

## **Hui mo te Reo o Te Hiku o Te Ika – report and recommendations**

### **Background**

The hui was held on June 9<sup>th</sup> in Kaitaia. The purpose was to determine direction for te reo me ona tikanga in Te Hiku o Te Ika. The hui coordinating group was the Far North Education Council, made up of Iwi, hapu, whanau, community and educators who have been developing a plan for the coordination of initiatives and activity across education in the Far North.

Te Reo Maori is one of 4 key focus points that the group have identified as priorities for the next few years. We would like to acknowledge the support given from Te Oranga, Te Rangi Aniwaniwa, Muriwhenua Corporation, Far North Reap, Te Reo o Te Tai Tokerau and Te Mana. We would also like to acknowledge the support of kaitautoko on the day.

The hui disseminated information from Te Taurawhiri i te reo Maori, Te Puni Kokiri and Te Mana (MoE) regarding language planning, statistics and language initiatives. The information was spread across the Far North in which whanau from all over came to participate and discuss the future of te reo Maori in their communities.

We must acknowledge that the presentation by Tukaki Waititi and Pepi Walker on a Te Reo Maori study carried out in Ngati Hine was the perfect introduction to address the continuing crisis te reo Maori faces today.

The five groups that were formed on the day were made up on the basis of rohe, incorporating whanau, hapu, iwi, schools and wider community. Several groups will be meeting again to progress their korero further into planning. The following is a Final Report and analysis of the main themes to be identified through participant input on the day; and will provide an initial framework in which to develop a language strategy for the region. This is further explained in the next section of this report.

### **He Timatanga**

Following is a summary of the main themes to come out of the rohe-based workshops facilitated on the day. The summary has aimed to draw on all participant input in which to establish a draft strategy plan. Further regional meetings will however require updating of this document. All reference to te reo Maori, assumes tikanga Maori as integral, from the view that language, cultural values and protocols are intertwined

### **Nga korero ka puta mai**

Participants involved in the mapping exercise frequently made reference to the commitment and passion required to ensure the survival of te reo Maori. These factors are the absolute bottom line of what will ensure Maori language survival in our communities of Te Hiku o Te Ika.

Guest presenter, Tukaki Waititi asked how many of us speak Maori, a confident show of perhaps half of those in attendance put up their hands; and then, how many of our children speak Maori. Less than ten hands went up out of 70+ participants. Reality check, Maori language remains at threat, what are we prepared to do about it?

Commitment is a key driver of language survival, individual commitment and collective commitment, so what is our own personal commitment to learning Maori as individuals for ourselves, our children, our mokopuna. Again what is the commitment at hapu and iwi levels, and that of educators and the wider community, these are the questions we need to ask of ourselves, and of each other.

Some of the most apparent barriers in regard to the learning and speaking of te reo Maori identified by participants, ranged from not knowing how to speak Maori, to having limited access to Maori speakers; some communities stating they have no kaumatua at all. Confidence in using te reo was also stated as a barrier. Further comment from kaumatua stated that while they could korero Maori, they tend to korero pakeha. Despite the efforts of language revitalization initiatives, all the issues described here illustrate ongoing language loss, highlighting that efforts need to be strategic, concerted and driven.

Numerous comments were made in regard to protecting the maintenance of local dialects, both in terms of the language being taught at a local level, and also in regard to resources that are rarely dialect appropriate for Te Hiku o Te Ika.

Discussion highlighted the need to raise confidence in people to speak te reo, that brings us to a common situation in which many learners are reluctant to use te reo in fear of being reprimanded or put down for their efforts. The need for te reo Maori learning friendly environments is crucial if learners are to progress. Many learners will not mind being corrected if they understand that it will result in them becoming more

proficient. It was further stressed that all teaching environments set a standard of high expectation in which to improve the quality of teaching and learning of te reo Maori.

Another issue raised was being able to feel normal about speaking Maori. This may apply to learners who need to be encouraged and supported to use te reo Maori, and also people who have fluency, but due to the history of colonisation have been discouraged from speaking Maori. Many of us have parents or grandparents that were physically punished for speaking Maori, or at least know of such incidents; these actions have impacted hugely on those particular generations and filtered down to current generations viewing speaking Maori in terms of disadvantage. Knowing the history behind what has brought about such attitude gives some understanding of the situation of language deterioration today; this was an important factor to come out of group discussion.

Networking between language initiatives is very important in developing a successful strategy. We need to be mindful of strengthening networks to work towards a common goal of language survival. Participants spoke of the importance of maintaining the relationships between kohanga, kura/schools and community as a way of strengthening networks. Communication between initiatives that provide for adult learning is also essential in utilising the resource that such initiatives bring to the region. While resources are coming into the region in terms of subsidised programmes, funding of language-based initiatives etc, there is no connectedness between how we use these resources to contribute to a working strategy, coordination between initiatives needs to happen now. The next point to be made is how can we achieve this coordination and connectedness.

Strengthening networks is vital to working this strategy. Though the strategy will set long terms goals, it has been suggested that creating short-term goals would be a way in which to achieve small steps within the strategy. Because the strategy is a mammoth task, short-term goals may also help us get our heads around what is workable. All short-term goals will however need to link directly to long-term strategy. Whether it be to making a commitment to learning Maori, to actively speaking Maori, to developing local dialect resources or to establish a local Maori television station, these are all examples of what will contribute to long-term strategy.

The influence of Maori media was also acknowledged, particularly in terms of iwi radio and waiata Maori. Maori television was also noted as an important element to impact on language survival/revitalisation.

### **Kei hea nga wahi ka rongohia ai te reo Maori?**

Feedback in relation to where te reo Maori is spoken as a normal occurrence raises significant concern. This was illustrated in feedback that noted how te reo Maori is being spoken mainly to fulfill roles of protocol, largely in the environments of wharemoemi and marae. General comment highlighted that once protocols were over, the language used within these settings tended to be dominated by English.

Kohanga Reo and Kura Kaupapa Maori were settings where the use of te reo Maori is assumed as normal practice. Schools in the region have varying degrees of te reo Maori options, ranging from schools with little opportunity to learn te reo in any context, or limited within the domain of kapahaka; to several schools that offer bi-lingual classes and/or immersion classes.

Te reo Maori was also noted as being spoken in the street, which may also be relayed as 'te reo Maori' spoken within rural community settings (ie: local store, petrol station, radio stations) This comment can be split into a range of usage types, starting from basic common greetings of Kia Ora, used across age groups; and also across varying groups of ethnicity. Conversational language heard between fluent speakers is most likely between kaumatua, though there are a small number of 45+ that contribute to such occurrence. Again while younger speakers may be heard speaking Maori, numbers are few. Te reo Maori may also be heard spoken between parents and children; these children again are usually from Kohanga or Kura backgrounds, though there are exceptions to this.

While it was not specifically noted whether te reo Maori is spoken in homes, it is here suggested that te reo Maori is most likely spoken in homes between kaumatua age groups and also between kaumatua and mokopuna; particularly those mokopuna in attendance of Kohanga Reo, Kura Kaupapa Maori and Wharekura.

It is further suggested that te reo Maori is more likely spoken in homes of children that attend Kohanga Reo, Kura Kaupapa Maori and Wharekura, though there are variable circumstances; with particular regard to the proficiency levels of parent groups. This varies from nil to very basic vocabulary, to those with basic to intermediate comprehension and oral skills. While there are fluent speakers in these parent groupings, numbers are minimal. Although these groupings may be using te reo Maori in the home, the percentage of use would be generally unlikely to exceed more than 30% of language use, where the impact of English language remains on large as the dominant language in most households.

### **Ko wai nga kaipupuri i te reo, e korero tonutia ana?**

Feedback regarding who is using te reo Maori, highlighted the main users as kuia, kaumatua and also children in attendance of Kohanga Reo and Kura Kaupapa Maori; these children at most make up 2% of the local population. While some communities may be fortunate enough to have kaumatua and children that converse in te reo, there were communities that differed from this example. At least one community highlighted that they only have kaumatua as a population of speakers, while another community stated that the only reo speakers in their community were tamariki (Kohanga Reo/graduates)

Feedback showed a definite swell in the number of adult learners of te reo Maori in the region, however most second language learners are beginners or advanced beginners. While there are learners that can be described as intermediate speakers, this is a relatively small group.

Although there are fluent speakers that sit amidst the age ranges indicated by the information gained, Maori language use within this age grouping (20-55) is generally inconsistent, where a large number of this age group have limited knowledge of te reo Maori. There is also a component of this group, that understand te reo Maori, but do not speak Maori. These inconsistencies are largely due to a colonial history in which societal attitude, shaped by educational policies, viewed Maori language, culture, values and lifestyle as inferior, this view has continued to ensure that being Maori in itself holds multiple stigmas of disadvantage.

A more critical view would address the disproportionate numbers of speakers and suggest that the real gap of non-speakers is between the ages of 0-55; in saying this, it will require massive effort and commitment if it is the intention that te reo Maori survives into future generations.

### **Kohanga Reo**

Te Kohanga Reo movement is well known as the initiative that spearheaded Maori language revitalisation in the early 1980's. It is a movement with wide recognition at a global level, upon which other indigenous cultures have modeled their own revitalization efforts on the developments of Kohanga reo. It is also through the dedicated efforts of parents of Kohanga Reo graduates that we today have Kura Kaupapa Maori and Wharekura, education that teaches through the medium of te reo Maori; and from the basis of Maori world views.

Numerous communities that participated in the planning session stated that they have Kohanga Reo in their communities. The Hokianga group however raised the issue of the need to revitalize Kohanga, with particular reference to a serious decrease of Kohanga Reo in the North Hokianga region; where two Kohanga remain from an initial cluster of eleven. The circumstance behind the decrease in Kohanga, was not however discussed.

Comment made also emphasized the need for Kohanga not only to promote and use te reo Maori, but to provide stimulating, fun environments for tamariki. This perhaps highlights a growing expectation that while the primary role of Kohanga is certainly to provide te reo Maori speaking environments for tamariki; that language needs be further extended through play and activities so as to encourage interactive language. While there are Kohanga reo that actively incorporate such activity in their programmes, a common approach is to focus on instructive and command type language use, where children have limited opportunity to verbally interact unless directed.

Within Kohanga Reo there is an expectation that all Kohanga Reo, korero Maori, all the time. While there are Kohanga Reo that speak Maori at all times, this is not necessarily the case for all Kohanga Reo. Factors that contribute to this situation include several issues; primarily the lack of

availability of fluent or proficient language speakers. In terms of improving language proficiency, second language learners working in Kohanga reo also require further opportunities to correct and extend their language base. Over all the commitment required within the practice of each Kohanga Reo to speak Maori only within the environment of Kohanga Reo is of huge significance to ensuring Te Reo Maori is used consistently.

While discussion noted with regard to Kohanga Reo was mainly to do with identifying communities that had Kohanga Reo operating and the numbers in attendance, discussion to address the specific needs of Kohanga was fairly minimal. Discussion did however highlight that access to fluent staff, rated as a priority concern.

Continued discussion also outlined the reluctance of many Kohanga Reo to access support or professional development from agencies or organizations outside of Te Kohanga Reo National Trust. Understandably there is a mistrust that outside interest may be an attempt to capture or divert kaupapa Maori initiatives such as Kohanga Reo. With that understood, this report asks the question, 'what needs to take place to ensure that Kohanga Reo continues to play a role in leading Maori education into the future'.

Another issue to arise was the need to provide kohanga graduates ongoing access to Te Reo Maori schooling options. Concern is heightened by studies that show when kohanga graduates enter schooling options with no provision for te reo Maori, that deterioration of their Maori language is inevitable. This situation is becoming increasingly unacceptable to whanau informed of the probability that their children will lose their reo on entry to English only speaking schools. Ideally Kohanga graduates will continue their education in Maori language learning settings; to date the only options that provide this opportunity are Kura Kaupapa Maori, though there is also some success in options provided through immersion units.

While there are numerous early childhood centres in the region, none of these groups were represented.

### **Nga Kura**

We are very fortunate in Te Hiku o Te Ika to have three, Kura Kaupapa Maori. .

Kura Kaupapa Maori, was born from the inability of the education system to provide for Kohanga reo graduates, where parents and educators frustrated by the lack of provision for their Kohanga graduate children made their own move to establish alternatives for their children. This initiative is one that has built on the philosophies and principles of Kohanga Reo, where curriculum delivery is taught through total immersion in the Maori language, where Maori knowledge is validated and Maori teaching and learning styles incorporated. In terms of provision for Kohanga graduates entering in to mainstream schools, we may well ask, what has changed.

While several schools in the region have made genuine effort to address this issue, effort in many cases, are minimal. Discussion from both communities and school staff asserted that increased efforts need to be made to provide te reo Maori in schools. The need for Principal's commitment towards achieving a certain percentage of te reo Maori within their respective schools was also commented on.

The suggestion of compulsory Maori language in schools was raised by several groups. Though possibly viewed as radical, the suggestion of Maori as a compulsory curriculum subject potentially provides access to basic te reo Maori for all children, and further provides a platform with which to increase understandings of Maori culture and values within wider community. This has further significance in the acknowledgement of Maori as tangata whenua; and also as a general commitment towards biculturalism. No doubt this issue will attract further discussion. Continued discussion in relation to te reo Maori in schools has also noted that the emergence of Kura Kaupapa has taken the pressure off schools in general to provide te reo Maori options. In terms of language survival, it is however unreasonable to expect that the 2% of children in attendance of Kura Kaupapa Maori will be all that is required to revitalize te reo Maori, language survival requires genuine concerted effort.

#### **a Whanau**

There was a strong emphasis on increasing te reo Maori within whanau settings; from a point of analysis the bigger picture is back-dropped by the theme of Whanau development, which in ideal terms involves te reo Maori me nga tikanga Maori. Much emphasis was placed on strengthening te reo Maori in homes, with people wanting to know what opportunities are out there for parents to learn te reo Maori, and also what opportunities there are for whanau to learn and engage in te reo Maori. While some communities have gained access to resourcing that make such opportunities possible, quite a number of communities are disadvantaged in that they live in extremely isolated rural communities, and have limited access to communications.

#### **a Hapori**

Important themes to come across clearly from communities centre on local learning opportunities, in which it is asserted that it needs to be local people to lead such initiatives. Local need also requires learning to take place that will continue to fulfill the specific roles of marae, whanaungatanga and the associated responsibilities of these roles.

Several groups spoke of establishing Whare Wananga, with one group discussing marae as Learning Centres. With marae-based studies and e-learning providing increased opportunities for local learning, there is huge potential for marae and community based groups to lead education initiatives, though these too have their shortfalls and require further scrutiny. Suggestion of rumaki reo or immersion wananga was made, these models of learning te reo Maori are one of the most effective learning settings, particularly when used in conjunction with Te Ataarangi. Inter-rohe wananga was also suggested and would provide benefits in the sharing of successful initiatives between the different groupings.

### **a Rangatahi**

An oversight in the planning of the hui, was that rangatahi were not targeted specifically, with subsequently small numbers in attendance. An issue raised by one young participant, who was a speaker of Maori, questioned the appropriateness of roles delegated to young people because they were able to korero Maori. The gist of the korero being, that rangatahi are being given responsibilities that may be inappropriate for their age and experience. As this was the only comment to come specifically from youth, it is important that it is noted.

In reference to rangatahi, participants also spoke of holding the interest of rangatahi, where kapahaka comes up as a big plus. Therefore when aiming to create or maintain an interest of te reo Maori within rangatahi, it needs to be considered what is it that rangatahi want to do, what do they like to do; and create environments where te reo is used around those very things. The ideal scenario is for rangatahi to initiate and work strategies for themselves. This would suggest the need for a rangatahi forum so as to contribute to further planning.

### **a rongo, nga mahi paoho**

The influence of media was recognized as having a leading role within language revitalization; and in local experience is particular to iwi radio. Waiata Maori is seen also as a significant contributor to language revitalization efforts, in which the growing body of contemporary waiata can also be attributed to the establishment and growth of iwi radio that demanded more Maori music for the airwaves. Accessing reception to iwi radio was cited as a barrier for some communities, similar concern was voiced for reception of the new Maori channel, which can only be received on Sky TV.

### **Whakamana te reo Maori**

Feedback promoted the need to lobby for signage in te reo Maori, wherever possible. This would involve lobbying district and community councils in regard to public signage. Workplaces and businesses would be another area of focus. Where possible all organizations that circulate regular newsletters will be encouraged to publish bilingual formats. It is further suggested that local organizations running regular columns in local newspapers include te reo Maori formats.

Domain	Kaupapa	Action
Kainga / Whanau  <i>Intergenerational language transmission is vital to reo continuation</i>	<ul style="list-style-type: none"> <li>☪ Whanau/whare based learning programmes developed</li>   <li>☪ Capture Kuia and Kaumatua on tape</li> </ul>	*Whanau informed of available te reo Maori learning opportunities, develop database of options available ★ Wananga at different age groups. ★ Immersion wananga that is fun and that whanau can be split into ability groups to play games that are in te reo like trivial pursuit, debates, charades, pictionary, monopoly. ★ Learn a waiata together and a legend related to a Tupuna. ★ Let all the people speak whatever their ability eg children do mihi in pakeha increasing Maori use, pattern known first then expect more each time  ★
	<ul style="list-style-type: none"> <li>☪ Telling our stories</li> <li>☪ Family activities that promote use</li> <li>☪ On-line learning</li> </ul>	★ Reunions – start with siblings and by locations start contact clusters. ★ Whakapapa – keep a register at the marae (update at each hui), make drops that you can hang on wall and update. ★ Photographs for family books, newsletters after reunion ★ Telling stories capture on tape and copy to CD and print family books. ★ Are there any dvd's in te reo? ★ Laminate and make phrases for home ★ Whanau games how to make a poi, ★ Family day in te reo – Grandparents day
	<ul style="list-style-type: none"> <li>☪ Strengthen relationship between kura /kohanga /ece</li> </ul>	*Interaction between kohanga and kura, ece and school, kura (whanau days – celebration days, Arbour Day, Te Reo Maori Week Celebration *Active transition programme between kohanga, kura, ece centres and schools
Marae / Hapu  <i>The collective wisdom and passing on of tikanga, reo and other customs are essential to ensuring cultural survival and growth</i>	<ul style="list-style-type: none"> <li>☪ Every marae to have sustainable sources of fluent speakers in all roles.</li> </ul>	★ Whanau family days with entertainment and activities varying venue beach, school, forest, lake
	<ul style="list-style-type: none"> <li>☪ Identify and learn 10 waiata</li> <li>☪ Korero Mai Marae signage,</li> </ul>	*Coordinate project between kura/schools/community/iwi. Schedule a calendar of events ie Matariki Celebration, Kaumatua Ball, Waitangi Day, Declaration of Independance
	<ul style="list-style-type: none"> <li>☪ Merchandise, branding</li> <li>☪ Kuia, kaumatua and kohanga to increase use.</li> <li>☪ Rumaki reo</li> </ul>	Kura competition to design branding

	<ul style="list-style-type: none"> <li>☪ Mana tane, mana wahine roles</li> <li>☪ Supporting learners on Marae</li> </ul>	<p>Mana tane and wahine held on the same weekend but different marae Do workshops and rotate with fun and vocal lessons, kawa, treaty, guitar lessons, poi making, learning pepeha, rakau</p>
<p>Matauranga / Education MOE &amp; National library</p>	<ul style="list-style-type: none"> <li>☪ Commitment to increasing % of reo use</li> <li>☪ Compulsory Maori status acknowledged</li> <li>☪ Coordinated use of current resources</li> </ul>	<p>★ Iwi ask schools for more reo. *Discuss how this might happen</p>
	<ul style="list-style-type: none"> <li>☪ Expand learning opportunities</li> <li>☪ Kohanga reo have access to Kura</li> <li>☪ Schools have and meet achievement targets</li> </ul>	
	<ul style="list-style-type: none"> <li>☪ Te Reo Programmes ongoing.</li> <li>☪ Resource Development Centre</li> <li>☪ Maori mentoring of learning. Eg waiata, reo</li> </ul>	<ul style="list-style-type: none"> <li>☪ Study own area first take photographs of local sites and provide access to information.</li> <li>☪ Need for archive with protocols for use and security people have resources and are holding them waiting for somewhere to safely store and use them.</li> </ul>
	<ul style="list-style-type: none"> <li>☪ Waiata tautoko learning</li> <li>☪ Booklet/CD</li> <li>☪ Firewise Production (Broadwood)</li> </ul>	
	<ul style="list-style-type: none"> <li>☪ Multicultural Festival</li> <li>☪ Wananga</li> <li>☪ Support childcare</li> </ul>	
	<ul style="list-style-type: none"> <li>☪ Awanuirangi</li> <li>☪ Revitalisation of ECE/TKR</li> <li>☪ Translating of resources into Te Reo</li> </ul>	
	<ul style="list-style-type: none"> <li>☪ Taitamariki Reo classes</li> <li>☪ Te Reo support – community-based advisor</li> <li>☪ Regular immersion wananga</li> </ul>	
	<ul style="list-style-type: none"> <li>☪ Transition from TKR to schools improved</li> <li>☪ Removal of barriers between mainstream and kura</li> <li>☪ Quality fluent Kaiako</li> </ul>	
<p>Workplace / Businesses <i>Normalising reo in</i></p>	<ul style="list-style-type: none"> <li>☪ Maori speakers in customer service</li> <li>☪ Relaxed environments to Korero Maori. Eg. Sports bar, clubs, café</li> </ul>	<p>★ Korero Maori cafe</p>

everyday places	<ul style="list-style-type: none"> <li>☪ Promoting learning friendly environments</li> <li>☪ Respect/knowledge of tikanga</li> </ul>	
Media	<ul style="list-style-type: none"> <li>☪ Articles of Te Reo in Mainstream Media</li> <li>☪ Access to MTV for all people</li> <li>☪ Mass learning packages</li> </ul>	
<i>Te Mangai Paho, Maori Television Service, Radio, Print media etc. can significantly influence around te reo use and recognition</i>	<ul style="list-style-type: none"> <li>☪ Promotion of te reo use as cool</li> <li>☪ Website</li> <li>☪ Maori sub-titles on all Television</li> </ul>	
	<ul style="list-style-type: none"> <li>☪ Sports commentary in Maori</li> <li>☪ Maori newspaper</li> </ul>	
Wider Community MCH Arts	<ul style="list-style-type: none"> <li>☪ Maori Immersion Areas in Community.</li> <li>☪ Church services in te reo</li> <li>☪ Whale Rider type productions into area</li> </ul>	Set dates for wananga over the whole year to increase participation.
	<ul style="list-style-type: none"> <li>☪ Identify and access what's available for our communities</li> <li>☪ Helping Taitamariki Arts/Waiata/Visual</li> <li>☪ Social activities and opportunities eg It's in the bag, Trivial Pursuit</li> </ul>	
	<ul style="list-style-type: none"> <li>☪ Maori idols</li> <li>☪ Rangatahi forum</li> <li>☪ Re-establish mana wahine hui</li> </ul>	
Clubs / Sports	<ul style="list-style-type: none"> <li>☪ Sports field, supporters, referee, after match, sports team and coaching in Te Reo</li> <li>☪ Maori Sports Club/Centre/Bar -Te Reo theme/base and signage</li> <li>☪ Include cultural opportunities, waiata, haka identity</li> </ul>	
Iwi	<ul style="list-style-type: none"> <li>☪ Treaty commemorations</li> <li>☪ Promote usefulness, importance to identity</li> </ul> <p>*Iwi/hapu/whanau/runanga commitment to te reo Maori</p>	Commit to resourcing; dollars and people
Government  Policy work by TPK	<ul style="list-style-type: none"> <li>☪ Signage in schools, community, everywhere to be bilingual.</li> <li>☪ Manage relationship between two languages</li> <li>☪ Food packaging labels bi-lingual</li> </ul>	

