings and accommodation.

It took approximately two weeks to collect all the information required and complete the application. The next round of funding was in December 2005 and it was hoped that payment might be received before Christmas. In the event, the legal contract and initial payment were not received 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 lived 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* (3rd 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, 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 the researcher's way of ranking *te reo* ability levels was clearer than the one actually used.

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 containing 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 education tutor. She attempted to draw on the interviewers' own knowledge of what was appropriate in terms of interviewing their own Māori *whānau*, summarising the discussion under a number of key points: be professional, be prepared, and take responsibility. After some general discussion, those present formed pairs and practised interviewing one another. The whole group then reflected on what had been learned. It was noted that everyone was now more familiar with the questionnaire. It was, however, agreed that 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.

The practice interviews referred to above represented the beginning of the actual data collection process. However, the data was not recorded in a data bank at this stage. Before the meeting ended, it was agreed that the deadline for submitting completed questionnaires would be 6th March, 2006.

December 2005 and January 2006
On the 10th 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 arrange for completion of 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.

January 14 2006: The fifth reo hui
The fifth *reo hui* was intended to be an occasion at which all of the interviewers could indicate how they were progressing and request any necessary assistance. Eleven people attended, including seven who not members of the core group. 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 *whānau* were very supportive of the project.

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.

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 interviewer 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.

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 they could collect further completed questionnaires and so the deadline for submission of questionnaires was extended to 24th 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 24th March at 6:00 pm to Saturday 25th 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*. He advised those attending the *hui* that a funding application would be made to *Mā Te Reo* in relation to some *reo* planning *wānanga* later in the year.

March 24 and 25 2006: The first survey analysis hui

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.

One of the issues was the coding of the questionnaires and cover sheets. On the one hand, this information was required in order to check any details about which there was uncertainty; on the other, the coding wholly undermined confidentiality. A code that was based on *whakapapa* had originally been agreed. Immediately after the *wānanga*, Core Group Member 4 changed the coding to a much simpler numbering system.

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.

A beginning was made by 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 needing to be 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 was to be done with the information would determine the way it was analysed. 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 relating to this that could inform and guide the *whānau* 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 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.

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. She had therefore 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).

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 the trialling of 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* and requested funds for running a series of three *te reo Māori wānanga* in 2007. The application was drafted with advice, once again, from the *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.

The second funding application, to *Mā Te Reo,* related to stage three of the strategy creation process, the *reo* regeneration plan itself. This funding was intended to assist with the costs involved in the creation of the plan, including the running of three *hui* at the marae. Associated with the granting 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, an 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*, an appropriate person was identified. Although she was living in the South Island, she 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, notification was received 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 a first payment was received in early June, six months after the application was lodged. The remainder would be paid in three 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.

June 3 2006: The second survey analysis hui

By June, 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 a *hui* held on 3rd June, decisions were taken in relation to what remained to be done and who would take responsibility.

July 15 2006: The seventh reo hui

This *hui*, again to follow a *marae* committee *hui*, was called in order to discuss the following issues:

- completion of the survey analysis and report;
- budgeting in relation to *Te Puni Kōkiri* funding;
- the setting of dates for *reo* planning, consultation and *reo wānanga* (2006 & 2007), including consideration of an Awanuiārangi community education programme for 2007.

The early setting of dates was considered to be crucial as many of the core group members 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.

July and August 2006: Regaining momentum

In July, the Initiator tried to arrange another *hui* at which 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 it. Although core group members 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 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 those involved at this stage largely on track during August. On the 30th 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 the 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 of the contract, with subsequent instalments depending upon evidence that certain tasks had been completed. One of the requirements of 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*, core group members 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 became ill and was therefore unable to attend. After much negotiation among core group members, it proved possible 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* could go ahead.

September 2 2006: The training wānanga

Eighteen people attended the *wānanga* on 2nd September. A further eight sent apologies. The *wānanga* started with a *whakatau* for visitors followed by a *karakia*. 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 by analogy with a journey, the destination being a fully regenerated language, the goals being the 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.

The facilitator then put participants into groups and conducted a competition relating to significant historical events that have affected *te reo Māori*. The aim was to match about 25 dates with the corresponding events. This was extremely effective as it made participants aware of how and why *te reo Māori* had come to be in its current position. 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.

Next, the facilitator then took participants through the main stages of a language planning process, presenting information simply and clearly. Participants then worked in groups, listing barriers to the successful achievement of a *marae*-based language plan. Once everyone's ideas had been written on a 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?*

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 16th 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). Work began on the creation of a profile of trends and characteristics of high proficiency speakers and their dependants. Some goals for all three proficiency groups were also identified.

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. Core Group 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, so there was no time to discuss the programme, something that was to have an impact later in the day.

The programme was designed in such a way as to work towards goals logically and incrementally (as advised by Core Group Member 4). Thus it seemed important to start with the vision and then present the state of *te reo* among the *whānau* (based on the questionnaire responses) before proceeding with the main activity.

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*, *whānau* should speak *te reo* as much as possible. 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, some *whānau* members were unable to participate fully.

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 is done in attempting to save *te reo* that is important, but also the spirit and attitude with which tasks are approached. Participants were encouraged 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-focused 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 years 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. Even so, 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 reduced, 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*.

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 the barriers that had been identified.

Following this, thirty minutes was devoted to arranging possible times for future events, followed by *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 a written report.

The questionnaire (see Lewis, 2007) included 10 closed questions, each of which involved a range from 1 (agree strongly) to 5 (disagree strongly) and two open-ended questions. 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 (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 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.

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) made up of small tasks required to achieve a goal, rather than goals themselves. For this reason, he found it necessary to alter some of the responses, omit some others and add 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.[26] Because many of the 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 the items on the list to be more relevant and interesting). Information gained from responses to the people-focused 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-focused section of the final plan. 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 relating to 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 the goals themselves being derived 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. The most major editing did not happen, however, until the Treasurer became more available in February 2007.

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 required information. It was also agreed that the Secretary would supply a response by the beginning of December. The

Initiator also emailed the Treasurer to explain the position and ask that she write a section on methodology. She agreed to do this (also by the beginning of December).

In the event, neither the Secretary nor the Treasurer (for good reasons) was able to meet the deadline.

November 18 2006: The consultation hui

On November the 18th 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.

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. The 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 implementation. The Treasurer also added some new goals and changed the length of the three time periods: short term goals now covered a two year period; medium term goals, a four year period; and long term goals, a twenty-five year period. The Initiator was given the task of revising the remainder of the goals. In an email to the Treasurer (23rd 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 had been 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 2nd 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 logo on everything produced, it was placed at the bottom of every page. This increased printing costs very considerably. 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:

- a brief overall history of *te reo* in *Aotearoa*;
- quotations from whānau relating to why *te reo* should be revived;
- some reasons why *te reo* has as much right to be spoken in public as English.

The Treasurer then edited the Initiator's work, completing the methodology section and adding a contents page and an executive summary before drafting the conclusions, recommendations and limitations sections. The overall draft was then emailed to the other core group members for comment. Once the final editing had been completed the survey report was formatted and printed.

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.

The Treasurer wrote most of the final report for *Te Puni Kōkiri*, with some contributions from other members of the core group. 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*.

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 12th May 2007. Thirty three people attended, the largest number present at any meeting about the regeneration plan.

A criterion-referenced analysis and evaluation of the processes and outcomes involved in the marae-level Māori language regeneration project

The criteria used for evaluating the strategy creation process are derived from the critical literature review and 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

Did the leadership team inspire commitment?
Did the leadership team have the relevant knowledge?
Did the leadership team communicate well with stakeholders?

Participation

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

Cultural fit and values

Were Māori cultural concepts and practices adhered to?

Were relationships based on *whānau* values?
Did the project strengthen the self determination and self sustainability of the *whānau*?

Environmental Analysis
Was the target group clearly identified?
Were relevant internal strengths and weaknesses identified?
Were relevant external threats and opportunities identified?
Were critical success factors identified and prioritised?

Goals
Was a range of potential goals generated from the most critical opportunities and threats?
Were these goals evaluated in terms of the match between opportunities and threats, strengths and weaknesses?
Were these goals prioritised and sequenced?
Were the key tasks outlined in a work programme?

Outcomes
Did the outcomes create a good impression of the organisation?
Were the outcomes expressed in a way that was easy to understand and memorable?
Did the outcomes reflect the needs of the target group?
Did the outcomes inspire commitment?

While a person's own background characteristics and lifestyle, together with his or her personal connection with the *kaupapa* will significantly determine commitment, leadership has a part to play in helping others to take the decision to be involved and in 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 in terms of 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 signalled that the project was valued by others and 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 initially selected 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* committee. 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 in 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, members of 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 includes capacity building. This meant that *whānau* have 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 in relation to the preparation of a questionnaire and its analysis. 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. Even so, problems can bring about unanticipated benefits. In this case, one of the *whānau*, who had not returned 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* application 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.

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 ripples on water gave clarity to the extent of the *marae* influence, thus helping focus the *reo* plan goals.

It was not always clear to the leaders (and, consequently, to others) exactly what tasks needed to be undertaken to move the project along. This resulted in some 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' homes shows that they had not fully understood the expectation that they would help with the completion of 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. Every household on the database received at least one survey booklet and one *reo* plan booklet on completion of the process.

At every *marae* committee *hui*, there was an update on progress. 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 the outcomes 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 ensure integration of their efforts before the beginning of the *hui*. However, miscommunications of this particular type were rare.

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. Members of this key group are likely to play a critical role in the implementation of the strategy. It is therefore important that they were involved in its creation. Even so, there was no deliberate attempt to identify 'prime movers' and persuade them to become 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 sufficient for the production of outcomes that derive from shared understanding. Adequate time is needed for participants to create a context in which they can discuss, argue and debate in a robust yet positive way. 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.

Tasks were not always clearly thought through and clearly communicated. 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*. Furthermore, these decisions were often reversed or modified by other individuals at a later date. This appears to have happened not because some people wished to impose their own views on others but because the *hui* did not result in information/ideas that could be used without adaption, and because 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.

This project is an example of a *whānau* collaborating to respond to their own needs. 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 has been about Whakamārama locating strategies that will guide its *whānau* in creating successful solutions. Furthermore, the *reo* project was determined and owned by the *whānau*. Even though contracts were made with funders who placed expectations on the *whānau* to produce certain outcomes within a certain time period, these outcomes were determined by the Whakamārama *whānau*. In fact, securing funding resulted in increased self-determination and self-sustainability in a number of ways. First, it meant the project did not fail because the core group could no longer afford to carry it. 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.

The project was, in general, a collaborative one. The vision statement 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 analysis 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.

A *kaupapa Māori* concept that is of significance here is the concept 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 attitudes and values was important to the success of the project, something that is evident in the values statement which includes values such as *manaakitanga*, *kotahitanga* and *whanaungatanga*. 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 considered 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 of *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 impact 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.

The project was 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 beginning 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 great deal to strengthen relationships. Socialising together during meals and sleeping in the *wharenui* created a bond that increases the effectiveness of the team.

The strength of *tikanga* is demonstrated in relation to 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. 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 a range of ways. For example, the survey and *whānau* database were aligned to *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 initial 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 of fully acknowledging their role as *tikanga* and *reo* experts. They were considered to be consultants and funding was allocated accordingly. An important milestone was presentation of 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*. 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 a further *hui ā marae* would take place at the 2007 AGM.

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 in 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 accordingly. In the end, Whakamārama was forced to consider its strengths and weaknesses at the same time as trying to reformulate some of its goals in order to attempt to ensure that they were 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 to 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, very long and included too many open-ended 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 questionnaire.

Key members of the core group familiarised themselves with literature on language regeneration and, in doing do, 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 in the inclusion of language regeneration theory in the strategy document. The goals also reflect an attempt to focus on critical success factors.

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, 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 to language learning and critical awareness and promotion. 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, promotion and corpus creation. These 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 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 was 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, some 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', 'maintaining' and 'strengthening', have little meaning. 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 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".

The length of the time periods and the way in which the overall theme for each period is illustrated seems appropriate. These periods were established by working backwards from the overall vision, the long term vision. 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 one that you may not see. Therefore, the three themes are as follows:

> *Short term: Preparing the soil* (establishing and promoting 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).

The survey and *reo* plan booklets (see Lewis, 2007) 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 of 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 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 a 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 techniques 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 that a similar acknowledgment from another source.

The final reports reflect the Māori values of the target group. Thus, the survey booklet includes a *mihi* and accompanying *waiata*. 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 or two individuals. However, confusion may be caused by the fact that these results do not seem to align closely to the goals. In addition, the goals are generally neither particularly understandable nor particularly memorable – see, for example, "people able and willing to speak Māori so it is normalised as the social language". The framing of the goals is, perhaps, the most disappointing aspect of the *reo* plan.

A summary of the key statistics of the survey has been placed at the beginning of both documents, something that will be particularly useful in cases 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 Māori* 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 teaching a *whānau haka* clearly attaches *te reo* to something in the wider cultural mileau 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 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 to 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 the 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 implementation phase. The survey and *reo* plan documents will need to be periodically updated in the light of evaluations of the implementation phase. This is necessary to ensure that Whakamārama's path towards achieving its vision is always the most effective and strategic one for them. 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.

Conclusion

Aotearoa/ New Zealand 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. However, while there is considerable evidence of effective *te reo Māori* regeneration activity among Māori at the *marae*-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. It is hoped that the result will be useful to those who become involved in *marae*-level *te reo Māori* regeneration projects.

Endnotes

1. Roger Lewis.

2. 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).

3. Thus language decline is self-perpetuating: the lower the demand for the language, the fewer functions and supporters it will have in the future.

4. 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; Kaplan & Baldauf, 1997, pp. 64, 75, 284, 290 & 309; Spolsky, 2003, p. 554).

5. 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".

6. The late Māori queen, Dame Atairangikaahu, was known for having said: "I am following the people I am leading" (Smith, 2006, p. 2).
7. 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.
8. 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.
9. 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.
10. However, Benton (1997, p. 30) warns that if there is no Māori language instruction in mainstream, this may create a 'with and without' gap between Māori.
11. 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.
12. To cluster domains around the out of school lives of children who attend *kura kaupapa Māori* may be most effective in the long term. Thus, for example, *kapa haka*, summer and winter sports and after school oscar programmes all run in *te reo* are extremely important supports to the home environment.
13. Another idea gleaned from interactions with members of Ruapeka marae is to bestow upon each person who speaks only 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.
14. 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).
15. Sometimes 'achievable' is used instead of 'agreed'.
16. There are three sayings of Henare that are particularly relevant here: the first, "*ko te reo te mauri o te mana Māori*", was quoted in the Waitangi Tribunal 1986, as was the second, a 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 (1999b, p. 188) and Tuakana Nepe (1991, p. 15). Neither of them identify where it was originally spoken, the assumption must therefore be that it has become part of the oral knowledge of *Te Tai Tokerau.*
17. 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 to the community being studied.
18. Smith notes that variables that influence the appropriateness of the models for individual situations include personality traits, tribal context and skills.
19. Mead and Grove (2003) use the term *tāpapa* instead of *tūohu*. Both have similar meanings.
20. Milroy, T.W.J (1995) Personal communication.
21. One of the writers of this article, Roger Lewis.
22. 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.
23. An example of this is that one of the local *Pākehā* farmers has been given the status of honorary *kaumātua*.
24. The initiator of the project was Roger Lewis, one of the authors of this article. He is referred throughout the following discussion as 'the Initiator'. Others are also referred to using the labels in *Table 1*.
25. Henceforth referred to as *The language plan guide*

26. Additions include: *Tika*, *Pono* aspects, such as honesty and accountability; *kotahitanga* aspects, such as unity and collaboration, and *whanaungatanga* aspects, such as valuing relationships.

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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-Maōri & 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 1st 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 to able 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 Maōri 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.