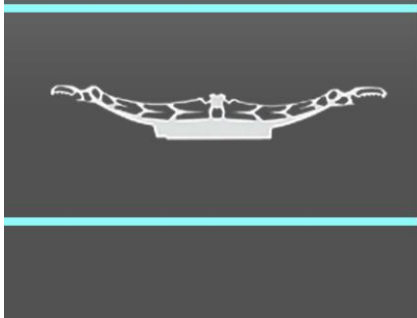




Te Rautaki Reo O Te Rarawa



He Mihimihi

Rautaki Reo Māori

Ko te reo Māori he mea hanga nā ngā Atua Māori kia tae ai ngā uri o Ranginui rāua ko Papatuaanuku te Kōrero tahi.

Ka tātai iho te āhuatanga o te oro kia puāwai ki te iwi Māori hei reo kōrero. Koina ko te tapu o te reo, me te kawenga o te kupu whakamārama ka riro tonu do te reo māori he taonga tuku iho mai i te orokohanga o te Ao.

Arā anō te kawa i takina, mā wai te reo e tuku tonu atu hei reo ora.

Mai i te taenga mai a ō tātou tūpuna ki Aotearoa nei kua whakatoongaia te reo Māori hei tāhūhū kōrero mō ngā uri whakatupu o tenā o tenā o ngā kāinga Māori.

Heoi ko kupe anō tērā i takitaki haere ai i waihotia nei ko Te Puna o Te ao Mārama. [Aa, tāria te wā, kua riro he mea memeha to. He tātai anō tōna ki ngā motu o te Moana Nui me ngā iwi o reira.

Kua whakamanahia te rongopai i te reo Māori kia ngau pai te kupu o te Atua ki te ngākau o te iwi whakapononēi. Tātou taonga tapu nei.

Kua taka hoki o tātou kāinga Māori ki te whakapai i te reo Pākehā. Koia tonu te reo reka mā a tātou tamariki. Kua tata hemo kē te reo kei waenganui a tātou. Kīhai hoki tātou i aroha pūmau tonu ki te reo hei kaiwhakamārama ki ō tātou whānau.

Ka mutu me aha tātou, e ai ki Te Taurawhiri i te Reo Māori, me arohatia tō tātou reo. Kua tika pea tēnā kōrero. i te wā e kōrero pākehā ana tātou; e kāhore tātou e aroha ana ki tō tātou reo. Ki te kore tātou e aroha ki tō tātou taonga, ka mate, ka ngaro noa atu.

Kua taka pērā tonu ko te tokomaha o tātou kāinga. Kei reira te reo pākehā whakahirahira, e patu haere ana te reo Māori ki kō, ki kō, ki kō.

Ko te tikanga o tēnei kaupapa, māhere reo nei he tumanaakotanga kia whakapononēi mai te iwi whānui ki te whakaora te reo Māori.

Kua tohua ki ē tahi wāhi e tika ana kia kaha ake tātou, kia kakama tātou kia tiro tiro tātou. Mā ēnei wāhi kōrero e whakawhirinaki te whakaaro o ngā whenua katoa o te rohe; hei puna mātauranga kia kotahi ai te anga whakamua.

He whetū kapokapo kia kite atu te iwi kia whāia tonu ki tēnei mo o tō tātou tino rangatiratanga.

Kia kaha tātou.

Haami Piripi

Hemana – Te Runanga o Te Rarawa

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Appendix (i) Consultation Hui Report : March 2012

Appendix (ii) Review of Strategic Documents

Whakataki

Introduction

He aha ai mātou e arahina mai ana i te kaupapa o te rautaki reo nei? Ki te kore, kei mimiti te puna reo, arā, ko te toto nei e rere mai e rere atu i te manawa o tō tātou iwi, ko te reo o Te Rarawa.

E kitea e tātou i te mimiti haere o tō tātou reo, i ngā kura, i ngā hapori, i ngā marae, tae atu ki ō tātou kāinga. Ko te take, ngaro haere i ngā kuia mā, koroua mā. Ko rātou ngā pou i tō tātou reo engari kīhai te nuinga i tuku taua reo ki ngā mokopuna, tamariki raini.

E maha ngā tamariki e haere ana ki ngā kura auraki, torutoru noa iho e peka atu ki ngā kura kaupapa Māori, Whare Kura nōki.

Ko te take, e kore i ngā mātua e whakapono ana, e ngākau pono ki te reo o ō tātou tūpuna. Ko te take, e kore i ō rātou mātua e whakapono ana ki tō tātou reo.

Me tīmata tātou i tēnei mahi ahuhenua, tenei mahi puku hei whakapā atu te reo ki ngā uri whakatupu, ki ngā uri aewa ranei. He mana, he wana, he tapu, he mauri kei roto i tō tātou reo o Te Rarawa. Tukua te reo kia rere. Ko te reo areare e karanga mai, ko ngā pou o te whare nei. Ki te noho kūare tonutia e tātou, arā, pōhēhē ana e ora pai ana i tō tātou reo, hēngia ko te reo Pākehā e whakatinana ai i te i te pū o tō tātou Te Rarawatanga.

Nō reira, me whawhai tonu tātou, pērā ki te Mangōpare hei ora tika ai i te reo o Te Rarawa. Ko ngā poupou, ko ngā kuia mā, koroua mā, kaumātua mā. Ko tō rātou honohono ki ngā mokopuna e whakapikau ana i taua reo. Kia kaua e tuohu nei ki ngā pae maunga, kake mai ki te tihi o manono. Ruku mai i te wai āpuru, i te wai whakateatea, i te wai rere kō i te reo o te Māori, i te reo o Te Rarawa.

We accept that the journey to lifting our people and their revitalisation of te reo will be challenging. Speaking te reo is not practiced deliberately and consistently. While the Crown can take ample responsibility for this, we must stop grieving our loss and embrace our reo by moving it from the mantel piece, where it catches dust to the minds and hearts of our people, where it will express itself through the breath of life.

Te Kōmiti Rautaki Reo

The Reo Strategy Committee

Wayne Te Tai

Ko Te Rarawa te iwi, Ngāti Te Reinga te hapū. Toku reo, taku ohooho, toku mapihi mauria, toku whakakai marihi. Kia hopu tonu tatou i te reo Māori, he huarahi ki te Ao Tūroa o te hinengaro.

Maraea Brodrick (nee Matthews)

Ko Te Rarawa te iwi, ko Te Waekoi, Te Waiariki ngā hapū. He tarahiti ahau mō te marae o Waihou-nui-a-rua i Waihou. I tērā tau, tēnei tau noki i whakauru ahau hei tauira o Te Tohu Paetahi Mātauranga Māori o Te Whare Wānanga o Awanuiārangi. I ngā tau 2007, 2008, 2010 i ako ahau i ngā akoranga reo o Te Ataarangi kia āhei te reo, nā ngā mātua tūpuna i whakatō i roto i a au, te puta ki waho ki te ao.

Whina Te Whiu

Ko Te Reinga me Tauwhare ngā maunga, Ko Waihou-nui-a-rua te awa me te marae, Ko Waimirirangi te whare tupuna, Ko Pare Puna o te Ora te whare kai, Ko Papato me Pureirei ngā wāhi tapu, Ko Heremia Te Whiu rāua ko Huihana Kingi ōku karani, Ko Mihiteria Te Whiu rāua ko Waru Waitohi ōku mātua.

Kim Campbell

Ko Mamari te waka, ko Hinerakei te Maunga, Ko Te Maru o te Huia te wharehui, Ko Rotokakahi te awa, Ko Whangape te wahapu, Ko Ohaki te marae, Ko Piritahi Rurawhe raua ko Erina Maihi woku maatua tupuna, Ko Merania toku maama, Ko Hama Kamira raua ko Huhana Noa nga maatua tupuna, Ko John Henry Campbell (Haki) toku papa.

Wiki Mare

Ko Orowhana Te Maunga, Ko Rangiheke Te Awa, Ko Kohuroa Te Waihirere, Ko Whakamaharatanga Te whare Tupuna, Ko Mauri ora Te whare kai, Ko Manukau Te Marae, Ko Te Rarawa Te Iwi, Ko Mamari Te Waka, Ko Ruanui Te Tangata, Ko Wikitoria Māre taku ingoa.

Rāwhitiroa Heke-Laupa

Ko Te Rarawa te iwi, ko Owhata te marae. Na lo, naa nga tupuna e whakamanahia tou ahua katoa i runga i te mata o te whenua o teenei ao kikokiko ai, me te ao Wairua ai.

Naa reira teena e moko, me maumahara, te tapu o too reo o too mita, he tino taonga teena mai raatou maa, mai lo Matua, te timatatanga me te whakaoti.

He mihi nunui tēnei ki a Ruakere Hond mō tōna manaakitanga i a mātou e whakatū i tēnei mahi rangahau, mahi rautaki reo noki. E te rangatira, tōu ringa whakahapaitia i tō mātou mahi ka anga tika tēnei kaupapa. Nō reira, Ko te mauri he mea huna ki te moana, nau mātou i rukuhia ki te toka roa, ki te toka tūmoana o tō tātou reo. Kei konei te ahi koromeke, he wāhi māu te noho ngātahi i a tātou.

Heke Tāhūhū kia Hono Tūhāhā

Strategic framework

Heke Tāhūhū kia Hono Tūhāhā is a new framework developed for Te Rautaki Reo o Te Rarawa. The framework consists of:

Te Ara Whakakitenga

- The vision and mission

Ngā Tāwhana Whakakite i te Reo o Te Rarawa

- The five arcs of vision: E āpū, E ara, E ahu, E āka, E āio

Te Mahere Reo

- The building components of language planning: Use, Corpus, Status, Acquisition, Critical Awareness

Te Tapu o Te Rarawa Reo, Te Mana o Te Rarawa

- Values: Tika, Pono, Aroha

Te Whaingā

- The purpose

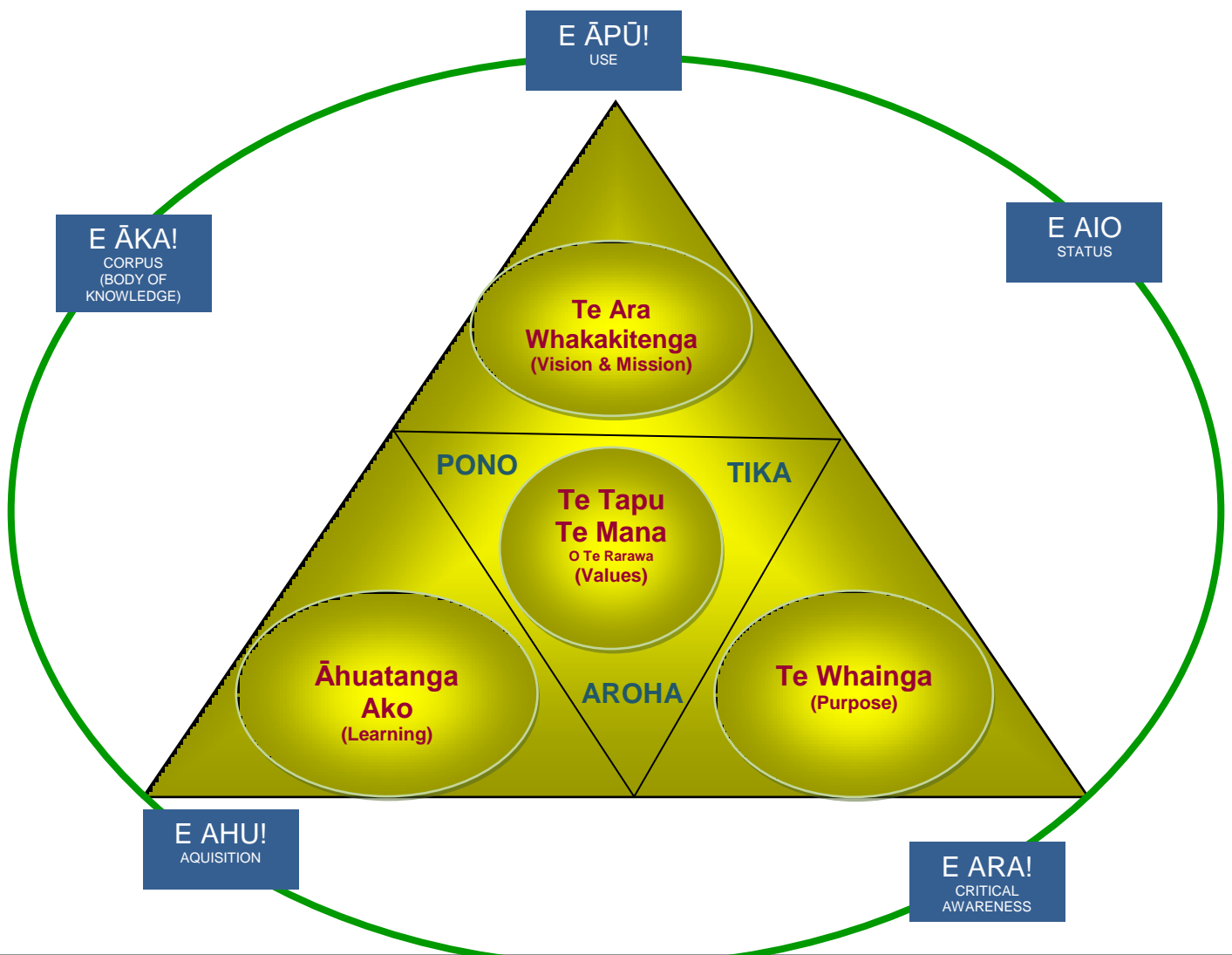




Photo supplied by R Bentson

Āhutatanga Ako

- Pedagogy, learning pathways, packages

This strategy has been developed for:

- Te Rarawa people – whānau, hapū and marae
- People who reside in the Te Rarawa rohe and who have an interest in te reo o Te Rarawa and in the future
- Organisations that have specific obligations and relationships with the Te Rarawa people



Bill Ngaropo, Joe Dargaville, Sonny Te Tai

Te Ara Whakakitenga

Vision

The language vision of Te Rarawa people is to manifest our reo by lifting awareness of te reo o Te Rarawa, then the number of people using the reo in their homes, in their communities and on their marae.

Our Te Rarawa reo, as spoken by our kuia and kaumātua, is rich in meaning, has its own life-force and can raise the health and wellbeing of our people.

We know that our goal of reaching 80% of people speaking te reo within our tribal boundaries by 2050, is brave. Take comfort in the knowledge that the journey towards this end has started in 2011. We take with us the force and goodwill of our people and guidance of our tūpuna.



Photo supplied by R Bentson

Mission

By bringing awareness to Te Rarawa people of their reo can they find their place along a learning continuum as speakers of Te Rarawa reo.

Ngā Tāwhana Whakakite i te Reo o Te Rarawa

Arcs of Vision

To reach our goal and language vision of 80% for Te Rarawa people speaking te reo by 2050, five arcs of vision have been developed.

E ara!

Te Rarawa people, we must reawaken within us the gift of our mother tongue, reo rangatira. Fear and unawareness of te reo may cause us to 'sleep-in' while the mahi at hand needs us to 'rise early'.

E āka!

Te Rarawa people, we rise to honour the occasion with te reo rangatira, moving with the current reo development growing and sharpening the gift of our mother tongue.

E ahu!

Te Rarawa people, we crawl, we walk, we run. This cycle of learning is important to helping us stand up and move on. Let us enjoy the journey to learning our reo. Not long, your reo will move with you.

E āpū!

Te Rarawa people, just as whānau attend 'working bees' on their marae to repair and maintain the grounds and buildings, so too must we work together to repair and maintain the reo of our tūpuna. In important domains like taumata kōrero, karanga, and waiata.

E aio!

Te Rarawa people, once we are awakened and begin our journey as a united front, working together to enjoy and immerse ourselves in the richness and mauri of Te Rarawa reo, a gift from our tūpuna, from Io Matua i te Kore, the gift of cultural and social sustainability.



Photo supplied by R Bentson

Te Mahere Reo

The Building Components of Language Planning

In 2003, a language planning platform was prepared by Bernard Spolsky and Steven Chrisp when contributing to the 'Māori Language Strategy' for Aotearoa. The five building components which make up the language planning platform, are vital for the construction of a strong and resilient vehicle upon which Te Rarawa reo will travel, moving forward and growing through learning, and eventually through speaking. This is a journey, a fulfilling of the desire of our mātua tūpuna for Te Rarawa reo to move continuously from mātua to tamariki ensuring the wellbeing of Te Rarawa, as a people, into the future.

Te Rarawa people, awakening to and for their reo, will recreate a world where it is once again spoken as naturally as it once was. The waka will be built by Te Rarawa people using the following components:

Use - E āpū!

Te Rarawa people through speaking their reo to those who are listening and hearing, will once again respond to the call of duty from their tūpuna to forever preserve and transmit Te Rarawa reo from generation to generation so that it is never lost. This is a collective mission that has no end. Our reo is a living reo and can only breathe when it comes directly from the mouths of our people. Creating places where the reo breathes and is the only reo spoken will keep our focus on the survival of Te Rarawa reo, giving confidence to those who are willing to use their reo.

Corpus - E āka!

On this journey Te Rarawa people will gather the resources in order to nourish the voyagers: the vocabulary, the familiar phrases, the grammar, the waiata, the karakia, the whakataukī that are uniquely Te Rarawa. To amass a body of knowledge of Te Rarawa reo is very important to sustaining the voyagers on the journey. All resources for our journey into te reo are here in Te Rarawa. As with our awareness, they are to be found in our living and walking puna of knowledge, that is, our kuia, kaumātua. They hold and speak the reo with its distinct Te Rarawa flavour. Our kuia, kaumātua are key in the ebb and flow of our Te Rarawa reo.

Acquisition - E ahu!

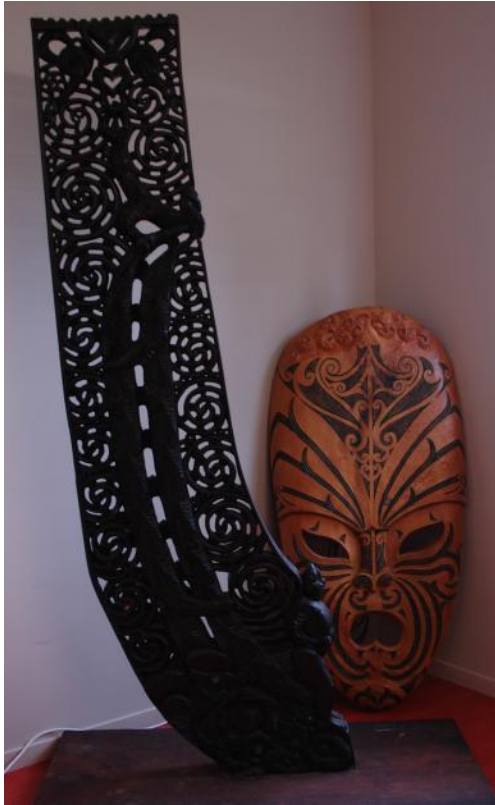
The waka which carries the supporters, the teachers, the deliverers and nurturers of Te Rarawa reo has already begun its journey. A journey which will have its ups and downs but, because of the yearning that is springing up from amidst the iwi, over time, it is certain the destination will be reached with Te Rarawa reo being grown, used, and spoken by its people. We see the value of our mokopuna and tūpuna relationships (inter-generational transmission). These existing relationships are few, in that we do not see many parents giving over their children to the grandparents. Those mokopuna that are lucky enough to be in their grandparents care, and their grandparents have te reo, are right for the passing over of Te Rarawa reo. We believe that the support in building the mokopuna/tupuna relationships are important and can be placed in the home.

Critical Awareness - E ara!

An awakening to the understanding of what exact action is needed for our own reo to once again flourish, the reo of Te Rarawa. This is a journey to discover what precise things need to be done to grow our reo. Raising the awareness of our Te Rarawa reo in our communities is founded upon the meeting with our people. Kōrero and finding solutions with our people that are immediate, regular and 'on purpose' will bring a greater sense of awareness and action.

Status - E aio!

Reaching the eventual destination will bring pride of achievement to those who chose to take the journey. The status of Te Rarawa reo in the future has recovered and is now advancing. In having taken the journey the voyagers will now be equipped and informed to accompany and assist others on that same journey, to lead others in maintaining the status of Te Rarawa reo into the future, throughout the motu and the world. Te Rarawa reo is also known, accepted and valued in all areas that impact on our people's lives, whether in health, education, justice, social or economic, the status of our reo is alive and well.



Tame Mare

Te Tapu o Te Rarawa Reo, Te Mana o Te Rarawa

Values

We know the importance of our reo to the spiritual, mental and physical wellbeing of Te Rarawa people. We believe our reo is going to identify us as truly Te Rarawa in every sense. And so, on this journey, along with the provisions to nourish us physically and sustain us mentally, we will apply our values of pono, tika and aroha to maintain our spiritual wellbeing.

They are the values that we will take with us on this journey and we will hold fast to them; they will guide and steer us forward in our hopes to restoring life to our reo and enhancing the integrity of Te Rarawa people living and working together.

Pono - Truth and Integrity – Pono is an ethical value of action. A commitment to the journey will help us grow and change and when our reo is passed on to our mokopuna, it will be a living reo producing a natural speaking community that has awakened and is thriving.

Tika - Right Order and Right Response – We believe in our abilities to navigate the terrain and everything we do on this journey will be vital. We will constantly challenge ourselves, and review our set course along the way so we may reach our final destination.

Aroha - Love, Compassion, Communion – When we embark on this journey to learning and using our reo it can be a struggle, but aroha for Te Rarawa reo and Te Rarawa people will sustain us through changeable weather, the ebbs and flows of the ocean and any obstacles that may cause our waka to tip.



Photo supplied by R Bentson

Te Whaingā

The Purpose

Te Rarawa Reo

We want to grow and extend the level of spoken reo on our marae, and increase the use of Te Rarawa reo in every domain. Te Rarawa reo is special to Te Rarawa people; our reo is different from other hapū and iwi in Aotearoa. We want our reo to survive in its natural setting and reflect our Te Rarawatanga. Te Rarawa reo will then bring about Te Rarawatanga.

Revitalise Te Reo o Te Rarawa

The revitalisation of Te Rarawa reo will be a long journey stretching over three generations which is moving toward the vision set out by Te Rautaki Reo o Te Rarawa.

We will start from small islands (Toka Tū Moana), getting it right from the start, with people committed to the strategy, and over time this will build and grow.



Photo supplied by R Bentson

Tū te ao, tū te pō

Reo Strategy

Our vision was to create a reo strategy that transcends time. We understand that the reo strategy must be the best, for our people deserve only excellence. As mentioned on page 9, the vision is to have 80% of Te Rarawa people speaking Te Rarawa reo by 2050. At least two generations of our people are involved in raising te reo use and fluency. It is the third generation, we believe, that will see our efforts come to be. Our current mokopuna/tamariki must be nurtured alongside our kuia/kaumātua and mātua. The second generation, when reaching adulthood, we expect to rapidly pass over Te Rarawa reo to their tamariki. It is the third generation then that will be fully immersed in our reo and tikanga, fully capturing the mana of Te Rarawatanga.



Photo supplied by R Bentson

This document is not set in stone. It can move and adapt to the needs of our people. We are clear that it is open to review and does not hold firm to our current time and space. We support the idea that the circumstances of our people may change, though we hold firm to the belief that our reo must always be a constant.



Āhuatanga Ako

Pedagogy

The correct method or methodology for how Te Rarawa reo is taught to our people, is a most important duty. The duty we have to lift the number of speakers and the level of confidence they have in their reo is mostly reliant on how well we teach Te Rarawa reo. Finding the best way of teaching, the right tools for teaching, the right pace, and the right place, is how well we understand what the best kaiako looks like. In short, we want the best of our Te Rarawa people. Getting the best will see our vision come to be.

The 'Best' Kaiako

The best kaiako is the right fit. Who we teach is as important as how we teach. Having a lecturer from university who uses Tuhoe reo and teaches only from a whiteboard and written hand-outs, is at the extreme end of what the best kaiako might not look like. The best kaiako then would possibly need to be practical, hands on, down to earth and comfortable with Te Rarawa reo and passionate about teaching Te Rarawa people. Te reo o Te Rarawa must come naturally from the mouths of whānau as quickly and often as possible to see our reo speakers grow more and more.

Learning Styles

We may be Te Rarawa people, but this does not mean we all learn te reo in the same way. This is why we need to have a teaching style that attends to our different learning styles. VAK and VARK are the same in meaning, Visual, Audio, Reading and Kinaesthetic. Because we all learn differently, Te Rarawa reo needs to be taught in a way that allows different learners to learn in their own way. Teaching for only visual learners will do wonders for those of us who like pictures, PowerPoint presentations, drawings, but will push away whānau who learn by physical activity or touching (**kinaesthetic**). The kaiako of Te Rarawa must know how to adapt teaching methods to all learners.

Methodology

The method of how we teach our reo is closely aligned to our learning style. We know that there are many ways to deliver te reo. The tools we use to get the reo actively used by Te Rarawa is all tied into the method, learning and teaching style of our kaiako and taura alike.

We have decided to outline some of the methods that are used in places of learning which are helpful in lifting te reo speakers.

Te Ataarangi

Te Ataarangi uses coloured rods or rākau to teach te reo. The focus is on what is heard and how we 'form' the kupu using rākau. There is no writing during Te Ataarangi lessons but writing is used after the lesson.

Ako Whakatere

Ako Whakatere is a method used in Te Ara Reo Māori. It involves TPR or Total Physical Response. What this means is that students learn by body and hand actions. In many ways, it is like sign language but the actions or signs are created between kaiako and taura. Again, there is no writing but writing is used after each lesson.

Papa Whakakōrero

This method of learning uses a board and cards, like a game board. Importance is on using common and easy sentences while using pronouns (you, me, them, us etc), verbs (doing words like 'playing, working') and nouns (i.e. objects such as car, tree, whare etc). The method uses picture cards. This is a good way to 'warm up' people. There is very little use of written kupu. There is no writing, though again, writing can be used after the lesson.

Rote Learning

Rote Learning is a traditional method used by Te Rarawa and Tangata Whenua to help retain and maintain knowledge. In Whare Wānanga of old, students learnt karakia, waiata and tohutohu by listening. In listening they repeat these karakia, waiata and tohutohu until knowledge was learned by heart. Rote Learning is about repeating kōrero again and again until you have mastered that kōrero. This learning is sometimes done at night and in the dark.



Photo supplied by R Bentson

Waiata

Waiata is a common way of learning whole blocks of kupu. Tauira find it easier to learn kupu and sentences if it is tied to a tune, melody or rhythm. Pao, Moteatea, Patere and Haka are all included in waiata. Waiata is part of mihi. For this reason, waiata is important to learning kupu, hītori and pūrākau from Te Rarawa.

Whakairo/Moko

This form of learning is again part of Te Rarawa tradition. Understanding the design, patterns and formation of whakairo and moko does not mean that you must be a carver or moko expert. Watching those reading the carvings or moko is about understanding the 'carved' kupu of Te Rarawa. While carved meeting houses are few, there are still whare nui within Te Rarawa that give whole histories of our tūpuna and hītori.



Photo supplied by R Bentson

Ngā Huarahi Akoranga

Learning Pathways

After speaking with the hapū about where and how they see Te Rarawa reo being learnt and spoken, whānau came back with three ways of learning: in wānanga, in karāhe and within the kainga.

All three spaces are equally important as they all work from the one learning, wānanga. To wānanga is about a learning focus or, in other words, to learn our reo is about immersing ourselves in reo knowledge. Our people want to learn their reo together and at a pace that is natural rather than set by tight and unbending timeframes. Academic levels and standards, which are common place in western schools of learning, are not favoured by the whānau. They want to learn their reo for a greater cause, simply, to be able to use te reo to better aid communication between themselves, their tamariki and mokopuna (intergenerationally).



Photo supplied by R Bentson

Wānanga in the marae setting is favoured by our people. Weekends are ideal for wānanga and allow whānau to soak in the kōrero and to better express themselves. Whānau want to setup wānanga now, without delay. They are hungry and many have been awakened during consultation.

Karāhe is also favoured as a way of learning by our people. They see the need to work together and practice their reo more often. These can happen anywhere, though again, the marae is the natural choice for meeting, learning and using te reo.

Kainga is a very important place. It is where the whānau live and operate as a dynamic unit. Whānau know it is important that our reo, with the mita and tangi of the local hapū, resounds in the home. The whānau should use the reo however they see fit in their homes, as long as our reo is heard.

Ko ngā Kete

Units

There are many things we can learn about ourselves when using Te Rarawa reo. *Can certain areas of learning be put into parts or units?* It is no surprise that the answer is yes. The Komiti have created units of learning called packages.

These units are parcels of learning that use Te Rarawa reo in the most practical way, pushing Te Rarawa people into the role of a speaker. It is no use making parcels of learning that do not bring the reo directly out of the mouths of our people. Again, our focus is about using Te Rarawa reo as often as we can.

Below we have created packages for the initial stages of wānanga. These packages have been used many times before, in wānanga, karāhe and the kainga. Some are still practiced as tikanga on marae and so, are very important to gain and maintain.

Pōwhiri

Exposing Te Rarawa people to exercising the roles of Manuhiri, Tangata Whenua, Hunga Kainga, Kāpura Kā Kē, Kāpura Kā Tonu, Kaikaranga, Kaikōrero, Kaikarakia and Kaiwaiata, is natural. The special reo that comes with these roles, spoken by those people who carry out the roles, is vital for those learning about their place on the marae. Te reo o Te Rarawa in this setting is about roles and the reo used for that role.

Whakawhanaungatanga

Te Rarawa people enjoy meeting people. While some may think it is rude to say, 'ko wai koe?', 'nō hea koe?' we only want to know who you are so we can make 'whakapapa' connections. Making time for whakawhanaungatanga is natural and is an important stage of wānanga. As we connect to whenua, maunga, awa and all that makes up our pepehā, so too does our reo of introduction become normal and natural.

Waiata

Te Rarawa people waiata and haka as a normal expression of our Tangata Whenuatanga. It is, by far, the best way to use te reo and remember kupu. Te reo o Te Rarawa finds a creative place in waiata and haka. Waiata, like pōwhiri and whakawhanaungatanga, is the most natural way to use our reo. While we already have our own waiata and haka, there is a lot more room for our people to create and write new waiata.

Pūrākau

Te Rarawa has so many stories that continue to shape and define our present and future place in Aotearoa. These pūrākau help give our people some insight into how we came to be here, why and who we are and how we can move forward. Knowing our past is about understanding the present. Our Te Rarawa reo has been used to keep pūrākau alive. The reo and mita comes to life and brings to life our stories. Every marae has a story to tell, using our reo and mita to tell all or some of the stories will keep te reo alive.

Ko Ngā Wāhanga o Te Marae

Not all Te Rarawa marae are carved. In any case, the desire of Te Rarawa people to have carved meeting houses is positive and a future vision. Learning the original structure or parts of the marae ātea, and above all, the whare nui embracing out knowledge rich in kupu, kōrero and tikanga.

Hīkoi

Talking pūrākau and being right there where the event happened helps Te Rarawa people picture and imagine what unfolded on Te Rarawa whenua. Our reo and mita brings to life pūrākau. Bringing our stories to life in Te Rarawa, on the whenua with our reo and mita, is the real deal. Anyone who has walked the land and heard the stories as told by our great orators, will know the depth and breadth of our reo and how it moves and breathes with the land.

Hoki Mauri

This is the last part of the wānanga. Returning the mauri of the marae back to the marae and hunga kainga, is the right thing to do. Te Rarawa knows that returning the marae in the condition you left it in is a sign of respect and, more so, a display of aroha to the living and the dead. The display of aroha is also in the kōrero and kupu of whānau leaving. Te Rarawa reo, even with a few kupu, is especially powerful because the depth of how one is feeling about their time there is made known. Farewell, Poroporoaki or Hoki Mauri is a place where te reo is open, and on many occasions, emotional. Times like these, the wairua and te reo is expressed as one.



Mā te Reo

By Way of Our Reo

While we are supporting the use of our reo by teaching and learning Te Rarawa reo, we see the value of te reo as a vehicle to learn and understand all manner of things about te ao hurihuri. It is no use learning our reo if we cannot express our reo in everything we do, everywhere we go and with everyone we meet. Te Rarawa people have accepted the Deed of Settlement. This will open up many opportunities for our people in terms of working for our whānau, hapū and iwi inside our boundaries. We, as an iwi, are in better position than most to strengthen our Te Rarawa reo by taking a strong position in the survival of that reo. As we see the benefits of the Deed of Settlement start to lift the economic status of our iwi, so too, must the iwi status of our reo be lifted. If we value the economic status of our iwi, we must, in turn, value the iwi status of our Te Rarawa reo.



Tūnga ki te Marae tau ana

Taught at home

Hapū

Where the hub is, is where the community will meet. The power of any community project will depend on the strength of support the community has to give. We wish to locate the Rautaki Reo at the hub of our Te Rarawa communities to gain their full support and to create speaker communities.

We make it known to our communities that our reo is tied to the whenua, where our communities are built upon. Everyone is entitled to learn and hear the reo of the land. Lifting awareness of Te Rarawa reo in Te Rarawa communities is fixed upon finding those language champions who will happily do the mahi for their people. Every community has a champion. In this case, we need them to make whānau aware that they are right for this kaupapa, in fact, they are the only ones that can make this work. Their own reo is literally on the tips of their tongues. Just one kupu from the mouths of our whanau will start our reo in motion.

Find the champion and we can begin the trail of awareness.

Marae

The marae is the hub of all Māori activity. This is also the last bastion for our reo and its survival. We would agree that this is the one place that we should keep te reo alive. Taking the charge to the people has already begun. We cannot give mere lip service to the request from whānau for more wānanga and karāhe on our marae. We have no choice then but to heed their request and show we are serious. Wānanga will be held on our Te Rarawa marae. This is a given. Our kuia kaumātua are the holders of office (on the marae) and bearers of te reo o Te Rarawa. With their tautoko, the marae will begin its ongoing activity of wānanga reo.

Kainga

One of the most important places for nurturing, protecting, keeping, supporting and normalising te reo, is in the home. If the reo starts in the home, our marae and hāpori are automatically better off. We see the value of asking whanau if they would like to bring te reo into the home. If they agree, we would provide the strongest support system to helping them use their reo every day and in many ways. Te Rarawa reo is ready to be anchored in the homes of our Te Rarawa people. All our whānau need ask is can Te Rarawa reo be a part of our home.

Succession Planning

We know that it will take 40 years for our reo to plateau or find a place where it is no longer threatened. Three generations into the future will help reach this goal. The question we are asking whānau is, who in your whānau do you see as a bearer of te reo? Who in your whānau do you know will carry the ahi kā of te reo? Mokopuna and tamariki are the first generation that will begin this road to growing our reo. They hold the secret to our reo strategy and its future.

This is not to say that parents and grandparents are hopeless. They hold in their hands the hopes of our mokopuna and tamariki. The hope of our mātua and tūpuna is not an empty word. Planning ahead by learning te reo and speaking te reo, although small, will help ground our mokopuna and teach them that te reo is normal and a part of their daily lives.

While we hold wānanga for all whānau, it is your mokopuna that will equally benefit from their time on the marae. Child see, child do is a common theme that all parents will know well. This is why the whānau play an important role in learning and teaching te reo. Tamariki will naturally follow what their parents do. Bringing te reo into the home will guarantee the hope of parents for their tamariki to kōrero te reo, now and into the future.



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Reo pūkenga

Our reo has changed and is changing all the time. Our reo is not the same reo which was spoken by Kupe. It would make sense that the reo of Kupe would have been learnt and made for the place where Kupe was born.

This is the same for our reo and where we live and work. The reo for work in the gardens is different to the reo while fishing at sea. The reo for carving will be different to the reo for cooking. What we are trying to explain is te reo can change as the person spends more time honing or sharpening their skill.

As we give whānau the opening to learn their reo, we also see the likelihood of them learning reo which is connected to traditional skills they want to learn. These skills will open the door to a world almost forgotten. A world we will find has more to offer our people.

Te Rarawatanga

I know therefore I am

“Te Rarawa whānau and hapū have a strong identity grounded in our history, culture and tikanga. Knowing who we are as an individual, an iwi, a hapū and a whānau has been recognised as crucial to ensure sustained survival as Te Rarawa. A sense of identity, belonging and of place connects us regardless of where we live.

“Building participation and encouraging connection with hapū and marae is a key element to any activity undertaken by the Runanga.” Te Reo being one of them.

While the above statement is taken, word for word, from the ‘Te Runanga o Te Rarawa’ annual plan, we need to understand how Te Rarawa reo is the strength behind Te Rarawatanga. Originally our history, culture and tikanga were all spoken in Te Rarawa reo by Te Rarawa people, who, in many cases, only spoke one language.

Their sense of identity, belonging and of place was all expressed in Te Rarawa reo. The term ‘sense’ is not detected when listening to tūpuna who gave their whakapapa or pepehā. From their words, whether in written form or spoken, there is a complete knowing, knowing who I am, knowing where I stand, knowing where I am from, knowing where I am going. The knowing is all expressed in Te Rarawa reo.

Te Rarawatanga is then to be found, experienced and valued in the knowing. If tūpuna knew exactly who they were, then it should be of no surprise that our Te Rarawa reo was the only language capable of expressing that truth. This is indeed the strength behind Te Rarawatanga. The Komiti Rautaki Reo declare that true Te Rarawatanga is to be sourced from the true Te Rarawa reo.

This is not to say that you need to be a tūpuna or from the past to express our reo. The pathway to Te Rarawatanga is given freely by our people of the Hokianga, Te Uri o Tai, Whangapē and Ahipara. They have woven together a very strong whāriki reo. A whāriki reo with a simple pattern, the pattern that will weave our Te Rarawa reo back into the hearts and minds of our Te Rarawa people.



Photo supplied by R Bentson

Honohono

Relationships

Key to making the rautaki reo come to be is the relationships we have with our 23 marae. We know that each marae connects to whānau and hapū of that whenua. If we have the support of our delegates, the rautaki reo will take root and grow within the hāpori or communities of Te Rarawa.

Further to our relationships in Te Rarawa are the relationships with other northland iwi. No man is an island. Te reo o Te Rarawa did not happen in a vacuum. Our reo has its origins in Hawaiki and moutere of Te-Moana-nui-a-Kiwa. With the arrival of Kupe, the reo started to grow in its new surroundings. At least five iwi from Hokianga to Te Hiku o Te Ika live side by side and share common tūpuna and whakapapa. It only makes sense that, if we are doing all we can to lift our reo, we must try and work with our whanaunga close by. Simply put, if the reo of our whanaunga and neighbouring iwi is healthy, then the health of our Te Rarawa reo is guaranteed.

We encourage further relationships with:

1. **Te Aupouri**
2. **Ngāti Kahu**
3. **Ngai Takoto**
4. **Ngāti Kuri**
5. **Ngāti Whātua**
6. **Ngāpuhi**

Mā tō rourou, mā taku rourou, ka ora ai te iwi.



Photo supplied by R Bentson

Te Hauora i te Reo

Health and Wellbeing of our People

We understand that the statistics of our Te Rarawa people in the area of health, education, social, and justice are very low. It is then no surprise that our reo is also in a place of poor health.

If Māori health status is a proxy measure of good government as guaranteed in ... te Tiriti o Waitangi recent governments and their social and economic policies have been found lacking Reid, P. ibid: 93

He Whakaputanga me Te Tiriti o Waitangi are our nation's founding documents. We gather strength from those guarantees held within these Kawenata. We know that our Tiriti partners have acted against those guarantees, placing Te Rarawa people and their reo in a weakened position.

We make a case to our people that, if we focus much of our energy upon the lifting and revitalisation of our Te Rarawa reo, we will, in fact, be in a better position to address the ills that trouble our people. The places of our being that need to be kept healthy are the wairua, hinengaro and manawa. Te Rarawa reo in itself will not cure the ills of our people, it is the insight, knowledge and access our reo will give us to our Te Rarawatanga which will break the current patterns of control that are forced upon us by our Tiriti partners, and in many cases ourselves.



Photo supplied by R Bentson

Te Rarawa reo opens those doors to a world that has been long forgotten by most. It is a world that grounds you and provides you with the answers to your Te Rarawatanga. It is the awareness that moves the sensing of who you are to the absolute knowing who you are.

Knowing who we are is the source to greater health and wellbeing. Te Rarawa reo is the waka that will guide us towards the source.

Ngā Takiwā

Wards

While Te Rarawa iwi is headed by 23 marae delegates, this unity does not reflect the distance between each marae. It is also this distance that we can see and hear the difference, although slight, in te reo and mita spoken by the hapū of those 23 marae. The mana of the iwi comes from the hapū, therefore, the hapū should locate their reo where they see fit. What this means is that hapū teach and learn their mita and reo on their own terms.

The rautaki reo is clear in that, for te reo o Te Rarawa to survive, hapū must be the masters of their own destiny. Hapū must decide the kupu, mita and tikanga that is taught on their marae.

Many would find it rude for another iwi to teach their reo to them. While hapū within Te Rarawa are not upset by kaiako from other hapū teaching them, there is still a desire to have a kaiako from their marae teaching them.

To make the rautaki reo work for Te Rarawa, hapū should run their own wānanga, their own karāhe and connect with whānau from their own hapū. This will safeguard their distinct reo and mita.

Wards

Four wards have been created with marae clusters that are in close distance to each other. Thought has also been given to the natural connections these marae have with their hapū and whakapapa. The four wards are as follow:

Ward 1

All hapū and marae that live near the Hokianga, including Manganui-o-wai and Mangamuka.

Ward 2

All hapū that live in Te Uri o Tai.

Ward 3

All hapū and marae that live near Whangapē harbour, including Herekino, Owhata and Manukau.

Ward 4

All hapū and marae that live near Te Oneroa-a-Tohe, including Pukepoto and Wainui.

Kōmiti Rautaki Reo and the Ward

The Kōmiti Rautaki Reo are committed to making this kaupapa work. We do not see our role as managers, supervisors or advisors to the hapū and marae of Te Rarawa. Our role is to work alongside hapū and marae to get te reo into their hāpori, into their marae and most importantly, into their homes. This will be done through wānanga, karāhe and any other kaupapa that hapū and marae see fit. The Wards will help bring the best people together from their area who can maintain te ahi kā o te reo. The kōmiti will work closely with them to keep the wānanga and karāhe moving forward.

We believe our awahi will become less as the years go by and hapū begin to maintain their own wānanga, karāhe and kainga reo. A review of how things are going for our hapū in their different wards will be done every year.

It must be stated that we all are connected to each other, through marriage, tūpuna and alliances. The wards do not and should not be seen as a boundary that is not crossed. Whakapapa and whakawhanaungatanga have no boundaries and so, the wards system should only ever be seen as a way to identify locally those people who can uplift and uphold te reo in their community.

Take Whakahaere

Strategy into Policy

We, Te Kōmiti Rautaki, wish to impress upon all our schools that our local reo and tikanga be nurtured. Our schools and tertiary establishments have an equal role to play as that of our marae, hāpori and kainga and lifting the awareness and strength of our reo and its use. The truth be known is that these places house our most important resource, our tamariki and mokopuna.

Te Rarawa wishes to work alongside our fellow iwi and hapū. We also want to bring our schools and tertiary establishments into line with the vision and mission of our Reo Strategy. As our fellow iwi work towards making their own Rautaki Reo a reality, we believe that a shared vision will bring greater awareness of this important objective.

It is a natural cycle that the Rautaki Reo informs our future reo policy. It is a reo policy that will be placed at the table of our schools and tertiary establishments for their equal understanding and passion of our vision and mission. The adoption and implementation of our reo policy is the partnership between these places of learning and iwi collective that we should work towards.

We do not see our reo as a political tool and it should never be used as such. The awareness we seek from these places of learning is linked to the health and the wellbeing of our people and their future. Greater awareness of our reo will set in motion the wheels of revitalisation, working within the national Māori language strategy.



Photo supplied by R Bentson

Whare Wānanga

House of Learning

A desire to establish our own Whare Wānanga is vital for our people. It is not an ivory tower that sits at the heart of Te Rarawa. Each of the 23 marae are part of the whole. The direction from the people is to bring all marae into line with the focus of lifting and growing our reo. This will then open and re-establish the knowledge, values and practices of our hapū and iwi. These Te Rarawa ways of doing things are directly linked to our whenua, ngāhere, maunga, awa and moana. How we relate to our environment is dependent on how much we practice the tikanga and mātauranga of our tūpuna. This is all through the medium of our reo. While marae and hapū of our different rohe of Te Rarawa have their own ways of doing things, keeping us connected and having one focus is easily done through the medium of our reo o Te Rarawa.

Our marae of Te Rarawa is Te Whare Wānanga o Te Rarawa.



Ko te Whakahau

Recommendations

1. That all decisions made by the Committee Rautaki Reo be endorsed by the marae delegates before they can be acted upon, keeping the mana of our marae directly supporting the Rautaki Reo.
2. That Te Rūnanga o Te Rarawa make available the pūtea to run the initial series of wānanga on marae selected by the delegates, as directed by their hapū.
3. That Te Rūnanga o Te Rarawa set aside an annual budget, negotiated with the Committee Rautaki Reo, for the continuous implementation of the Rautaki Reo over at least a 40 year period.
4. That this strategy and its future comes under the mana of the hapū which reside within the boundaries of Te Rarawa.
5. That the Rautaki Reo inform the Reo Policy of Te Rūnanga o Te Rarawa.

Ko te Whakamau

Priorities

1. That the Rautaki Reo be reported on at every monthly hui of Te Rūnanga o Te Rarawa.
2. That at least \$7,500 be made available to run the five initial wānanga, including a one-off wānanga in Tamaki-makaurau.
3. That discussions take place between the Rautaki Reo Committee, the Executive Committee, the Chairperson, Chief Executive Officer and Policy Advisor to develop an implementation plan.
4. That the Kāhui Kaumātua act as the advisory body to the Committee Rautaki Reo on matters relating to te reo o Te Rarawa and tikanga.
5. That the Rautaki Reo Committee transition into the role of formulating the Reo Policy of Te Rūnanga o Te Rarawa.

Ngā Tāpiringa Kōrero

Appendices

Appendix (i) : Consultation Hui Report : March 2012

Appendix (ii) : Review of Strategic Plans



Appendix (i)

TE RAUTAKI REO O TE RARAWA CONSULTATION HUI REPORT March 2012



**PRODUCED BY TE KOMITI RAUTAKI REO
MARCH 2012**

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1. Introduction

In August 2011, Te Komiti Rautaki Reo was mandated by the Delegates to go out into our Te Rarawa communities and carry out consultation hui. The reason for the hui was to gather the kōrero from marae hapū within Te Rarawa that would inform Te Rautaki Reo for our Te Rarawa people.

2. Method

Five consultation hui were held in Te Rarawa, with selected marae chosen because they were central to other marae clustered around them.

Using iwi projections and census statistics, it was found that 15-25,000 people identify as Te Rarawa, however, only 14% of Te Rarawa people live within their iwi boundaries. The majority of Te Rarawa people live in Kaitaia with the rest living in 20 small rural communities.

Consultation hui were made known by the kōmiti rautaki reo through: kanohi ki te kanohi, flyers in letterboxes, pānui and by phone.

Overall, there were 69 people who attended our consultation hui.

Hui were presented in Māori and English. Four questions were used to seek a response from whānau regarding the past, present and the future of our reo.

There were different ways in which kōrero was gathered at the hui. In most cases two kōmiti members presented, two members recorded kōrero, and one or two gave awahi and tautoko. Where possible, whānau were asked to work in groups, reporting back to whānau at the hui.

The kōrero was collected and looked over by the kōmiti.

Consultation clusters

1. Waihou, Panguru, Mitimiti, Rangi Point, Motutī, Te Karaka
2. Manukau, Whangapē, Owhata, Herekino
3. Motukaraka, Kohukohu, Te Karae, Te Huahua, Mangamuka
4. Pawarenga, Broadwood
5. Ahipara, Pukepoto

Omission

While we aimed to involve all marae, there may have been times when things did not go to plan. Members of a certain marae may not have attended a hui. In these cases we tried to give all marae a chance to hui. This may not have happened on those dates set by the delegates hosting hui, though, if marae chose to be involved at another time and place, they were still part of that consultation cluster.

3. Questions and Responses

3.1 Strengthening Te Reo me Ngā Tikanga

Question 1: What is required to strengthen te reo me nga tikanga on Te Rarawa marae?

In the research phase of the reo strategy Te Rarawa strengths were established by S.W.O.T analysis, or Strength, Weakness, Opportunity and Threat study. This was carried out in July 2011.

Whānau pointed out in hui that to strengthen te reo and tikanga on the marae, it must be strengthened first in the community. This is shown below in Table 1 and 2.

The role of kaumātua and kuia was seen to be very important in strengthening the reo however the reasons differed from hui to hui, whānau to whānau. Whānau in the first hui liked the idea of a Kaumātua and Kuia Council. Whānau at the second hui and third hui wanted kaumātua and kuia to *teach* 'tuturu tikanga' through wānanga. At the fifth hui it was believed that, for men to reach the taumata, they needed to be taught this role. Succession planning for skilled areas, e.g. kaikaranga, kaikōrero, ringawera, was highlighted by all whānau. This was also raised in Questions 1 and 2.

Wānanga on reo and tikanga was pointed out by whānau at hui. Current wānanga needed to be more regular and run on more of our marae.

In partaking in hui around our rohe, some whānau believe that this is strengthening tikanga. Most hui (4 of the 5) talked about resources (online and media) but this was not seen as a strength. 'Our reo' needs to be more visible on tv, radio and the internet.

It was highlighted at hui that our reo needed to be spoken everywhere especially in the home by everyone, not just mokopuna in Kohanga Reo. If our reo is going to survive it must be spoken everywhere.

The quality of kaiako was a common theme from hui. It was thought that many of our quality kaiako were not working in local kura but outside the rohe. This was a concern.

Table 1. Would Te Rarawa reo find strength in or by...

	Kura reo	Kuia Kaumātua	Wānanga	Resources	Kaiako
Hui 1	AE	AE	AE	AE	AE
Hui 2	AE	AE	AE	AE	AE
Hui 3	AE	AE	AE	Not indicated	AE
Hui 4	AE	AE	AE	AE	AE
Hui 5	AE	AE	KAO	Not indicated	AE

Table 2 (below) shows other common themes from hui. In all hui it was clear that te reo o te kainga (in the home) was important for maintaining its strength. It was important for 'our reo' to be spoken and to be taught in kura reo and wānanga as well.

"Rerekē te reo o te kainga ki te kura."

"Kua ngaro te wairua o te reo."

There were many whakaaro shared about activities on the marae, and with whānau, hapū and iwi. In the fourth hui it was pointed out by one whānau member that current activities should include more

reo. At all hui whānau believed that more reo events and activities outside of tangi and wānanga were needed i.e. more cultural events and programmes such as carving, weaving, karakia, tikanga, debates and whakapapa workshops.

“Hui ahurei a cultural festival which brings whānau together, to celebrate who we are and our reo is part of our identity.”

Waiata was mentioned at hui and it was seen as a great way to get all people learning the reo.

‘Transfer of knowledge’ was expressed by many whānau at hui. It was seen as a pressing issue and very important in ending the decline of the spoken reo, especially from our native speakers. It was important to capture and record the kōrero and pūrākau of our kuia and kaumātua.

“Keep what we have, preserve nga kōrero for the future.”

Table 2. Common themes : Should there be more...

	Reo o te kainga	Events for te reo	Hāpori involvement	Waiata	Knowledge transfer
Hui 1	AE	AE	AE	AE	AE
Hui 2	AE	Not indicated	AE	Not indicated	AE
Hui 3	AE	AE	AE	AE	AE
Hui 4	AE	AE	AE	AE	AE
Hui 5	AE	AE	AE	AE	AE

Other kaupapa shared by whānau

Working as a collective was pointed out many times at our hui. Marae need to work together across the rohe to uplift te reo and tikanga.

Communication and marketing to whānau living inside and outside the rohe were seen as important.

“Developing wānanga and other programmes that suit the people, not Government driven”.

“Ngā mihi ki ngā kaumātua e toetoe ana. Manaaki mai ngā kaumātua, kuia”.

Ongoing commitment and planning was needed by the individual, by whānau and marae to bring te reo back into shape. The set up of our own Te Rarawa Whare Wānanga was talked about many times at the first and second hui.

Areas of concern

- Whānau felt that we were in crisis with our reo and tikanga
- Rangatahi are not taking part on the marae
- Rangatahi are not pushed to learn te reo and are slowly lost to the marae
- Not all whānau living near the marae were taking part on the marae
- Reo is not valued by some whānau
- Whānau do not believe in themselves
- Native speakers were not too sure if they should be speaking te reo to non-speakers
- Native speakers cannot understand some new words or phrases
- There are huge social issues facing our people i.e. health, justice, poverty
- There are not enough people living in the area to teach te reo
- Reo in the kainga is important but whānau said parents were not speaking it, therefore no one spoke.
- Whānau did not trust government driven strategies. They were seen as not effective. A local solution was needed.

- History and colonisation has affected the psyche of Te Rarawa people, creating a huge barrier for our people wanting to learn and speak te reo.
- Whānau living near the marae were not visiting and not taking part on our marae where reo is mostly spoken.
- Whānau who learnt the reo from other rohe or iwi were being slated for speaking their reo – this attitude or mindset was seen as a big challenge.



3.2 State of our Language, Culture and Identity

Question 2: What is the state of our language, culture and identity within Te Rarawa?

Table 3. Language, culture and identity.

	Good	Average	Poor
Hui 1	Language & identity	Culture	
Hui 2			Language, Culture & identity
Hui 3		Culture & identity	Language
Hui 4	Language	Identity	Culture
Hui 5			Language, Culture & identity

As Table 3 shows whānau at the first hui and fourth hui said that the language was in a good state, as it was being spoken at hui, on the marae and at kura. On the other hand whānau at hui 2, 3 and 5 believed it was poor or on the decline. Native speakers, kaumātua and kuia were dying and the quality of the reo and tikanga was not being maintained on the marae or in our communities.

At the second hui a whānau member suggested that the reo was not reaching the youth because it was not seen or heard where rangatahi met or hung out.

“Hard to learn for youth because Māori reo is not being displayed enough for us to pick it up.”

However, at all hui, whānau agreed that the mita o te hau kainga was important and it needed to be maintained. One person commented that it was part of our identity and uniqueness.

One whānau member felt that te reo was better than it was 10 years ago. Another said that we had gone through a renaissance, now a lot of us are at a stage where we want to do more.

“I would not like my children to wait until they are adults then suddenly they become Māori”
- Sam Tecklenburg

Again it was said that working as a collective is key to uplifting the state of the language.

“We are strong as a collective in our reo and tikanga...”

There were many whakaaro regarding the state of our culture and identity. At the first hui, whānau outlined some principles relating to culture and identity i.e. wairua, tikanga, waiata, karakia, mate, whakapapa. These were seen to be in good state considering the past injustices of the Kawanatanga (Crown) against Māori. At the fifth hui one whānau member said if all iwi were speaking reo and thinking Māori then the Government could not create division amongst the iwi.

“If we stand as individual marae we will be found lacking.”

“Whakaaro kotahi.”

At the second hui, the rōpu believed that Māori culture was unseen. Therefore identity was not clearly known.

Whānau members said that culture was not valued the same way by other cultures. Our culture was being exploited for the benefit of another culture.

“Our culture is being robbed for franchise....our language is being simplified for other cultures.”

Areas of concern

- There is urgency to capture the mita o te reo because our kaumātua and kuia who are well versed are dying
- Our language, culture and identity is invisible
- Language, culture and identity are terms created by the Ministry of Education
- Rangatahi are not encouraged to learn te reo
- Kua ngaro te wairua o te reo – the spirit and depth of understanding of the reo has gone
- The exploitation of Māori culture i.e. Rugby World Cup
- Do we share our reo with people outside of Te Rarawa? We need to be careful who learns our reo.
- Our language is becoming mixed up with Te Taura Whiri
- Culture getting wishy washy, a bit of this, a bit of that
- Rangatahi are expressing their identity by wearing T-shirts, Māori tattoo, it’s really window dressing
- Kura Kaupapa Māori kids have reo at school but not at home because their parents cannot speak te reo



3.3 Vision for Te Rarawa

Question 3. What vision do you have for Te Rarawa reo and what are the barriers to that vision?

In this section vision expresses the hopes and aspirations of whānau for their reo. The responses were many and different, however, there were some strong common themes that came through. Importance in the vision for our reo is a collective duty. The vision, and activities of the vision must be supported and by all whānau.

There was strong support at hui to have a Te Rarawa built, owned and managed foundation of learning i.e. Kohanga Reo, Kura Kaupapa Māori and Whare Wānanga. There is a keen awareness to be self-determining (Mana Motuhake). Again it was shared by whānau that there was no trust in outside groups leading the Rautaki Reo.

Table 4 shows a range of responses to the question by whānau that attended the first hui. The whakaaro from whānau was that Te Rarawa should find out what other iwi are doing with their reo strategies. The focus was on reo in the home.

It was highlighted that there was value in increasing Māori cultural expressions as pointed out in the comment on ‘nga mahi o o tatou tupuna.’ Once again ‘capturing kōrero’ was accepted as being an important part of the vision.

The barriers below represent areas of concern in hui and with all whānau. What was important in kōrerorero was the seeming lack of interest and commitment shown by whānau and marae. As one person said, it may be the lack of confidence from our people in te reo.

Table 4. Hui 1

	Vision	Barriers
Hui 1	Build a whare wānanga for Te Rarawa	Lack of interest
	Acknowledging our values (aroha, tika me te pono)	Distance
	Capturing our kōrero	Economics
	Te Rarawa owned and operated kohanga reo, kura, whare wānanga	Lack of confidence
	Using whakapapa – taking responsibility, whakawhanaungatanga	Lack of support
	Adopt the concept “kōtahi mano kainga – 1000 homes speaking te reo.”(Ngai Tahu)	Lack of quality speakers
	Enhance the reo and culture – mahi o o tatou tupuna - the arts, raranga, whakairo, kapa haka, karakia	Lack of quality teachers
	Everyone has a role and responsibility	No commitment

Table 5 shows the responses from whānau in the second hui. Again, commitment to the reo me ngā tikanga was seen as an important part of the Te Rarawa reo vision. In kōrerorero, ongoing planning and practice was highlighted, and the reo i te kainga was very important.

There were concerns about getting rangatahi involved in the reo strategy.

A big barrier was paying money to learn te reo. It was felt that outside organisations who wanted to charge learners to learn te reo were unrealistic.

“We are the biggest barrier to te reo” - Katie Murray

Whakaaro was given to each person playing their part in the survival of te reo.

It was stated that Chinese are thriving on their culture as are the French. Visioning should be about speaking te reo everywhere, every time. To go anywhere in the country and kōrero i te reo and stay in te reo.

A concern from one whānau member was that we did not have enough influence in the decision making places. It was felt that we are treated as a minority in our own country. If they fail us they fail their country.

The lack of kaumātua and kuia was a major concern. Without this pool of living knowledge whānau believe things would be dire for our marae.

Table 5. Hui 2

	Vision	Barriers
Hui 2	A continual practice of our culture being taught in our homes and marae	No attention is placed on helping the youth
	To see the younger generations support the marae	Lack of interest
	Our children and children’s children are speaking our reo on the world stage	People are too scared or shy
	Bring back the tangi or mita of our reo for each marae	Organisations and government that expect people to pay to learn their tikanga and reo
	To make sure that our reo lives on in all of us not just the elite few	People are too busy
	To uplift the passion for our mita and kawa	It is not valued
	Te reo should be compulsory in Schools	Kaumātua and kuia are far and few
	We are saying we are all going to speak Māori	Kaumātua and kuia are passing away
	Parents are at home talking with their tamariki in te reo	No influence on BOT
	Local shops saying ‘kia ora’ to their customers	We do not have good resources
		Both parents are work late
		Pakeha retailers will not say ‘kia ora’

Table 6 shows the responses from whānau at the third hui. Important is the lack of quality teachers. Some whānau believed that there were people who were not trained teachers but would make good teachers. They need to be found to help with this kaupapa.

Table 6. Hui 3

	Vision	Barriers
7	<p>Te reo classes are delivered at every marae</p> <p>Wānanga that are specifically focussed on succession planning for kaikaranga and kaikōrero</p> <p>Marae have funding to offer reo me nga tikanga courses</p> <p>Reo is spoken more in homes</p> <p>Whakakōtahi – work together to strengthen te reo me nga tikanga</p>	<p>We have an addiction to kōrero English</p> <p>Not enough quality teachers we must make sure we hunt out our good teachers</p> <p>Reo is not being normalised enough</p> <p>Money is not available to support reo</p>

Table 7 shows the responses from whānau in the fourth hui. Māori in general have a downbeat attitude towards learning their reo; this could possibly highlight that the reo may not be valued or rated highly by whānau. Once again whakamā (shyness), fear and money was seen as a barrier to learning reo.

Table 7. Hui 4.

	Vision	Barriers
Hui 4	<p>The vision is that every person kōrero te reo</p> <p>Having our own where wānanga and people sending their children home to attend – it creates greater opportunities, and employment</p> <p>An abundance of kaikōrero and kaikaranga</p> <p>Our people are proud and passionate about the reo</p> <p>We hear our reo being spoken everywhere</p> <p>Tapping into resources collectively, awahi each other, working interdependently.</p>	<p>Negative attitudes to learning reo</p> <p>Our shyness or fear to kōrero Māori</p> <p>Money</p>

Table 8 shows the responses from whānau at the fifth hui. Most responses were about marae life and strengthening its importance to Māori identity and pride. One whānau member said that, if marae was strong in reo and tikanga it would be noticed by all who visited. To also show strength, every marae must have a waiata that they were famous for, a signature or tohu of their marae identity.

Table 8. Hui 5

	Vision	Barriers
Hui 5	<p>Our reo is strong therefore our identity when manuhiri come to our marae they can see the strength of the people.</p> <p>Marae identity is strong</p> <p>We are confident - It's not just about the kupu, but whakamarama why we're investing so much time back into our reo</p>	<p>There is whakamaa and mamae that people havn't healed from i.e punished at school for speaking te reo</p> <p>There is not enough people interested or aware</p> <p>No resources to support te reo</p>



3.4 Reo at Home, Work and Other Domains

Question 4. Why is the reo not being spoken more often at home, at work and in other domains?

Table 9 shows the common reasons why te reo is not spoken more at home, at work and in other domains or places. Most whānau believed that there was no reason to learn the reo, as said by many whānau, why would people learn te reo if it was not going to be used much. One whānau member said that, if there was a reason to learn te reo for paid work then more people would commit to te reo. Also, a pay increase could create more opening for the marae, with people coming home to awahi.

Once again whānau believed that te reo was not valued and so, not a priority in people's lives. One whānau member said that there was some unawareness in the community about the reo 'hohonutanga' (depth) and 'wairua' of te reo. Even if this kōrero related to reasons for learning, the kōrerorero tells us that value is more about how people see themselves, and knowing your culture and identity was very important.

In the section headed '**not enough role models**', whānau made comment on the lack of kaumātua and kuia, and mainly those living locally. Many kaumātua and kuia were living outside the Te Rarawa region. Having role models and discovering who our leaders of Te Rarawa were was important as they both are 'agents of change'.

"It's only two letters, but it's a start. If I can say 'ae' and often, I'm a pretty happy Māori"

One whānau member felt it was time consuming when thinking fast on your feet i.e. when changing English commands into reo, there is a need to step back and think about it.

Whānau made comment on the lack of or support given by whānau, marae, iwi and others to learn te reo or to start reo programmes. Whānau felt that support had to be long term and ongoing for the marae and our people.

Again, visibility of Te Rarawa reo in our local communities, regionally, nationally and internationally was lacking. This shows that Te Rarawa people need to grow an awareness of Te Rarawa reo.

"Saturate the airwaves and communities with our reo"

With the second and fifth hui, our whānau spoke about Whakama. There is a shame or embarrassment to being pakeke and not speaking te reo or practicing tikanga. This has led to a lack of partaking on our marae. One whānau cluster said they spoke a little bit of reo. Many were again whakama, as one put it, 'it's that taniwha on your shoulder' (whakama).

One whānau member stated that "I can articulate myself in English, but in te reo, there's a mental cringe".

It was highlighted that there were generational differences in the reo being spoken i.e. native speakers and kura trained speakers had some trouble understanding each other. One whānau member said that, instead of being frustrated with not understanding each other there was an opening to learn from each other.

"Me hoki mai ki to tatou reo, me kōrero, me kōrero tonu."

Table 9. Below, all whānau agree that...

	No incentive to learn te reo	The reo is not valued	Not enough role models	No support	Te reo is not visible	Adults and tamariki are Whakama
Hui 1	AE	AE	-	AE	AE	-
Hui 2	AE	AE	AE	AE	AE	AE
Hui 3	-	AE	AE	AE	AE	AE
Hui 4	AE	AE	AE	AE	AE	AE
Hui 5	-	AE	AE	AE	AE	AE



4. Conclusion

On the whole whānau have been very positive about this kaupapa (Te Rautaki Reo). Whānau valued the openness to share their whakaaro and find a way forward for our people and their reo.

From the hui we have been able to single out key areas of interest that need further looking at. Of importance are those key areas that were spoken about at every hui. (See table below)

These key areas are our ‘pou kōrero’. They inform the design and creation of the Te Rautaki Reo for Te Rarawa.

Te Rautaki Reo reflect the aspirations of the people, the vision for the wellbeing of Te Reo o te hau kainga, and a clear pathway forward for everyone, all whānau, hapū and marae of Te Rarawa.

“Mehemea ka moemoea ahau, ko ahau anake. Mehemea ka moemoea tatou, ka taea e tatou. “

KEY AREAS – POU KŌRERO	
Whānau, hapū and iwi have a duty for the wellbeing and enrichment of Te Reo in the home, on the marae and around our rohe – Quality teachers, role models and leaders are very important to the strategy (intergenerational transmission).	AE
Succession planning – Roles are started in the whānau, hapū and iwi. Training to carry out these leadership roles begins.	AE
Retaining and maintaining the mita or tangi o te reo i te hau kainga.	AE
Preserve te reo of our kaumātua and kuia and create resources to be shared with our people.	AE
Knowledge – recover, collect and store valuable iwi matauranga, work with key whānau to plan the right way of collecting, storing and accessing iwi matauranga	AE
Change the hearts (ahua o te ngakau – ngoikore) of our people and their reo so that whānau are informed and taking part in te reo (parents, youth, kaumātua, kuia)	AE
Establish a Te Reo board or authority	AE
Researching and archiving – collect and preserve kōrero that set apart Te Rarawa reo and tikanga.	AE



5. Progress Report

Te Rarawa Reo Strategy 2011

To: Bronwyn Hunt, Principal Advisor – Strategy and Policy, Te Runanga o Te Rarawa
From: Komiti Rautaki Reo
Project: Te Rarawa Reo Strategy – Consultation

SUMMARY:

1. Overall Project Timing and Status

- Project ahead of schedule
- Project on time, no concerns
- Project on time, under action
- Project slipping, minor concerns
- Project slipping, major concerns
- Project stalled

2. Budget

- Under budget
- On budget
- Slightly over budget
- Greatly over budget

3. Phase 1: Review of other Iwi Reo Strategies

- Complete
- Progressing smoothly
- Under action
- Slipping project
- Stalling project
- Not applicable at this stage

4. Phase 2: Key Stakeholders identified, questionnaire reviewed and confirmed.

- Complete
- Progressing smoothly
- Under action
- Slipping project
- Stalling project
- Not applicable at this stage

5. Phase 2: Interviews and consultation hui

- Complete
- Progressing smoothly
- Under action
- Slipping project
- Stalling project
- Not applicable at this stage

6. Phase 2: Evaluate interviews – Project team

- Complete
- Progressing smoothly
- Under action
- Slipping project
- Stalling project
- Not applicable at this stage

7. Phase 3: Design of the strategy

- Complete
- Progressing smoothly
- Under action
- Slipping project
- Stalling project
- Not applicable at this stage

8. Draft Te Rarawa Reo Strategy presented at the Hui-a-Marama

- Complete
- Progressing smoothly
- Under action
- Slipping project
- Stalling project
- Not applicable at this stage



DETAILED PROGRESS

Milestone Summary

MILESTONE	PLANNED COMPLETION DATE	AMENDED DATE	ACHIEVED DATE
Komiti Rautaki Reo members identified and confirmed to action project. Wayne Te Tai, Rawhitiroa Heke-Laupa, Wiki Mare , Kim Campbell, Maraea Brodrick, Whina Te Whiu			June 2011
Te Rarawa SWOT analysis conducted and presented at the July 2011 Hui-a-marama			20 July 2011
Phase 1: Eight Te Reo Iwi Strategic documents were identified for review.	26 August 2011	10 September 2011	10 September 2011
Phase 2: Commencement of the consultation phase. Hui 1: <u>Waihou Marae Consultation Hui</u> – Waihou, Panguru, Mitimiti, Rangī Point, Motuti	16 September 2011		16 September 2011
Presentation to Hui-a-marama <ul style="list-style-type: none"> • Document review • 4 Questions for consultation hui • Progress report on consultation hui 	21 September 2011		21 September 2011
Hui 2: <u>Manukau Marae Consultation Hui</u>	3 October 2011		10 October 2011
Hui 3: <u>Motukaraka Marae Consultation Hui</u>	18 October 2011		19 October 2011
Verbal report to Hui-a-marama			
Hui 4: <u>Ohaaki Marae Pawarenga Consultation Hui</u> – Pawarenga, Broadwood	5 November 2011		6 November 2011
Hui 5: Korou Kore Marae	11 March 2012		11 March 2012
Evaluate consultation hui data complete full report	20 March 2012		20 March 2012

Progress	<ul style="list-style-type: none"> • Consultation data collated and report is completed
Highlights	<ul style="list-style-type: none"> • Completing phase 1 • Commencing phase 2 and going out to the different marae and meeting with the community on this kaupapa • The support of delegates and executive of Te Runanga o Te Rarawa on this kaupapa at every phase and progress report
New!	<ul style="list-style-type: none"> • Phase 2 has been extended to 2012 • Identified and confirmed Ruakere Hond in Phase 3 of the project
Issues	<ul style="list-style-type: none"> • Issues Register attached – 3 new issues, 0 issues closed
Summary of Actions	<ul style="list-style-type: none"> • Book consultation with Ahipara marae, Mangamuka marae, and consultation with youth segment

Te Komiti Rautaki Reo, November 2011



6. Risk Register

		IMPACT		
		Low (3)	Medium (6)	High (9)
LIKELIHOOD	Low (3)	Low (9)	Low (9)	Medium (27)
	Medium (6)	Low (18)	Medium (36)	High (54)
	High (9)	Medium (27)	High (54)	Critical (81)

Key risks for period ending 28 November 2011	Review all issues and identify progress steps
Rising risks for period ending 28 November 2011	2
New risks for period ending 28 November 2011	None

No	Risk Type/Risk statement	Date Raised	Impact (i)	Likelihood (L)	Risk score: i * L=R	Mitigation Strategy & Actions	Owner / Contingency	Status
1.	RESOURCE The members on this project will be working part-time. This raises the risk that they will be too busy to focus on the project and participate in consultation hui and phase 3.	10/9/11	9	6	54	12/11/11 – HIGH RISK <ul style="list-style-type: none"> Ensure the project schedule is based on deliverables and deadlines, rather than tasks and dates, to ensure focus on overall result. 	Wayne, Whina, Maraea <ul style="list-style-type: none"> Revise plan if it becomes clear timeframes cannot be met. 	OPEN

7. List of Participants

Ingoa \ name	Ingoa \ name	Ingoa \ name
John Ngapera	Rachele Mathews	Henry Tahana
Wendy Henwood	Ruka Rapihana	Clara Kiikoro
Carol Rupapera	Jazmin Leef	Janet Rangi
Mere Rawiri	Mabel Murray	Melanie Reihana Ruka
Barbara Marriner	Michael Waru	Joan Daniels
Rose Harris	Landas Leef	Mereana Ngaropo
Karina Harris	Jasmine Pirini	Wiremu Ngaropo
Rachel Toki	Mere Pirini	Aura Maree Muriwai
Jackie Thompson	Maraea Herbert	Sierra Te Whiu
James Clark	Tommy Rudolph	Janet Rangi
Diane Murray	Doug Te Wake	Rueben Porter
Rona Herbert	Malcolm Peri	Tame Mare
Mata Murray	Matiu Marsh	Wiremu Hohaia
Doc Herbert	Whatitiri Te Wake	Katie Mare
Glenyce Smith	Margaret Ngaropo	Merv Rawiri
Tommy Thompson	Mina Pomare Peita	David Smith
Vera Laupa	Richalene Te Wake	Syd Nathan
Kim Leef	Rongo Makara	Bill Natanahira
Erina Murray	Eric Peita	Any Rawiri
Clare Smith	Mel Smith	John Walsh
Ganny Peita	Sam Tecklenburg	Bill Natanahira
Jackson Witere	Eva Trobelcock	Michelle Kemp
Jan Rawiri		



Komiti Rautaki Reo with whanau from Ngai Tupoto