



# He Kāinga Kōrerorero Aromātai/Evaluation Final Report – Executive Summary

Confidential  
30 March 2017



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*Final Report – Executive Summary*

*He Kāinga Kōrerorero programme  
Te Ataarangi Trust and Te Taura Whiri i te reo Māori*

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## Te reo Māori glossary

Māori	English
Āke	To encourage, aid, or support others forward
Aromātai	Evaluation
Kaitiakitanga	Guardianship and protection, referring to the guardianship of te ao Māori
Karakia	Recited prayer/ blessing
Karanga	Ceremonial call of welcome to visitors entering onto a marae
Kōhanga Reo	Māori language preschool
Hapū	Clan or subtribe within a wider iwi (see iwi below)
Hongi	Pressing of noses together in greeting
Hui	Workshop, meeting or assembly of people
Iwi	Extended kinship group sharing ancestral descent
Mahi pono	To be trustworthy, honest and to act with integrity
Manaakitanga	Hospitality, the process of showing respect, generosity and care for others
Māramatanga	Enlightenment, insight and understanding
Mātauranga Māori Evaluative Quality Assurance	An NZQA framework for quality assuring courses that teach Māori knowledge
Mihi Whakatau	Official welcoming speech
Pouārahi	Mentors
Poureo	Whānau language caretakers and coordinators
Pūkengatanga	Ensuring that the preservation; teaching and creation of Mātauranga Māori remain a priority and focus
Puna	Place to be or converse
Rākau	Stick that is laid down in front of visitors as part of a welcoming challenge
Rangatahi	Young person, between childhood and adulthood
Rangatiratanga	Empowerment and chieftainship
Rohe	Regions

Tamariki	Children
Te ao Māori	The Māori world
Te Hono o Te Kahurangi	An NZQA framework in 2015 by a reformed advisory group to replace Mātauranga Māori Evaluative Quality Assurance
Teina	Younger sibling or cousin of the same gender
Te reo Māori	The Māori Language
Te Runanga o Te Ataarangi Trust	Te Ataarangi Trust
Te Taura Whiri i te Reo Māori	Māori Language Commission
Te Ture mō te reo Māori 2016	Māori Language Act 2016
Tuakana	Elder sibling or cousin of the same gender who is looked up to
Tūrangawaewae	Geographic place where one has the right to reside and belong through kinship; a rightful standing place
Waiata	Song or chant
Wairua	Well-being, soul, spirit
Whaikōrero	Formal speech
Whana	No mucking around
Whānau	Family
Whāngai	Customary practice of adoption with child raised by another family member
Whānaungatanga	Kinship, a relationship through shared experiences and working together which provides people with a sense of belonging
Whakamā	Shame, embarrassed, embarrassment, shy, bashful

# Executive summary

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## Background

He Kāinga Kōrerorero (the Programme) is a te reo Māori revitalisation programme run by Te Runanga o Te Ataarangi Trust (Te Ataarangi Trust) and is sponsored by Te Taura Whiri i te reo Māori (Te Taura Whiri). Te Ataarangi Trust is based in Hamilton and focuses on improving the use of te reo Māori in homes across New Zealand. The Programme is contracted to facilitate and mentor 150 whānau across 17 New Zealand rohe/regions in the use of conversational te reo Māori. Its purpose is to increase the number of te reo Māori speakers by encouraging te reo Māori use in the home, and in speaker communities.

The programme is sponsored by Te Taura Whiri i te Reo Māori under the recently updated Te Rautaki Reo Māori. Funding is aimed at supporting re-acquisition through the growth of regional speaker communities.

Evaluation Consult was commissioned by Te Ataarangi Trust and Te Taura Whiri to undertake an independent aromātai/evaluation of the Programme. The purpose of this aromātai/evaluation was to:

- evaluate the effectiveness of the programme over the last 12 months
- develop a results model with Te Ataarangi Trust to use for the evaluation and moving forward.

Evaluation Consult partnered with Ako Aotearoa, a tertiary education development organisation that has several Māori research specialists. Ako Aotearoa provided advice to Evaluation Consult and the evaluation team on matters of tikanga and te reo Māori, and contributed to the co-design and evaluation where appropriate. Te Ataarangi Trust and Te Taura Whiri were actively engaged in shaping the approach and supporting the implementation of the evaluation activities. The evaluation team was composed of Kate Averill, Dr Joe Te Rito, Helen Lomax, Carmin Young, Michael Campin and other Evaluation Consult staff (see Appendix L for details).

As part of good practice for programme design ([OECD-DAC, 2010](#))<sup>1</sup> and for this evaluation, Evaluation Consult in collaboration with Te Taura Whiri and Te Ataarangi Trust developed a results model (Figure 1: He Kāinga Kōrerorero Results Model V9). We used the results model to assist our evaluative activities and reporting to identify areas where enhancements could be made to the future design and sustainability of the programme. These enhancements would also help to inform any ongoing measurement required to track successful outcomes.

Through iterative and collaborative hui held in a number of locations – Auckland, Hamilton and Wellington – the results model was developed and refined to reflect activity undertaken by Te Ataarangi Trust. As part of the creation of the results model, four distinct spheres of programme operation were identified and incorporated into the model. A mixed methods evaluative approach was then identified and developed for the aromātai/evaluation using case studies, two surveys, programme observations, and document reviews. Findings from the evaluation have been assessed and analysed across the different data sources and against the model.

While the results model was used to identify the original scope of the Programme, it also allowed for unintended outcomes to be identified and incorporated into the aromātai/evaluation. This led to multiple Programme outcomes to be recognised that were not included in the original programme scope and current contract with Te Ataarangi Trust.

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<sup>1</sup> OECD - DAC. (2010). *Quality Standards for Evaluation Report*. Retrieved from <https://www.oecd.org/development/evaluation/qualitystandards.pdf>

Forty-three whānau representatives completed the online survey, with an average family size of 6.2 people. The evaluation team identified three additional groups of whānau participating in the Programme that are regularly unreported by pouārahi. These three groups are: graduates of the Programme, participants who are currently on waiting lists, and whānau who have withdrawn from the Programme but still engage in some activities. It was found that Te Ataarangi Trust are working with 2.35 times more whānau than is currently funded against. 2.35 times more whānau than contracted means the Programme is supporting 352.5 families with an average of 6.2 members, totalling 2,185.5 Programme participants of which 1255.5 participants are not supported through the existing funding framework.

The views expressed in the findings section have been triangulated by stakeholder interviews and case studies. Participating in the evaluation was voluntary for whānau. Our key findings are presented in four distinct groupings. Each section has been reflected in the results model (Figure 1).

- whānau
- rohe and communities
- wider stakeholders
- organisational capability.

## Whānau

Below are the key findings from this section collated using key result areas from model (shaded green for positive progress evident): Note – there are both intended and additional extended results.

- The Programme receives funding for the participation of 150 whānau. The Programme is coordinated from head office in Hamilton with whānau located in 17 communities with their associated pouārahi throughout New Zealand. The 18 pouārahi are contracted to work with between five to 15 whānau each. The whānau are mentored, with direct contact with pouārahi and individualised planning being a key component of the Programme. (Intended)
- Over two-thirds of the current Programme whānau responding to the survey have been in the Programme from one to four years. (Intended)
- It was identified through the pouārahi survey and document reviews that many pouārahi work with a greater number of whānau than they are contracted to work with. From the pouārahi survey, on average pouārahi work with 2.35 times their number of contracted whānau. Often, pouārahi have worked with these whānau previously and continue to include them in speaker communities and immersion events with some mentoring to assist as required. This support is provided to sustain and enhance language use and support the personal development outcomes of these whānau. In addition, pouārahi work with whānau who are on their waiting list to prepare them for entry into the Programme. The pouārahi survey findings indicated this could be on average between five and 10 whānau per pouārahi. (Extended)
- This previously unreported coverage and support of over twice the contracted amount of whānau plus a waiting list of over 90 whānau, demonstrates that Te Ataarangi Trust may well be working with over three times as many whānau for which funding is received. This additional role appears to be undertaken in each of the pouārahi's own time as part of their personal commitment to revitalisation of te reo Māori and the spirit of whānaungatanga of their whānau. (Extended)
- Te Ataarangi Trust is reported to ensure that pouārahi are carefully selected, considering the Programme's strengths-based mentoring approach and individual pouārahi networks which are highly valued by participants. Rohe governance groups also play an important role in providing feedback and endorsement on pouārahi in their current and future roles. Pouārahi value the training and support provided by Te Ataarangi Trust. (Intended)



**KEY**

- Results:
- Indicators:
- Intended results of the HKK Programme: ●
- Key areas to consider:

Good progress:    
Some progress:  



Figure 1: Results model for He Kāinga Kōrerorero Model showing theory of change for the Programme.



- The use of language planning is an important tool for whānau in the Programme and coordination in their other aspects of life. Programme participants report that this is the first time for many whānau members to plan and coordinate their activities for personal, cultural, and social goals. (Intended)

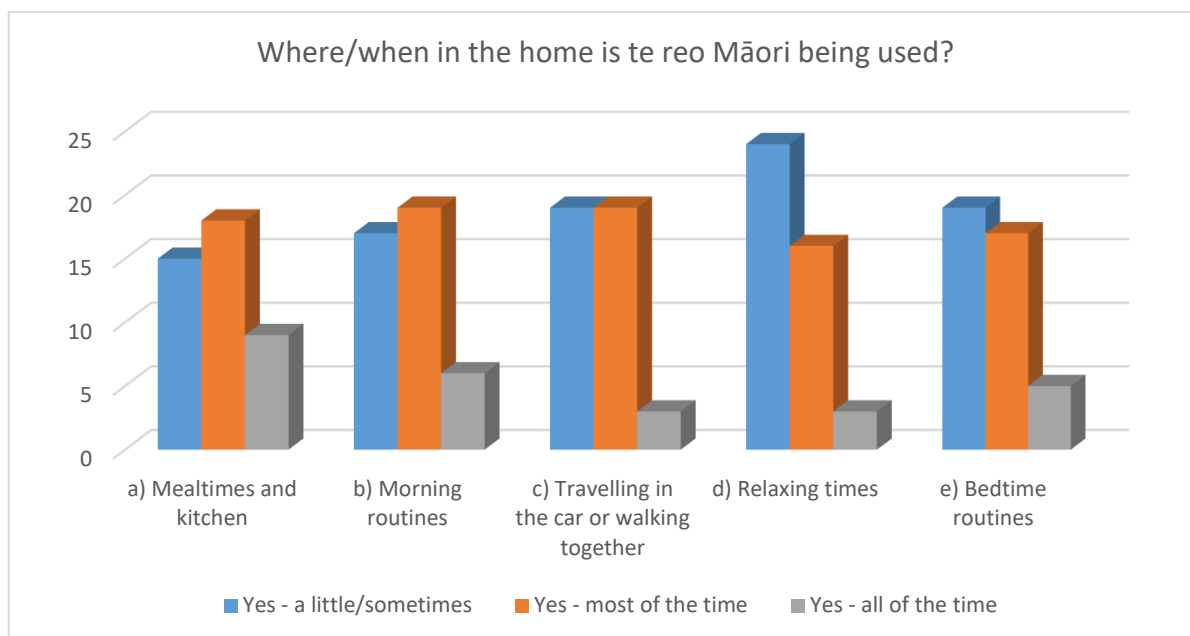


Figure 2: Indicates the different places, times, and the level te reo Māori use around the home by participating whānau. Table data collated from 43 completed poureo surveys.

- Figure 2 shows that most te reo Māori is used at meal times, bed times and morning routines. These are activities that tend to happen often at routine times and in routine way. (Intended)
- The diverse visual and active resources used by pouārahi are considered highly relevant to both urban and rural whānau to use in the home with their whānau e.g., making breakfast, lighting the fire. (Intended)
- Critical awareness is a key realisation point that whānau manage to reach once in the Programme for over a year. Then whānau members reach a point to commit to normalising the use of te reo Māori in their homes and in relation to activities such as a lifestyle where Māori is spoken regularly on the marae and within other speaker communities. This commitment is reported as transformational, supporting improved cultural awareness, knowledge, and understanding of Māori custom. This contributes to further improving participants' enthusiasm for te reo Māori and increased personal development within the extended whānau and through participation with speaker communities. (Intended)

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### Question 3: Why did you want to learn reo Māori?

*So that my whānau will not lose our language. That's been spoken from generation-to-generation.*

*We feel uplifted and more connected to ourselves and our iwi by learning te reo Māori.*

*Also passionate to keep te reo Māori alive and pass on our knowledge to the wider community.*

*Our Dad never spoke it to us and growing up without knowing we were Māori and what that meant left us lost.*

*Because it is us and we are passionate about identifying as Māori and who we are.*

*(Poureo survey)*

- Strong gains are being made by whānau in the Programme with their language acquisition and use. Figure 3 demonstrates the shift from pre-Programme to current level. The time it takes for whānau to reach these levels varies from one to four years. Many of the whānau have not attended tertiary education. Therefore, the supportive and strengths-based approach of the Programme with its oracy focus, supportive learning environment from mentors and their networks, are the highly relevant critical success factors. (Intended)
- Note that after participating in the Programme, the number decreases for those who could only speak a few words, or use very basic sentences, while the number of those who can speak about most topics in te reo Māori and those who are able to speak te reo Māori most of the time, increases. (Intended)

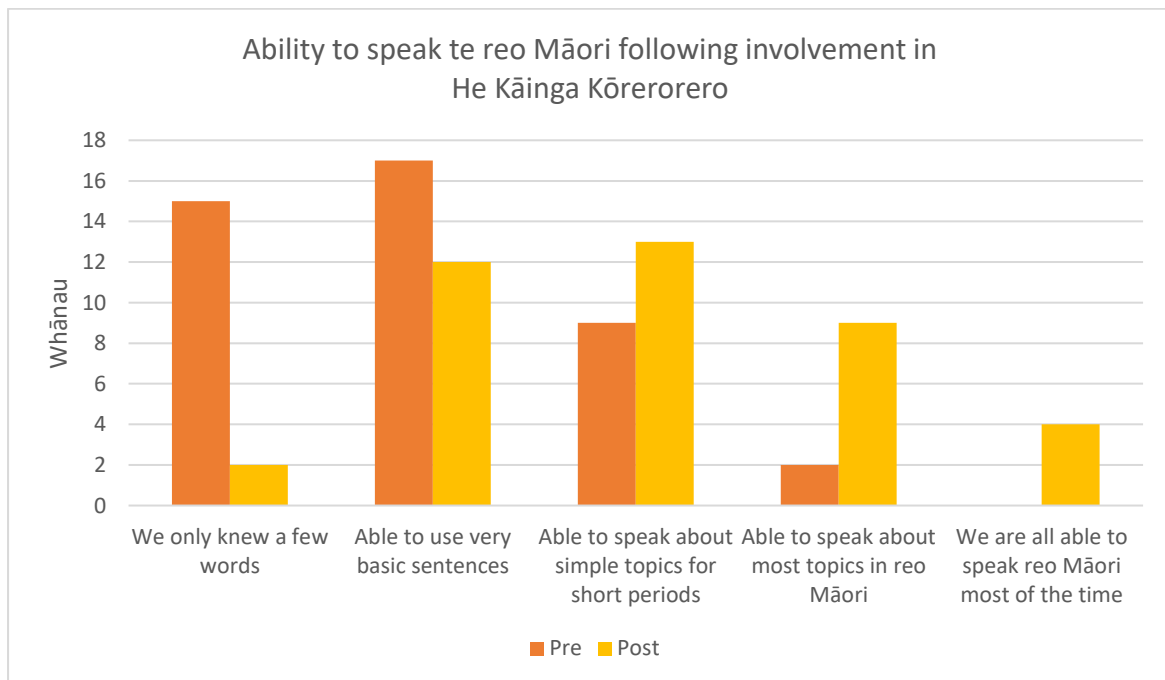


Figure 3: Indicates the change in ability of participant whānau over the duration of the Programme. Table data collated from 43 completed poureo surveys.

## Rohe and communities

- This increased confidence and critical awareness of te ao Māori is leading to the widening of options for whānau and their lives socially, culturally and environmentally. Most interviewees said their personal goals were to contribute to their extended whānau, their roles on marae and in hui, and contribute as enablers to their communities for future generations. Some participants in the case studies reported that they have gone on to further studies particularly in indigenous and environmental areas. Economic benefit was not seen as a major goal by most whānau.

Q.13) Are there any other comments you wish to add?

*Being a participant in the kāinga korero kaupapa has allowed us many hours of learning and fun immersed in the reo. It has also allowed us to experience the difficulties and struggles in our home, our community, our iwi, our rohe. I have been able to promote this kaupapa amongst my own marae, own iwi so that they also have options to discover what other learning is out there and available to them.*

*Our pouārahi and the Kāinga Kōrerorero community has complemented our choice to send our daughter to Kura kaupapa. We attempt to live our lives in te reo Māori and are adding to our knowledge every day. Kāinga Kōrerorero ... has been so important that we now have self-motivated whānau who get together in formal group events and our own.*

*(Poureo survey)*

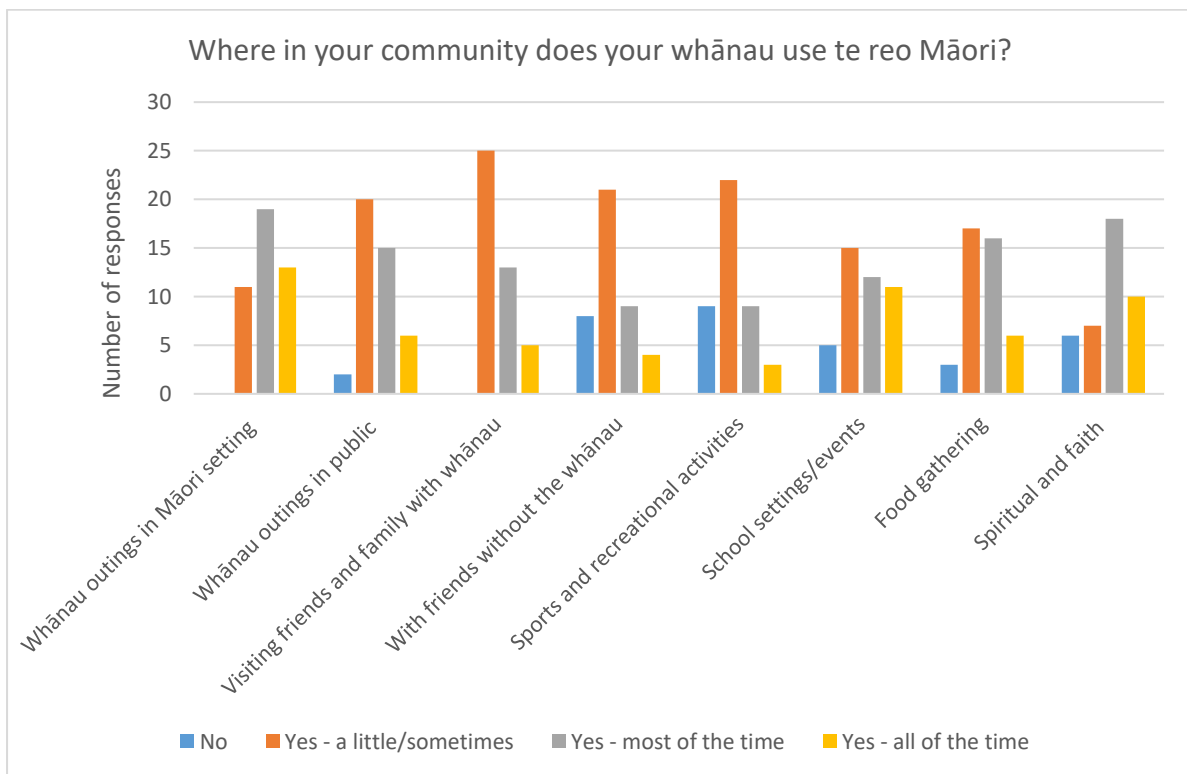


Figure 4: Shows extent of participant whānau use of te reo Māori outside of their household. Table data collated from 43 completed poureo surveys.

- The evaluation found there is a significant gap in te reo Māori language being used in the 35-60-year-old age group. This is coupled with a perceived feeling of being ashamed and not feeling confident to speak te reo Māori. The goals of this age group are to be able to participate in conversations on the marae and take more of a lead in whānau activities with greater confidence.

- The need for those aged between 35-60 years old to receive greater attention has been recognised by Te Ataarangi Trust and they have focused on engaging parents of this age group to encourage more use of te reo Māori. However, this group wants immersion opportunities faster than is able to be realised due to the demand and resourcing constraints.
- The whole self or perceived wairua from participants from this age group is important as they are experiencing some feelings of shame or embarrassment – being whakamā due to their children and grandchildren growing up through Kōhanga Reo and Kura Kaupapa Māori and with their elders who are able to speak te reo Māori. These two generations (aged between 35-60 years of age) have experienced difficulties between school and whānau where English was not accepted at home and Māori was not accepted at school or in everyday activities. This need has been recognised by Te Ataarangi Trust by focusing on parents aged between 35-60 years old.
- Rangatahi interviewed reported they are keen to pursue activities in te reo Māori and normalise te reo Māori as part of living in New Zealand. Participants commented positively where shops use te reo Māori signage and language.
- Greater immersion and normalisation activities are self-populating by whānau participants where te reo Māori is used in everyday wider living activities and workplaces. Further activities to increase the language community would greatly benefit whānau. This would further endorse the value of te reo Māori in everyday living to sustain and build te reo Māori acquisition and wider acceptance in New Zealand.

## Te Taura Whiri i te Reo Māori and the Programme contribution to the Māori Language Strategy

- The Programme is directly contributing to the Māori Language Strategy 2014. Te Ataarangi Trust with its mentoring programme is making an identifiable contribution to te reo Māori language revitalisation and enhancing the status and visibility of te reo Māori.
- Te Ataarangi Trust contributes to wider impacts than language acquisition and Māori cultural awareness. The evaluation findings indicated that the use of te reo Māori in the home and communities is increasing. Whānau networks are growing using te reo Māori in activities for sport, learning and socially. It is transformational for whānau and their communities.
- Whānau are empowered and lives are being transformed enhancing te reo Māori vibrancy in New Zealand.
- The Programme inputs and supportive contributions are leading to growth in speaker communities across the 17 rohe. The evaluation estimates that more than 2,800 people are benefitting through direct engagement with the Programme.

## Conclusions

- **The He Kāinga Kōrerorero Programme is highly efficient and effective** in its personalised approach to whānau language planning and support, and in producing relevant resources. The promotion and inclusion of immersion events for whānau to participate in speaker communities in rohe throughout New Zealand are highly valued.
- **Significant gains are being made by whānau participating in the Programme.** The time it takes for whānau to reach these levels seems to vary from one to four years. Many of the whānau have not attended tertiary education.
- **The supportive and strengths-based approach of the Programme with its oral focus, supportive learning environment from mentors and their networks,** are recognised as the critical success factors for te reo Māori revitalisation and contributing to intergenerational language transmission.

- **The Programme is highly regarded by whānau.** Pouārahi contribution is recognised as instrumental to the individual success and increased self-confidence of whānau to walk in te ao Māori. The pouārahi as mentors are highly valued as facilitators and they use their networks to assist whānau linking into speaker communities.
- **The coverage and reach from the Programme delivered by Te Ataarangi Trust is at least 2.35 times greater than currently reported.** This is due to the pipeline of whānau moving through the Programme and remaining in regular contact and participation (weekly- monthly) as part of the cluster hui and continuing to seek additional immersion activities.
- **The Programme is meeting its Programme objectives and excelling when it comes to fostering and encouraging the values and principles of engaging in te reo Māori and in turn te ao Māori.**
- **There are two generations in the 35 to 60-year-old age groups experiencing feelings of shame or embarrassment** as they missed out speaking te reo Māori at home and at school. They now have children/grandchildren mostly fluent from their schooling. Te Ataarangi Trust has recognised this need by focusing on parents. These two generations want to gain te reo Māori knowledge and use more rapidly so they can take an active role with their whānau, on the marae, in their homes, and in wider communities. Further resourcing may be required to meet this demand.

## Lesson learned

The lessons learned from the Programme have been grouped in sections:

### Programme lessons learned

- **The cultural value of this Programme far exceeds the monetary value input.** This Programme changes people's lives and has **far wider positive outcomes** than that of the intended Programme reach. This has been demonstrated by the extensive green shading on the results model (Figure 1) of the intended and extended results evident and contributed by the He Kāinga Kōrerorero Programme.
- He Kāinga Kōrerorero is a **personal development Programme**. Without realising, participants are being taken on a journey of discovery through language acquisition. The Programme is designed to improve language use in the home. However, it has far wider reach than what is documented and accounted for.
- **The personal journey for some families has been life changing.** What we have identified is that Te Ataarangi Trust believes that learning, thinking and speaking te reo Māori leads to personal, economic, and educational success. This has contributed to whānau making a conscious decision to create a home where te reo Māori is spoken. This was demonstrated by whānau and tamariki using the language **as a window to the culture** and an acceptance of being Māori. They reflected a clear determination to be Māori as part of the Programme.
- **Pouārahi expectations reflected a desire to create a community of practice.** The Programme allows whānau and pouārahi to understand who they are, where they fit, and engage at a very personal level with the mana, ihi, and wairua of who they are and can be as Māori. This is an achievement far beyond the expectation and objectives of the Programme.

### Whānau/tamariki

- For whānau and their children there is a clear demonstration **that language is being thought about and spoken in the home.** There are more whānau involved in the Programme than are contracted for. The principle of whānaungatanga means that every whānau member is participating in one way or another, whether it be as graduates of the Programme, or have withdrawn for whatever reason.

- It is evident that whānau groupings are not just an immediate family nucleus. **Whānau included grandparents, aunts and uncles of grandparents, aunts, uncles, cousins twice removed, tamariki and whāngai.** Whānau spans generations both up, down and across. The whānau as extended family, family groupings, including a familiar term of address to a number of people. In this context, we have used it to include friends who may not have kinship ties to other members but are part of a community of language learners and speakers.
- There is clear demonstration from the data collected through mixed methods that the Programme has a **far wider reach of engagement than Te Ataarangi Trust are contracted for.** Changes to the way in which the Programme is funded may help to improve tracking and responding to the increased demand for the Programme and measuring the success of whānau against the national Māori Language strategy. Te Ataarangi Trust also needs to define who they are working with and have appropriate funding to be able to accommodate a way of working that includes all whānau members.
- An assumption that **intergenerational transmission is happening between older and younger generations is validated to a certain degree.** However, in some cases, the grandparent generation are also language learners. Parents are expected to not only manage their own expectations of the Programme, but also their own language learning to support their children and in some cases, their grandparents as well. More support for the parents' generation would assist to expedite this generations' language acquisition, use and sense of self.
- **Whānau have a desire for more opportunity to be immersed in the language** not only in an educational sense (formalised tertiary settings) but in a working context as well. Whānau want to engage with workplaces that provide them with an opportunity to speak te reo Māori.

## Pouārahi

- **Pouārahi are the kaitiaki of the Programme.** They act as language leaders, mentors, motivators, gatekeepers, role models and as someone who will 'āke āke' their whānau along on the journey. Participant families admire and are inspired by their pouārahi and their commitment to a lifestyle that includes living, breathing and speaking te reo Māori. Some pouārahi are superstars, while others have some work to do.
- Pouārahi are also on the journey, **they require more support** to be able to deliver a personal development programme. In some cases, pouārahi have developed large and extensive networks of whānau (who are graduates, have withdrawn or on a waiting list) and are spread across a large number of whānau. Others may also be spread over vast distances. Rural and urban differences also play a part in how pouārahi deliver the Programme.
- **More pouārahi can be deployed in areas where there is a larger demand for the Programme.** Pro rata funding may be a solution to addressing over subscription or waiting lists, or significant distances to travel and funding redistributed to increased engagement areas that need more pouārahi, or have a large catchment area (e.g. Tokomaru Bay).
- **Pouārahi require more support in their language transmission journey.** The quality assurance and selection process of pouārahi by Te Ataarangi Trust and regional input is important to make sure the right people are in place to deliver the Programme. The high-quality assurance by Te Ataarangi Trust supports the regional communities of language speakers.
- Te Ataarangi Trust require pouārahi to report on each of the whānau members and their language development. Given the level of engagement that we have witnessed and the significant reporting requirements for pouārahi and their families, the current reporting structure is a barrier. **Technology can be used to enhance this reporting requirement.**

- Wider acknowledgement from Te Ataarangi Trust that whānau and pouārahi are wanting to incorporate te reo Māori into everyday activities, but do not know how to take it to the next step is an **opportunity to further extend the reach of the Programme with increased support**. Community links to wānanga offering formal education programmes at negotiated rates (reducing the barriers to commit to) could provide a pathway to further personal development. Engaging with employers who are encouraging people to speak te reo Māori are all potential opportunities and gateways to creating economic and educational success for whānau.
- **Te Ataarangi Trust and Te Taura Whiri have an opportunity to further foster the success for whānau through helping facilitate whānau to integrate te reo Māori into wider community activities such as sports events** (see example case studies). Creating networks with Regional Sports Trusts to encourage sports teams to speak te reo Māori on the field or in other extra curricula school activities can support the vision of what good really looks like.

## Rohe/communities of practice

- **Communities of te reo Māori speakers are integrating into society**. Small, contained, and in some places geographically isolated communities of practice are reviving a language that was nearly lost. These communities are groupings that whānau belong to, commit to, and engage with on a regular basis as indicated in their regular participation in hui with pouārahi. These community hubs have been created as a result of the Programme and allow whānau to engage with each other both socially and through informal learning environments.
- **Pouārahi bringing together often isolated and detached groups of whānau**, allowing for a pathway of discovery, of who they can be as Māori. Their facilitation, commitment and patience has allowed for whānau to grow and flourish in an environment conducive to learning. Additional support through night classes provide opportunities for whānau to improve their basic skills in te reo Māori raising them up to a level that allows them to contribute and feel confident to speak te reo Māori in a safe space.
- **Pouārahi support whānau and their communities to engage**. Referring to the principle of whānaungatanga, embracing whānau no matter their skill level (manaakitanga) is one of the key contributors to the success of the Programme. This could be expanded through an intervention where **Te Ataarangi Trust develop a framework of immersion hubs** using an information and communication technology platform.
- **Pouārahi allow speaking communities to propagate themselves and evolve into a community of shared ideals**. Whānau who have engaged in the Programme mentioned **that being connected to similar whānau (children who are the same age)** created motivation and a determination to pursue a lifestyle that incorporates te reo Māori into their everyday life. Allowing for ways that these communities share stories amongst themselves and through the wider programme networks could enhance service delivery. The Programme does more than provide an idea, it provides a pathway to achieving greater success for whānau.
- **Connected whānau hubs could be the next stage of evolution of the Programme** using technology to support current communities and build stronger hubs of language speakers. In a rural location, whānau indicated their desire to connect with their traditional tūrangawaewae, their ancestral home, where they came from to connect with something they moved away from. This is an opportunity for Te Ataarangi Trust to engage in a way that may not have been evident before, which will further embed the Programme as a facilitator of change.

## Te Ataarangi Trust

- Staff and pouārahi are very committed to Te Ataarangi Trust and this has been validated throughout the evaluation. More staff are required to support the regions and ensure the current workload is supported and the regional communities benefit from the extensive networks and commitment of the pouārahi. The organisational capacity needs to be addressed to accommodate the demand.
- Sharing the success of Te Ataarangi Trust and the Programme outcomes in wider settings will assist with raising the profile of te reo Māori revitalisation. Reflecting on these findings will contribute to the development of a communications plan with case studies that celebrate the success for whānau who have participated in the Programme.
- Te Ataarangi Trust need some guidance and support to enhance and expand its operations. By using the results model in collaboration with the funding agency, Te Ataarangi Trust can monitor and track the whānau and develop appropriate reporting functions to assist with meeting their strategic objectives. An aligned financial model can be developed to assist planning and decision-making.
- **Technology can play a vital role** in the ongoing success of the programme. The access to technology for whānau has provided some limitations. Overall there has been a good response to utilising technology to support whānau development. Te Ataarangi Trust could develop more online resources for whānau. An increased use of a digital platform would enhance communities of practice with staff, mentors and whānau and data can be collected sharing as a management approach.

## Other lessons learned

- The level of engagement from Te Ataarangi Trust and the pouārahi has supported a strength-based, ethical relationship allowing the aromātai team to engage in such a manner that has further enhanced the evaluation findings which has been sensitive to the relationships amongst all parties.
- **The underpinning kaupapa Māori values that were developed at the beginning of the evaluation have contributed to the successful evaluation the Programme.** As a result of the existing kaupapa Māori values inherent in the Programme, a collaborative, strengths-based model was able to be used to form the foundation of the Programme evaluation.
- Voluntary participation of pouārahi and poureo in the evaluation has meant that a data set containing valuable participant information has been gathered through a mixed methods approach, capturing the stories of the whānau participating in the Programme as well as experiences of whānau in a wider context. By **engaging in a wider context**, the evaluation team has been able to integrate this way of working into the considerations moving forward.
- **Technology can be used as an enabler**, enabling participants to dialogue their experiences in a safe and open way. Data gathered throughout this process has identified the need and desire for a clear understanding to who owns the data, the repository in which it is stored, data security, and the sovereignty of the data.
- As part of ongoing communications relating to these lessons, we have identified the need for clear ethical considerations and support, not only for a repository of data, but the opportunity to use technology as a management tool.



## Implication considerations

The implication considerations are two-fold, firstly for the He Kāinga Kōrerorero Programme objectives and delivery, and results. Secondly, the implications for the wider context are highlighted.

It is evident that the He Kāinga Kōrerorero Programme is effective in meeting programme objectives and its significant contribution to the Māori Language Strategy.

## Te Ataarangi Trust

Staff and pouārahi are committed to the vision and purpose of Te Ataarangi Trust. Te Ataarangi Trust have been delivering more than what has been recognised within the Programme delivery and they require additional and ongoing support to enable and meet growing demand.

### *Programme considerations*

- **More immersion activities for parents** (35-60-year-old age group) to fast track learning demand and opportunities.
- **Employ more pouārahi** to address the increased demand for the Programme. The current workload of pouārahi is not sustainable. It may be prudent to have multiple pouārahi in
- **Employ support person(s)** to provide more support to the regions from head office. This support can be achieved digitally and with increased visits as required.
- Develop a **reporting structure for pouārahi** which is simplified and standardised based on results model to ensure reporting is more outcomes focused. This could incorporate online platform use to reduce duplication.
- Investigate using **technology to enhance the learning experiences** of whānau participating in the Programme and allows the ability to track progress over time (longitudinal study). This evaluation has established baseline data on each whānau electronically using ID and location stored securely. Whānau can be tracked over time both qualitatively and quantitatively and success stories shared as part of a community of practice and learning.
- Deploy a pilot of online speaking communities (Wellington, Tokomaru Bay) as a supplement to face-to-face immersion activities. These are direct requests from marae and participating whānau to support language acquisition.
- Implement the use of the results model to track longer term outcomes of whānau using online platform.

### *Organisational considerations*

- Sharing the success of Te Ataarangi Trust and the Programme outcomes in wider settings will assist with raising the profile of te reo Māori revitalisation.
- Te Ataarangi Trust need some guidance and support to enhance and expand its operations. By using the results model in collaboration with the funding agency, Te Ataarangi Trust can monitor and track the whānau and develop appropriate reporting functions to assist with meeting their strategic objectives. A similar financial model can be developed as part of the strategic plan to assist planning and decision-making.
- The increased use of a digital platform would enhance communities of practice with staff, mentors and whānau and data can be collected sharing as a management approach.
- **A forecasting financial model could be used** to plan and accommodate funding adjustments to provide continuity of service and operational sustainability.
- **The funding could be extended** to contribute more to areas that are oversubscribed and where applicable deploy more pouārahi.
- **Use a secure platform** as a management tool to aggregate and monitor regional and national progress of whānau against Programme objectives.

- **Data collected and stored is owned and governed by Te Ataarangi Trust** and their whānau. Data collected for this evaluation is overseen by a **governance group** comprising of Te Ataarangi Trust and the evaluation team representatives.

The Programme delivery can be extended and streamlined enhancing its efficiency, by using technology. This can be built upon to foster and sustain a community of practice and immersion hub digitally and face-to-face.

Te Ataarangi Trust could expand to support larger participation as it is currently oversubscribed and requires further resourcing to considering the expanding pipeline of speakers who require further support and growth in their drive for language confidence and advanced acquisition. The evaluation team considers that further support is required to assist Te Ataarangi Trust to enhance capacity and capability to respond to demand.

## Te Taura Whiri/Te Mātāwai

### *Programme support considerations*

- Support for Te Ataarangi Trust to enhance the capacity and capability of the organisation and pouārahi roles is required to ensure these programmes, outcomes, and longer term impacts are sustained and are sustainable at whānau, rohe/organisational and national levels.
- The current relationship with Te Ataarangi Trust can be enhanced using reflective, self-assessment and a more supportive way of working to build a higher trust relationship.
- The contract management requires adaptation during the contract implementation by both the funder and provider to ensure relevancy and that the payment schedule is agreed upon and delivered against.
- Demonstrate principles of mahi pono (Kaitiakitanga) when managing all contractual obligations with Te Ataarangi Trust.
- Revisit current funding structure to accommodate multi-year funding over three years to allow for appropriate investment in business development and sustainability of Te Ataarangi Trust.
- Investigate the use of technology as an enabler to support reporting functions and tracking of whānau against Programme objectives across communities to further develop Māori speaking communities.

### *Wider context considerations*

- Using the results model and update for subsequent programme designs.
- Provide increased support of delivery for contracted providers of services.
- Support Te Ataarangi Trust to develop pathways to educational and economic success for whānau.
- Support Te Ataarangi Trust to develop further communities of practice that allows for links iwi language strategies.
- Investigate opportunities for whānau to pathway to employment or educational opportunities as joint ventures.

Overall, Te Ataarangi Trust is a solid organisation that requires support and resourcing to move to the next phase of business development. There is a need to strengthen and enhance their organisational capability and capacity to manage and facilitate larger numbers of whānau to speak te reo Māori. Te Ataarangi Trust and He Kāinga Kōrerorero are critical contributors to the Māori Language Strategy for Aotearoa New Zealand.

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