

Pūrongo Arotake | Te Kura Whānau Reo

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1. Executive summary

Te Kura Whānau Reo is a programme developed to support whānau who have children in Māori-medium education to learn and speak te reo Māori. The programme involves Te Ataarangi trained pouārahi reo working alongside whānau in ten rohe to develop whānau language plans, and to run kura pō, hui tōpū and arrange visits to the home to support whānau to realise their language aspirations.

The evaluation focused on the outcomes achieved by whānau who have been on the programme for at least three years. The evaluation found that the programme increased whānau interest in te reo Māori; their proficiency and use of te reo Māori in the home and other contexts including kura/kōhanga and work. Whānau were also talking more with their child's teacher in Māori medium; taking an interest in their learning; and supporting them at home with their homework. Connection to culture and identity had also increased for parents and tamariki in addition to confidence to engage in kaupapa Māori activities in the community.

These outcomes were achieved due to a number of inter-related factors including: a flexible programme design that accommodated the language ability and interests of whānau supported by a range of resources that suited whānau needs; highly skilled pouārahi reo with patience, humour and connectedness to local dialect, tikanga and kaupapa; and the philosophy and underpinning methodology of Te Ataarangi which assisted whānau to overcome the whakamā often connected with learning te reo Māori.

These successes have also been the result of whānau commitment to immerse their children and grandchildren in their language, culture and identity in order to succeed as Māori; and also to fulfil, sometimes long standing, aspirations to learn te reo Māori themselves. The journey for whānau however has not been easy and at times regular attendance and engagement has been disrupted by weather, distance, increasing work, kura and sporting commitments and whakamā. The flexibility of the pouārahi reo and the duration of the programme however has allowed whānau sufficient time and space to stay engaged.

Overall therefore the evaluation has found that Te Kura Whānau Reo has contributed greatly to intergenerational transmission and normalisation of te reo Māori in the home which is having a ripple effect on whānau use of te reo in other domains including the workplace, sportsgrounds, and public spaces. This in turn has also impacted positively on whānau connection to their culture, identity and te ao Māori and also their confidence to engage in the Māori-medium education system.

2. Introduction

Background

1. In 2014 the Ministry of Education, Te Taura Whiri i te Reo Māori and Te Ataarangi invested in Te Kura Whānau Reo, a programme that seeks to support whānau who have children in Māori medium education to learn and speak te reo Māori. Developed by Te Ataarangi, Te Kura Whānau Reo is focused on building the language capacity and capability of whānau, in particular, increasing the language abilities of parents so they can meaningfully engage with their children and kaiako in Māori medium settings.
2. Te Ataarangi began in 1979 as a grass-roots language movement aimed at increasing the use and acquisition of te reo Māori. Pioneered by Dr Katerina Te Heikoko Mataira and Ngoi Pewhairangi, Te Ataarangi's approach to learning language is based on the principles of *The Silent Way* method developed by Caleb Gattegno. This method encourages students to engage in a process of language discovery therefore developing their own inner criteria for correctness. The approach to learning was selected by Katerina and Ngoi as it was portable, required little equipment and customisable to the context in which it was taught. Tutors of Te Ataarangi conduct classes for koha in people's homes, marae, and community halls enabling whānau access to their language.
3. Te Kura Whānau has emerged from an embedded philosophy of Te Ataarangi to grow communities of vibrant language speakers who are self-determining from the roots of whānau, hapū and iwi. The programme aims to motivate inter-generational and intra-generational te reo Māori speakers within a whānau.

Te Kura Whānau Reo

4. Te Kura Whānau Reo targets the whānau of students in kaupapa Māori education. Whānau is inclusive of parents, aunties, uncles, children, nieces, nephews, mokopuna. The focus is on building language skills and confidence of parents to enable them to support their children in their learning. The programme is four years long. The first three years is about normalising te reo Māori in the home environment and the fourth year is focused on moving whānau into mentoring roles in their wider whānau and/or community. The programme is unique in that it is whānau-based and therefore intended to raise the proficiency levels of the whānau rather than the individual.

Pouārahi Reo

5. The programme is currently delivered by pouārahi reo who work alongside whānau to increase their knowledge, confidence and use of reo Māori in their homes, schools and communities. Pouārahi reo receive regular support and training to enable them to carry out their duties.
6. Te Kura Whānau Reo is currently delivered in nine locations as outlined in table 1 below.

Table 1: Te Kura Whānau Reo participants by location

Location	No. Whānau	No. of Pouārahi reo
Kaitaia	10	1
East Auckland	10	1
West Auckland	10	1
Waharoa	10	1
Ruatorea	5	1
Wellington	5	1
Ruatahuna	10	2
Tauranga	5	1
Hamilton	10	1
TOTAL	75	10

Programme criteria

7. To be eligible to participate in the programme whānau need to meet the following criteria:
 - a. Each whānau must fully commit to participating in all activities together over the 3 to 4-year duration.
 - b. Each whānau must have at least one child involved who is younger than 15 years of age.

- c. Whānau are expected to commit to regaining the use of reo Māori within their whānau and be willing to promote and strengthen the use of reo Māori in their homes and communities.
- d. Each whānau must have at least one adult committed to participating in up to six hours of regular weekly immersion activities and are required to be actively involved in the monthly immersion hui tōpū.
- e. Whānau in the programme are encouraged to participate in some form of shared interest that will help to develop and foster speaker communities.

Programme structure

- 8. The programme involves the whānau participating language learning classes, typically kura pō which are held each week to develop and increase language proficiency and are based on Te Ataarangi methods of teaching. Hui tōpū are monthly immersion gatherings that are focused on engaging whānau in activities and strategies that increase and normalise everyday language use. The one-on-one sessions with the pouārahi reo enable whānau the opportunity to develop and review their language goals to assist them in making the language an everyday, normal part of their lives. Te Ataarangi has indicated that a range of resources are produced and distributed to whānau through pouārahi reo. These resources include place mats, books, CDs and games.

3. Evaluation 2019

Methodology

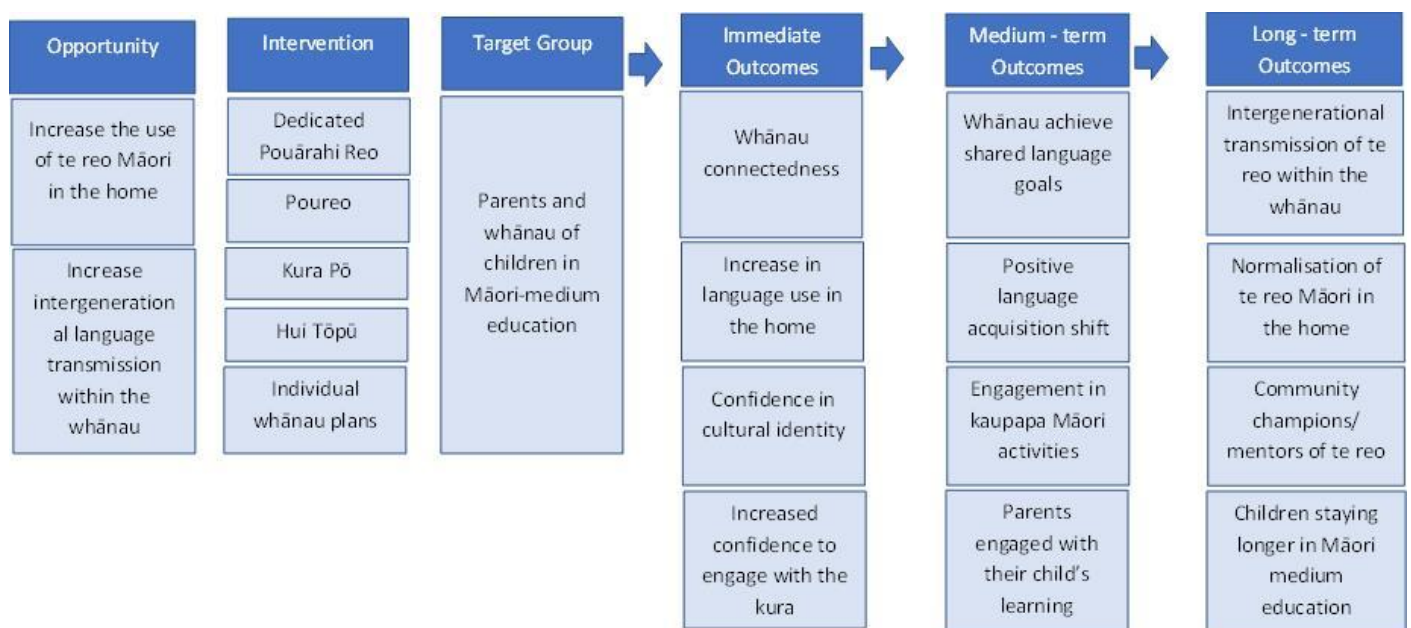
9. The Ministry of Education commissioned an evaluation of Te Kura Whānau Reo to evidence the outcomes achieved by participating whānau and tamariki as a result of its investment. The evaluation approach therefore focused on the outcomes of Te Kura Whānau Reo and to what extent those were met using a programme logic model and key evaluation questions. The approach was also underpinned by kaupapa Māori evaluation-specific methodology. This methodology lends itself to approaches that affirm and empower participant perspectives and allow a deeper understanding of how interventions have impacted on participant lives or not.

Programme logic

10. A programme logic diagram is a useful way of showing what an intervention was intended to achieve and for whom. The following high-level logic model was developed based on the 2016 evaluation information and findings and a review of existing documentation.

11. We know from the 2016 evaluation that the immediate and to some extent the medium-term outcomes were realised for whānau who participated in the evaluation. The 2019 evaluation investigated to what extent the medium and long-term outcomes have been achieved for those whānau who have been on the programme for at least three years.

Diagram 1: Te Kura Whānau Reo Logic Model (draft)



Key evaluation questions

12. The key evaluation questions are drawn from the logic model and the Ministry of Education/Te Ataarangi evaluation framework (Appendix 1).

Table 2: Key evaluation questions

<i>Key evaluation questions</i>	<i>Inquiry questions</i>
<i>How and to what extent have the intended outcomes of Kura Whānau Reo been met?</i>	How and in what ways has the programme contributed to improved language outcomes for whānau (parents and children) over the time they have been involved?
	How and in what ways has the programme impacted on education outcomes for whānau (including children and their parents)?
	How and what ways has the programme contributed to increasing participation in community and kaupapa Māori activities?
<i>What have been the wider impacts of kura whānau reo?</i>	What other outcomes have been achieved for whānau as a result of participating in the programme?
	In what ways have the whānau contributed to language domains in and outside of their homes?
<i>What has been learned from whānau and pouārahi reo that can inform the programme going forward?</i>	What have been the enablers and motivating factors that have contributed to their continued involvement in the programme and their success?
	What have been the barriers to staying engaged in the programme, and continuing to grow and use their reo as whānau?
	What have been the challenges and learnings for pouārahi reo?
	How can the programme be improved to achieve better

	outcomes for the whānau involved?
	What can the Ministry and Te Ataarangi learn from the programme to influence the uptake and use of te reo Māori within the whānau?

Evaluation participants

13. Based on the location of whānau participating in the programme four locations were selected to participate in the evaluation. Whānau were then purposively selected to participate in the evaluation based on their duration in the programme. Table 3 shows the number of participants who were interviewed and the number of individuals that contributed to the survey.

Table 3: Evaluation participants

Locations	Pouārahi reo interviews	Participant interviews	No. of individual surveys completed
Location 1	1	4	15
Location 2	1	6	5
Location 3	1	2	0
Location 4	1	14	6
TOTAL	4	26	26

14. The individuals who completed the survey had participated with their whānau in Te Kura Whānau Reo for three years on average. The average age of whānau members was 23, the oldest was 66 years old and the youngest was five months old. There were also on average four people in each whānau participating in Te Kura Whānau Reo.

Data Collection Tools

Qualitative interviews

15. To ensure deep insights and learnings the evaluation team conducted semi-structured interviews with whānau and pouārahi reo (refer Appendix 2 and 3 for interview guides). The preferred language of communication was determined by the whānau. The majority of the interviews were conducted in te reo Māori.

Quantitative research

16. Whānau of all pouārahi reo within the sample including those we interviewed were asked to complete a short survey to determine what has changed for them as a result of participating in the programme (Appendix Four). Where possible the survey questions were drawn from the 2016 evaluation survey questions conducted by Victoria University Wellington (VUW). However, the VUW questions focused on what was occurring for whānau in the programme at a point in time, whereas the 2019 evaluation looked specifically at what whānau have achieved as a result of participating in the programme (compared to where they were at when they first enrolled).
17. A total of 26 participants provided survey responses from 4 different locations. Of the respondents, 24 identified as Māori, and two identified as Pākehā. The mean age for survey respondents was 37.4 with a total of three respondents who chose not to specify their age (two stated they were kuia). Sixteen identified as female and ten as male. The average size of whānau participating in Kura Whānau Reo was four participants with some whānau reporting up to six members of the same whānau participating in Te Kura Whānau Reo together.
18. The respondents to the survey had participated in Te Kura Whānau Reo on average for three years. Thirteen respondents were in their fourth year.
19. The sample is small and therefore the survey results cannot be generalized. There has been no correlation or frequency analysis done of the data.

Limitations

20. The data is limited by the number of participants, particularly the survey, and also the extent to which we could gather evidence to answer the questions with breadth and depth. Specifically it was challenging to gather data from tamariki. While a small group of tamariki were interviewed with their parents the interviews mainly focused on their experience as participants in the programme with their parents, rather than the extent to which their language has improved as a result of the programme. In all cases at least one child in the whānau was participating in Māori immersion education therefore the programme added more value to the parents (in terms of language acquisition) rather than the tamaiti.
21. The evaluation was also limited by the extent to which the impact of educational outcomes could be measured. The evaluation was only able to gather data on the extent to which whānau were able to engage confidently with the kura kaiako and/or other kura whānau and also the extent to which they were able to support their child's learning in the home (or in the kōhanga/kura). The evaluation also

looked at whether the programme influenced the whānau to continue their child’s learning in Māori-medium education.

Quotes – te reo Māori

22. Narratives shared in te reo Māori by both the whānau and the pouārahi reo and used as quotes in the report have been left in te reo Māori. The quotes have not been corrected for any errors in grammar.

Evaluative rubrics

23. Rubrics are a tool used by evaluators to make an evaluative judgement on how “good” the intervention is based on evaluative criteria. The criteria are based on the intent of the programme usually informed by stakeholders who have a good grasp of the realities of the programme and what it looks like when it is successful. The following rubric uses the analogy of a growing plant to describe different levels of performance. The rubric starts at Te Pārekereke illustrating the early foundations from which the whānau can begin to grow in their reo journey to being fully confident and competent users of te reo in a range of contexts, including the context of Māori-medium education.

24. The rubric was used to make an overall determination of how well the programme has met intended outcomes.

Table 4: Kura Whānau Reo Evaluative Rubric

Dimension	Evaluative Criteria
Te Puawai (the flower)	Whānau are actively using a breadth and depth of te reo Māori every day in their home to their children. They are confident to engage in their child’s learning and are actively involved in kura and community activities that strengthen their reo.
Te Puanga (the bud)	Whānau are using basic phrases in te reo Maori every day in their home to their children. They are engaging with their child’s learning and the kura context in some situations. They are planning and engaging in a range of te reo Māori activities as a whānau.
Te Pihanga (the shoot)	Whānau are using occasional words and phrases to each other most days. They have developed whānau language plans and still working to realise their goals. They are gaining confidence to engage with the kura in te reo Māori.
Te Kakano (the seed)	Whānau have basic te reo Māori which they are using intermittently. They have a good relationship with their pouārahi reo who is meeting with them regularly

seed)	to develop their whānau language plan and strengthen their confidence to use te reo Māori more regularly.
Te Pārekereke (the seed bed)	Whānau have engaged with a pouārahi reo and are ready and committed to developing their te reo Māori.

4. Motivating factors

Summary findings:

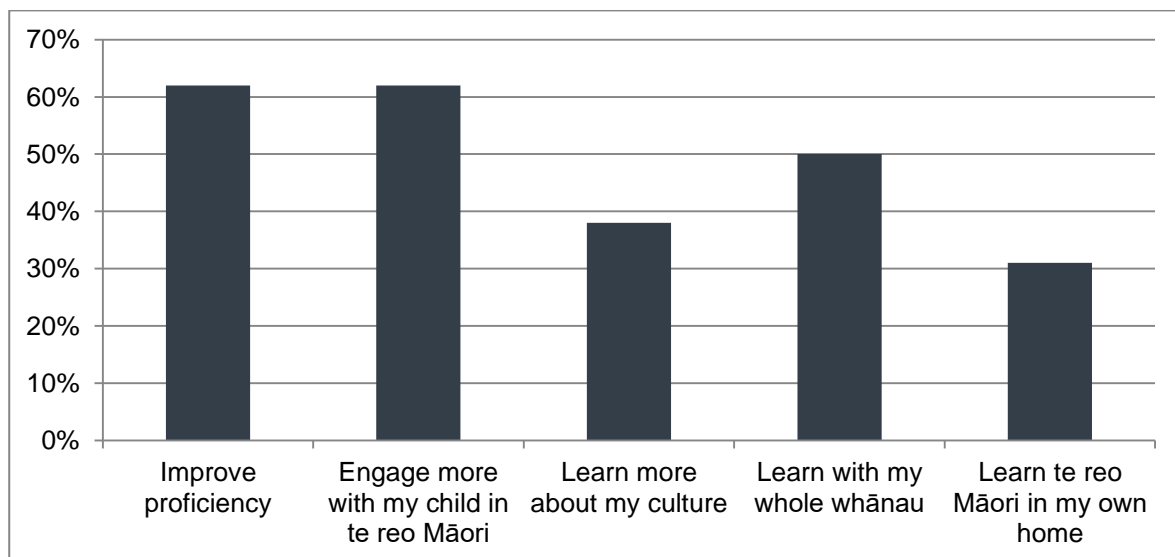
Whānau are motivated to learn te reo Māori for two main reasons. Firstly, to support their children and grandchildren to be immersed in their language, culture and identity and to succeed in te ao Māori and te ao whānui; and secondly to fulfil their own aspirations to learn te reo Māori.

25. The following graphs show the main reasons why participants enrolled in Te Kura Whānau Reo were to improve their own proficiency in te reo Māori and to engage more with their child in te reo Māori. This finding was similar for whānau interviewed.

Both of us we've jumped on to this waka to encourage our mokopuna...cause our tamariki are mummy's and daddy's now, and when it's time they will jump on too with our reo, but we're actually learning it with our mokopuna and that's what pushed us closer to te reo, hoping that one day we can kōrero Māori i waenganui i te whānau katoa (Whānau)

26. Interestingly, whānau were less motivated by the opportunity to learn te reo in the home and or with their whole whānau. The interview evidence suggests however that while these may not have been motivating factors for enrolling on the programme they are critical factors in enabling whānau with the confidence and skills to speak te reo Māori.

Graph 1: Whānau reasons for enrolling in Te Kura Whānau Reo (n=26)



27. Whānau motivation was triggered by a range of events, for one parent it was only after supporting their tamariki through immersion for many years that they finally felt ready to immerse themselves into te reo.

I think it got to a point where I was ready. I have a lot of children that went through total immersion; but I did nothing (Whānau)

28. Another parent had their older children in mainstream schooling but after spending time with whānau who could speak Māori, they felt that te reo Māori is what they wanted for their tamariki.

My oldest, went to mainstream. Didn't put him into kōhanga, and yet all their cousins have gone through kōhanga right through to rumaki. And listening to the kids, my nephews and nieces speak fluently, I was quite, you know, I want that for my babies. So, I started my big girl in mainstream, transitioned her to bilingual and then rumaki, and she was learning so quickly, having never done it before. And then this little one went straight into rumaki and my children are speaking... they're moving along in leaps and bounds. It was actually Dad that said we need to do something for our reo so, here we are. (Whānau)

29. One young mum had been living in Australia but after her first child was born she returned to New Zealand so her child could engage in their language, culture and identity by attending Kōhanga reo.

I hoki mai au no Ahitereiria kāore au ētahi tamariki i tēra wā. Ka tae mai au ki te whānau tāku pepi tuatahi... kei te pirangi au ki te haria ia ki te kōhanga reo...i haere ana ahau ki reira and, te mea nui mō tāku tamaiti kei te ako ahau me tana taha te reo Māori me ngā tikanga nā te mea i hoki au nō Ahitereiria kāore au i tino mōhio i te reo (Whānau).

Fulfilling adult aspirations to learn te reo Māori

30. Some whānau talked about their aspiration to learn te reo Māori being with them from a young age. However, despite growing up around te reo Māori speakers they did not always have the opportunity to learn from them as highlighted in the following comments.

Te reo has always been in my mind and I've grown up around te reo Māori, it goes through one taringa and out the other... tino hiahia ana ki te mau ki te reo... i tipu au i te taha o ōku Karani..i kōrero Māori rāua engari, kua ngaro...! Engari kāhore rātau i kōrero ki ahau...ki roto i te reo Māori...ētahi taima, te nuinga o te wā i ako au ko te reo Pākehā te tuatahi (Whānau)

Ahako i tipu ake au i te taha o tōku Karani Papa i Otorohanga... kāore he tangata kōrero Māori ki a mātau..te nuinga o te wā kōrero Pākehā tāku Karani Pāpā ki ahau me tāku Karana Māmā..rāua ngātahi...kāore i te kōrero ki a mātau i roto i te reo..engari tae atu ki te marae ka kōrero atu ki ētahi atu kaumātua ki roto i te reo engari ki a mātau ki te reo Pākehā (Whānau).

31. For another whānau the step towards learning te reo was made when they saw the results and positive impacts on other whānau members.

The first time I realized the reo was missing was when my two cousins graduated at the Wānanga Takiura...and seeing them get up...kōrero Māori it made me cry...cause I was like wow if they can do it..I can do it..that was the push...all I had to do was see it (Whānau)

32. For one whānau their yearning for te reo Māori resulted in them leaving their job to pursue their understanding of te ao Māori.

We love our reo...it's something that's a part of us...for me I had to find it because it was breaking me inside...I had to fix that mamae up... I had been working for 17 years I gave it up...I wanted something and it's not here...it's not in a pākehā world.....so I thought I'm gonna turn over and find myself in my own world, te ao Māori (Whānau).

Learning te reo Māori is a life long journey

33. While whānau motivation to engage in te reo Māori has manifested itself in recent years in Kura Whānau Reo participation, for many whānau their reo journey spanned a lifetime of engaging in a range of programmes including formal study; iwi reo wānanga; and whānau language planning to name a few. These pathways have ultimately led them to Te Kura Whānau Reo. For one parent their journey started when they were an adult.

I did a year at Takiura Rumaki Reo and then I went to Te Wānanga o Aotearoa and then I said to my husband we're going to Piripono, to learn te reo...and because he's never ever done te reo, I wanted him to come and join me. We've been on this journey for 3 years, and he's come a long way in those years, he can have a kōrero with our mokopuna, and our mokopuna can reply back to him. .and it's beautiful (Whānau)

34. One whānau journey to learn te reo Māori started forty years ago when their child was a baby and now includes tamariki and mokopuna.

My youngest girl is 40, we started with kōhanga reo way back then, that started our reo but I had already started that before when I started my kids, at a course, at school, just a night course and it's just been carrying on since then. We've done different types of programmes, whānau kura reo and reo o te kāinga which involves our whole whānau. I've got two daughters that live next door who've got tamariki and my sister and her mokos live next door and she was on the programme as well (Whānau)

Whakarauora Reo

35. Whānau experience of te reo Māori varied across the participants this was evident in one rohe for example where three whānau groups were interviewed separately however all whānau interviewed grew up speaking English as their first language with variable exposure to te reo Māori. Of the three whānau interviewed adults spoke of hearing their grandparents speaking te reo Māori but not their parents.

36. The revitalisation of te reo Māori therefore is being driven by them, their children and now their mokopuna in order to reverse the language loss in their whakapapa. Whānau aspirations to learn te reo Māori was often interlinked with a general desire to support the revitalisation of te reo Māori. Sometimes whakarauora reo was a driving factor, in other cases it was a consequence of their motivation and commitment.

My main mission probably three main reasons...absolutely to support ngā tamariki to learn reo more than just the basics, another reason was for my mahi and relationships ... I found I was being left out, I needed to get on this waka if I wanted to be able to contribute. And the third reason is probably just respects - being part of ensuring the language survives (Whānau)

He pai ngā whānau e tino whakapono rātau ki te whakarauora ai te reo, ki te tautoko ngā tamariki i te Kura i te rumaki ahakoa kei te ako tonu (Pouārahi Reo)

5. Intended outcomes

Summary

37. This section answers the questions relating to the extent to which intended outcomes have been met, specifically, how and in what ways the programme has contributed to:

- Improved language outcomes for whānau (parents and children)
- Educational outcomes for whānau
- Increased participation in community and kaupapa Māori activities
- Whānau engagement in language domains inside and outside of the home

Summary findings

The evaluation found the programme increased whānau interest in te reo Māori; their proficiency and use of te reo Māori in the home and other contexts including kura/kōhanga and work. Whānau were talking more with their child's teacher in Māori medium; taking an interest in their learning and supporting them at home with their homework. Connection to culture and identity had also increased in addition to confidence to engage in kaupapa Māori activities in the community.

Evidence of improved language outcomes

38. Evidence for how Te Kura Whānau Reo contributed to language outcomes is demonstrated through increased interest in using te reo Māori; increased individual language proficiency; increased use of te reo Māori in the home, kura and community contexts; and where relevant whānau intergenerational transmission.

39. There were a range of factors contributing to positive shifts which are discussed in section six. The value however of showing a shift (albeit a small sample) is useful as it shows whānau that have moved from little or no interest, motivation, and/or language proficiency to being a highly engaged group of whānau who have over time demonstrated their commitment and motivation to improving their use of te reo Māori.

40. The ZePA theory of te reo Māori language revitalisation (refer Higgins, Rewi & Olsen-Reeder, 2014) supports the positive nature of this shift as ZePa suggests that whānau who are actively engaged in te reo Māori are more likely to encourage language revitalisation and advance the Māori language in areas that they are able to affect. As opposed to those who may be supporters of te reo Māori but are not actively using the language themselves (passive) (Higgins, Rewi & Olsen-Reeder, 2014). Whānau

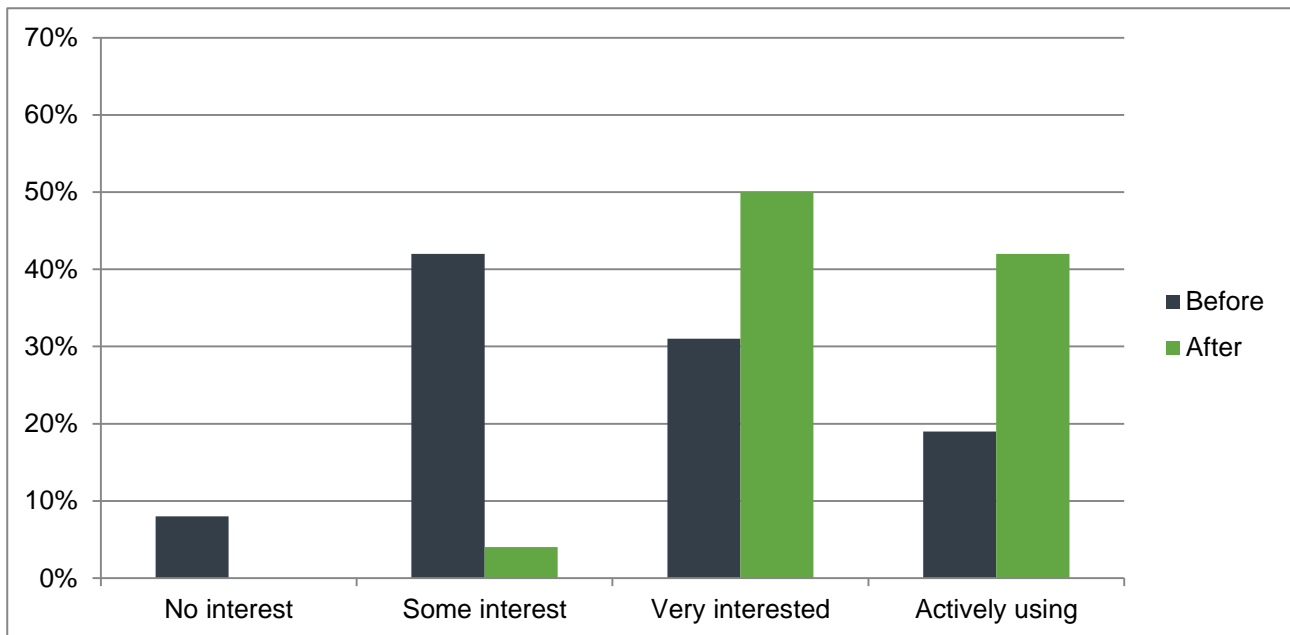
have stated themselves as reflected in their reo journeys that they were not using te reo Māori in their daily lives; this has shifted with whānau using their te reo Māori more confidently in the home, with their children and in some cases a wider range of contexts. This was summarized succinctly by one pouārahi reo who described the outcomes they observed for whānau.

Nāianeī tae au te kōrero, tae au te rongō i te kōrero. Tuarua ko te whānaungatanga he whānau mātau ā ko te mea nui kia tautoko i ngā tamariki mokopuna i tō rātau haerenga i te reo i tō rātau whai i te reo Māori (Pouārahi reo).

Interest in te reo Māori

41. The findings from both the survey and qualitative interviews indicate positive shifts in whānau interest in te reo Māori as a result of their participation in Te Kura Whānau Reo. The graph below shows that of the 26 survey respondents, 50% (13) had no or some interest in te reo Māori prior to participating in Te Kura Whānau Reo. As a result of their participation all but one¹ of these participants had shifted to being very interested and/or actively using te reo Māori.

Graph 2: Participant shifts in interest in te reo Māori before and after participating in Te Kura Whānau Reo (n=26)



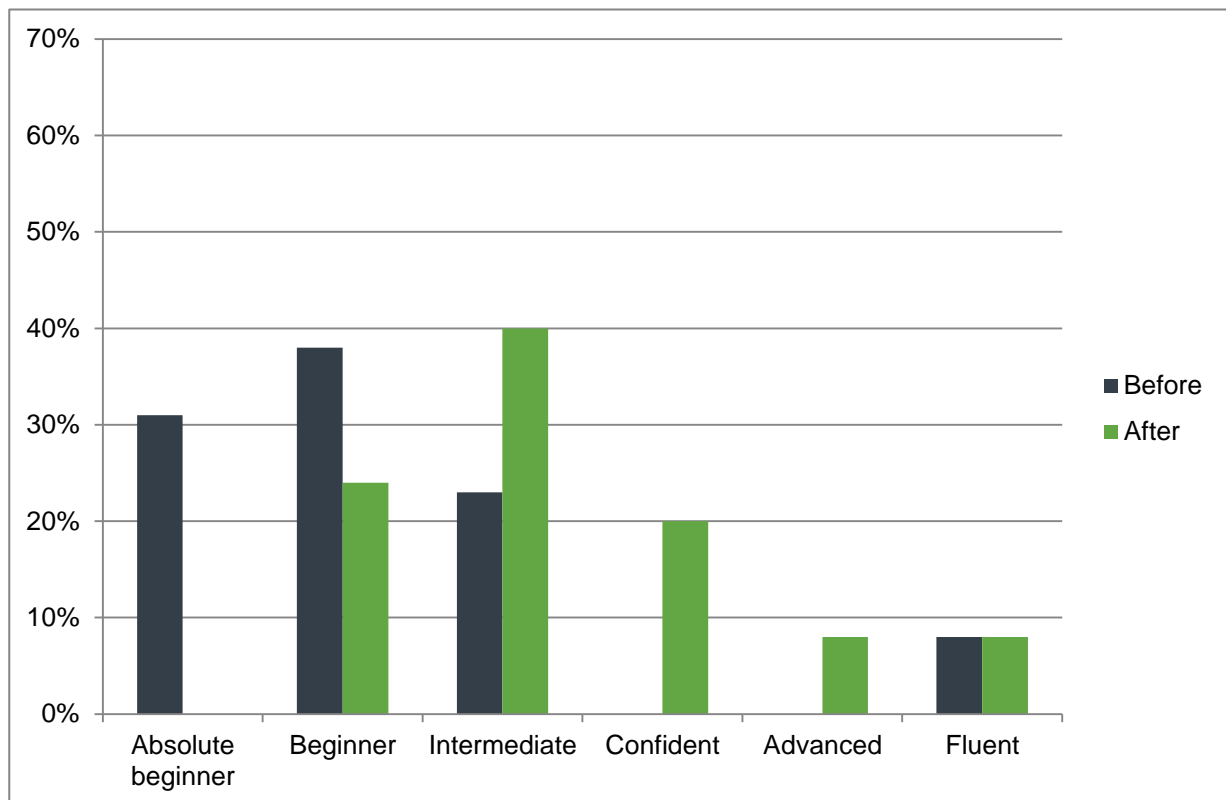
Proficiency in te reo Māori

42. Survey participants also self-assessed positive shifts in their language proficiency before and after participating in Te Kura Whānau Reo. As shown in the graph, 69% of participants self-assessed their

¹ The one participant self-assessed that they had been too busy to engage with the programme fully.

proficiency as absolute beginner to beginner, 23% as intermediate and 4% or two people identified as fluent. After three years participants had made positive shifts in their proficiency with no participants identifying as absolute beginners, 24% identifying as beginners, 40% identifying as intermediate, 20% as confident and 16% identified as advanced or fluent.

Graph 3: Participant shifts in proficiency in te reo Māori before and after participating in Te Kura Whānau Reo (n=26)

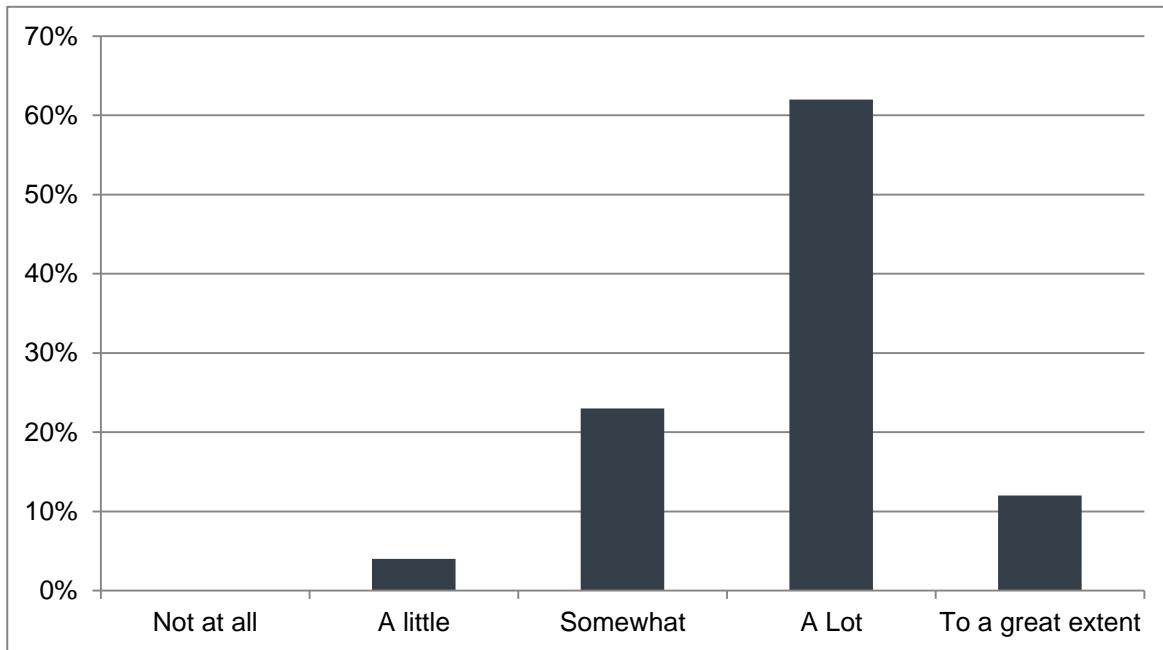


43. Participants commented that they felt more confident to speak te reo with whānau in the home and with their work colleagues; they felt confident to extend their reo; and they enjoyed the fact that the reo was localised, contextualised and inclusive of local dialect - *ko te mea nui ki ahau ko te mita o te Aupouri (Whānau)*. One participant who self-assessed their shift from a beginner to intermediate commented on their development

I can say a mihi and karakia when I need to, I can understand mahi kainga that my kids bring home, I can converse to my wife and kids (Whānau).

44. Participants were also asked to rate to what extent they felt Te Kura Whānau Reo had contributed to their language proficiency. The majority 74% (19) felt that Te Kura Whānau Reo contributed at least 'a lot' to their proficiency.

Graph 4: Extent to which Te Kura Whānau Reo has contributed to language proficiency (n=26)

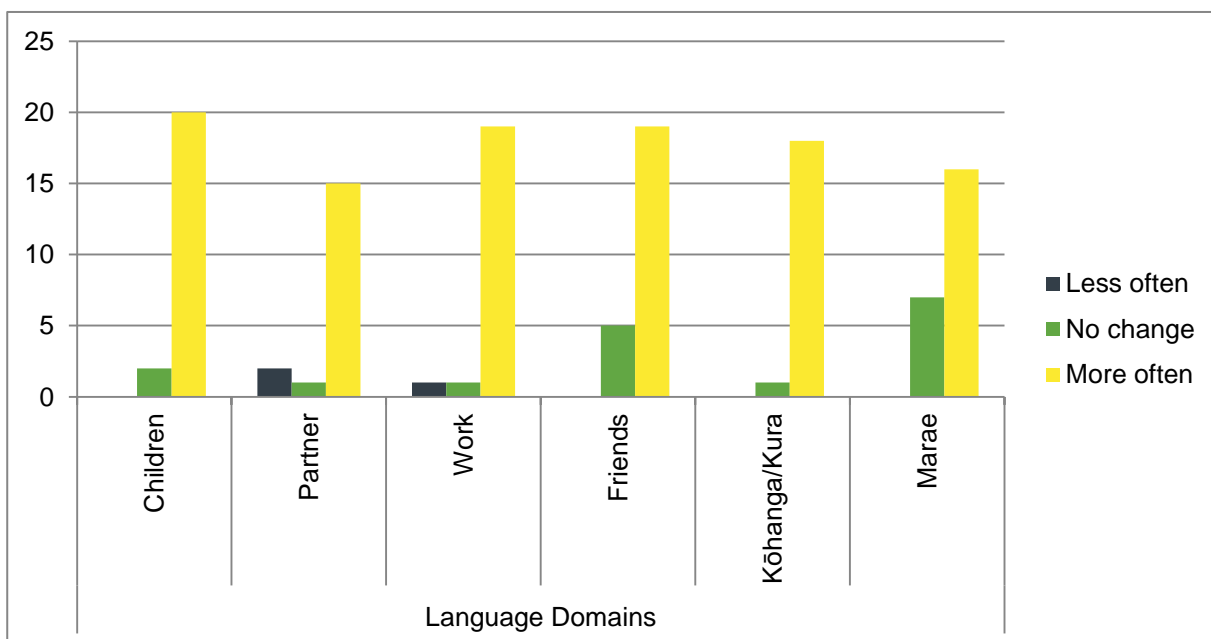


Using te reo Māori

45. This next section focuses on how and where whānau are using their reo.

46. The following graph shows that the majority of survey respondents felt that they spoke te reo Māori more often with their children, partners, work colleagues and friends as a result of Te Kura Whānau Reo. Those respondents who identified no change were already competently using te reo Māori.

Graph 5: How often participants use te reo across different language domains (n=26)



47. The findings are similar (but not comparable) to the 2016 evaluation which found similar patterns of language use. Specifically participants were more likely to use te reo Māori with their children first followed by friends and then work colleagues. Partners of participants were the least likely Māori speaking companions. Seven respondents however did not respond to this question or answered non-applicable (in most cases this meant they did not have, or were not living with a partner). In the interviews whānau talked extensively about what they are now able to do as a result of Te Kura Whānau Reo.

It's amazing how you...kore he reo..but now all the whānau is looking around at us because we talk te reo in front of them and they all look ...che...neat alright! ...we love our reo (Whānau)

Using te reo Māori with tamariki

48. The majority of respondents assessed that they were using te reo Māori more with their children. Whānau talked about using a number of strategies in the home to encourage speaking te reo including labelling items in the home in te reo Māori, purposively engaging with Māori content on television, books, and digital apps to create a te ao Māori environment; and or creating designated times or spaces where te reo Māori and tikanga Māori were purposively used.

Ko te wā i kaha mātau ki te kōrero ko te wā i haere mātau ki te moe..ka takoto mātau ki roto taku moenga..ka pātai he aha ō rātau rā i te kura, he aha ōu whakaaro ki terā kaupapa, he aha ngā mea pai, ngā mea kore pai..ngā mea katoa (Whānau)

49. Whānau who are often busy transporting children to school and to other activities are using their time in the car to also immerse themselves in te reo.

Sitting in our car, dropping them off to school..I got my radio on that you know that book I got it from Te Ataarangī, the Maori book and they are all in the car sitting in the car driving to school singing all those songs (Whānau)

50. While proficiency overall has improved for participants, some parents language use was more instructional than conversational with their tamariki. However, what they most enjoyed was the opportunity to use te reo Māori in their interactions with their tamariki.

Mine is I'm finding that I'm able to throw out commands, like, 'Put your seatbelt on.' Wake up in the morning and, 'Have your breakfast.' I've never been able to do that before and it's nice, eh, that the kids understand what I'm saying to them (Whānau)

51. Some whānau were taking every opportunity to use their reo both inside and outside the home with their tamariki.

It's been a huge difference in our whānau, like now we say, 'Kia ora.' Definitely in the home it's become the norm ... And it's cool because I see now when I drop the kids at the bus stop and I say, 'Have a good day at school,' in te reo Māori, and I have noticed another school mum is saying, 'Ka kite.' So I feel that I'm normalising te reo (Whānau)

I te kāinga he kaha māua ki te kōrero ki ā māua tamariki i roto i te reo Maori ... i te timatanga horekau he reo...little bits and pieces stuff engari ināiane kaha māua te kōrero ki a māua tamariki i roto i te reo....ināiane...kua noho rātau ki te reo inaianei kua kaha mātau ki te kōrero inaianei, kāore i te whakamā ki te kōrero i nāiane...haere ki te hokomaha, ki ngā toa, ki mua i ētahi atu (Whānau)

Using te reo in different language domains

52. Whānau were using te reo Māori in the community creating their own language domains with other parents.

I mahi ngā whānau hākinakina, kapahaka haere rātau ki te waka ama whāngai reo ki kona...pā whutupaoro ērā mea....kōrero ngā mahi hākinakina ... ko tērā taku whakamārama atu ki a rātau me kimi me whakaatu ki ngā tamariki he domain anō..kāore i te akomanga noa iho me puta me kōrero me whāngai ahakoa kei whea (Pouārahi Reo)

53. Other language domains included sports and the workplace.

One of the other whānau that was with us here, him and my partner coached a boys' rugby, they used to kōrero Māori to them, I suppose like tactics...and waka ama, they both coached wakas and rugby, and they would always teach them hakas for rugby, even the other kids who had no idea about haka (Whānau)

I started bringing it into the clinic because 97 percent of the staff at my mahi are all Māori. And they're all out there throwing out the kupu, the hard case ones. I've started answering the telephone at work with, 'Morena,' and 'Kia ora.' (Whānau)

54. The majority of respondents were also engaging in a range of kaupapa Māori language domains including kōhanga, kura, kapahaka, hui and wānanga.

Five years ago he would not have participated in wānanga but now he puts his thoughts out there and responds to prevailing topics on the floor (Whānau)

Haere au ki ngā hui kāore au i te tino whakamā ki te tapiri kōrero, ki te whakarongo ki ētahi atu mena kei te whakawhiti kōrero ki a rātau..pai ki te kōrero ki a rātau nō te mea kāore i te whakamā nā taku kore mōhio (Whānau)

Ka haere au ki te hakamoemiti...ngā tangihanga, ka noho i te taha o ngā kui kaumātua ...he kaha au ki te kōrero i te reo...well, he tarai! (Whānau)

Educational outcomes

55. Overall parents felt that kura kaupapa Māori, kura-ā-iwi hoki was impacting positively on their children and on themselves. For the whānau participating in Te Kura Whānau Reo the decision to send their children to Māori-medium education was so their children could experience learning what they missed out on growing up. Therefore Te Kura Whānau Reo had the most impact on the parents who were looking to support their child's te reo Māori journey.

Because of my want for te reo Māori i brought my daughter up in a Māori environment from kōhanga to kura to now I am doing a Bachelor in Mātauranga Māori (Whānau)

56. Graph six shows that the whānau were taking more of an interest in what their child was learning in kura and were helping more with their learning in the home. They were also visiting their child's kōhanga/kura and talking with the kaiako more often now than before Te Kura Whānau Reo.

I can speak to the kōhanga kaiako. I am not sure it's accurate but I am confident to try everytime i see them (Whānau)

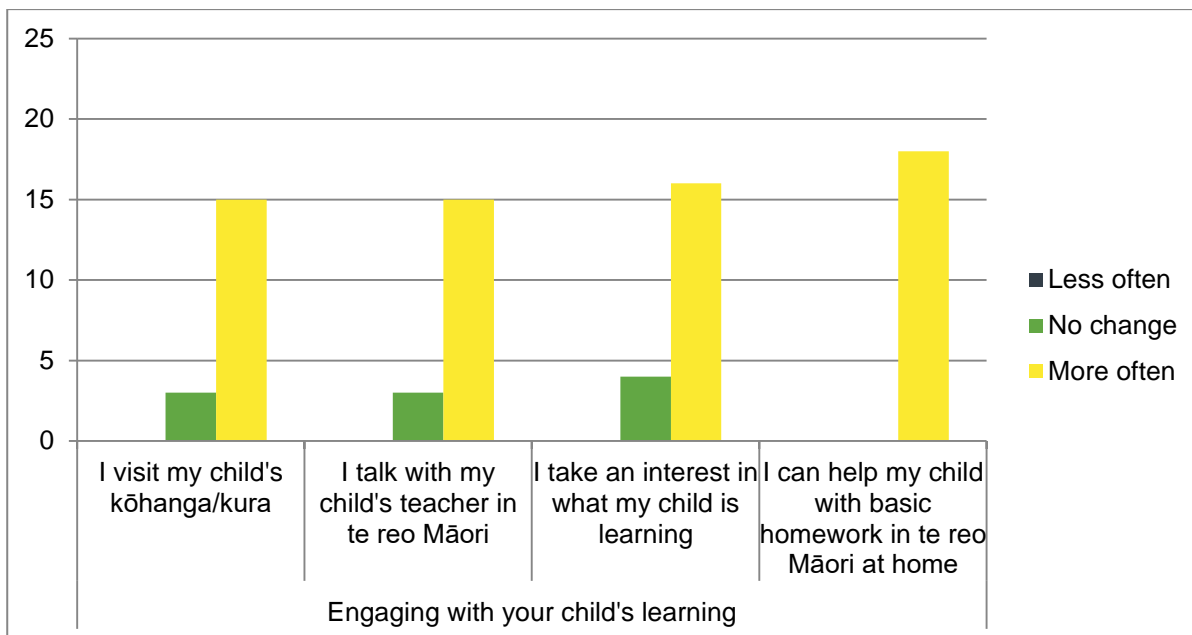
57. They were also more comfortable being part of the kura or kōhanga environment.

E kaha ana au ki te kōrero i te Kura nei, ētahi taima ka haere au ki te Kōhanga Reo ki te tautoko rātau he kaha ki te kōrero i reira (Whānau)

I mua rā he whakamā nō rātau ki te kuhu ki te Kōhanga Reo, ki te Kura Kaupapa... nāianeihē...ko rātau ngā mea kei mua i ngā ākonga te tamaiti hoki e koakoa ana (Pouārahi reo)

58. The survey results also affirm the discussions with whānau and pouārahi reo. The results show that whānau were visiting their child's kōhanga/ kura, talking with the kaiako, taking an interest in their child's learning and helping with their child's homework more often now than before Te Kura Whānau Reo.

Graph 6: How often participants are engaging with their children’s learning (n=26)



59. Whānau were also using their one on one visits with the pouārahi reo for support to help with their child’s learning at kura.

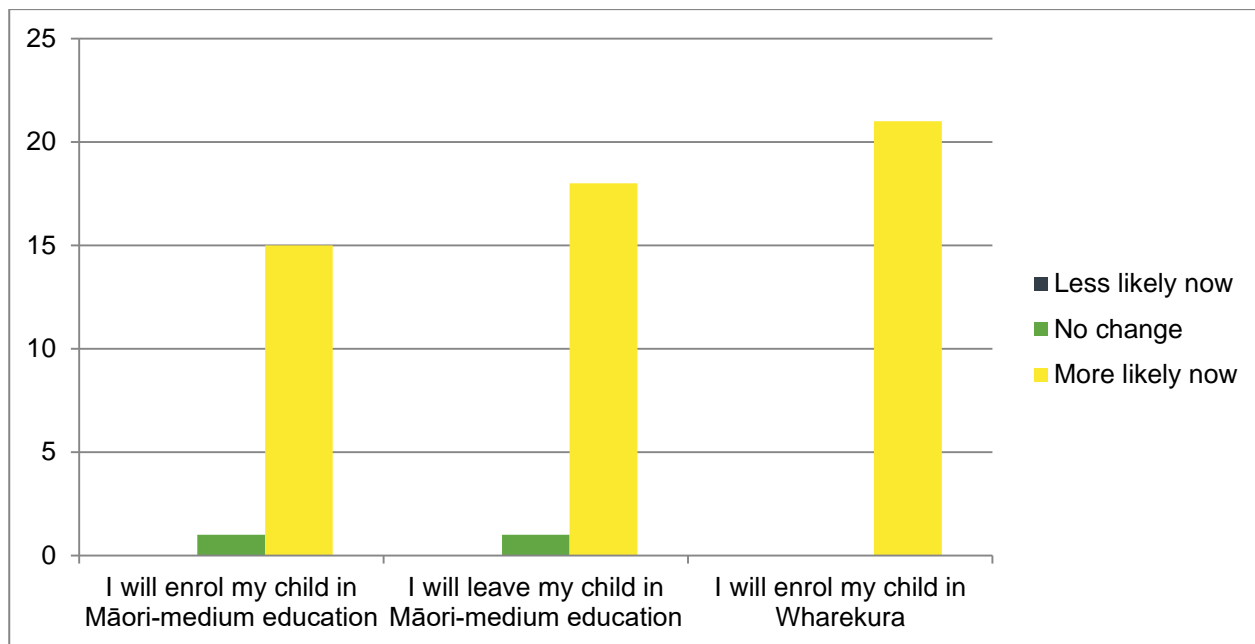
Ētahi o ngā Māmā ka kōrero mai mō te āhuatanga o te Kura Kaupapa, Kōhanga Reo pēhea nei te whakapakari te taha pānui pukapuka, te pangarau, nō reira ka hoatu ētahi kēmu, ētahi kupu, he rerenga rānei, ka titiro ki ngā horopaki, ērā i kite ai koe...pēhea nei te whakatakoto i ētahi rerenga (Pouārahi reo)

60. Graph seven shows that respondents were more likely now to enrol their child in Māori-medium or leave their child in Māori-medium or enrol them in wharekura.

I never considered Māori-medium education before enrolling in Kura Whānau Reo (Whānau).

61. While some parents commented that they would enrol their child in wharekura they also noted that this aspiration was unlikely given the lack of wharekura options in their local community.

Graph 7: How likely participants are to engage in Māori-medium education (n=26)



Secondary outcomes

62. Te Kura Whānau Reo was also resulting in a number of secondary outcomes for participants, that is, benefits that whānau have enjoyed that are addition to language and educational outcomes.
63. Some of the outcomes are unique examples however the section as a whole shows the breadth of outcomes being achieved for whānau including: whānau connectedness; connection to culture and identity; and employment (employability).

Whānau connectedness

64. Whānau connectedness was evident in many forms including whānau undertaking more activities together as a whānau and also whānau using te reo Māori with each other. Whānau were also more confident to engage in and support te ao Māori events.

Tino kaha ngā whānau ki te whakahaere i te kihini i ngā wānanga kapahaka...ko tērā rātau mahi kia whāngai te reo tonu ki ngā tamariki i te wā kai whakarite kai...he domain anō te rōpū haka...umm ki ngā hākinakina i te kura, haere mai rātau, whakaaturanga, haere mai rātau...koirā te mea pai o te mahi konei ki ahau nei, kāore e taea e rātau te karo i ngā mahi o te Kura..haere mai..ko te mea nui ki a rātau kia ako te reo Māori ki te tautoko i ngā tamariki anā ērā mahi katoa i te kura, ā reo, hākinakina, haka..(Pouārahi reo)

65. Whānau were also enjoying the opportunity to learn from and support each other.

We've been on this journey for 3 years, and he's come a long way in those years, he can have a kōrero with our mokopuna, and our mokopuna can reply back to them...and it's beautiful and if he gets a bit miki-appity I say to him, kōrero anō, and he will do it again, and try and think what he wants to say in Māori, and that for me has come a long, he has come a long way in that way (Whānau)

When I first started on this course I had little reo, but being in here it's progressed as far as sentence structuring, which has helped the kids and since they've started rumaki they've basically just gone over me; now they know more than me. So they support me as well and I learn from them too (Whānau)

66. Whānau members are also supporting and encouraging other whānau members to learn their reo.

We've got a nephew ...early thirties, he's just started learning te reo..he was thinking of going back to Australia, then he come round home and had a talk with us, and then he thought about joining this Kaupapa...and so we said go and have a look and he did ... and he hasn't looked back...he cancelled his plans for Australia, and focused on learning te reo...he goes home and gives his Dad pamphlets in te reo, and he talks to his two boys in te reo...so it's a good feeling for us (Whānau)

Connection to culture and identity

67. An inter-related theme was the positive impact learning te reo Māori had on whānau and tamariki connection to their culture and identity. Te Kura Whānau Reo encourages full engagement in 'things' Māori which has increased whānau confidence and self belief to speak te reo and contribute to te ao Māori.

68. In the narratives whānau talked about integrating tikanga more into their daily lives; engaging more in Māori language and tikanga domains, and applying Māori values more in the way they interact as whānau. Increased use of tikanga Maori practices in the home such as karakia was common.

We never ever used to karakia at the table, ever. Now, it's an everyday thing. It doesn't matter whether we're at home or whether we're in town having a kai, my kids will always do karakia. ...it's a normal thing for our family now (Whānau)

69. Most importantly given the fact that the programme is based in the community it allows whānau and their tamariki to learn their whakapapa and experience the stories and places of importance to them.

We get our tamaiti to stand up....they say their whakapapa...they mihi ki ngā tamariki ki ngā Kaiako.. i a mātau e karakia ana kua mōhio ki ngā tikanga...that's one of the biggest benefits that

I've seen from this programme, it's given us the chance to allow our kids to know who they are and where they come from (Pouārahi reo).

Employment

70. Not only were whānau using te reo Māori more in their work place but some whānau were also gaining employment as a result of their ability to speak te reo Māori. One example was provided by a whānau member who started learning te reo alongside their tamaiti in the kōhanga to the point that they now work in the kōhanga as a kaiāwhina. This was supported by the narrative from different pouārahi reo.

Ka whiwhi rātau i te mahi i te Kura nei, hei kaiārahi, kaiāwhina i te reo nāianeī, nō reira mai i te kaupapa ka whiwhi mahi kia whāngai te reo...tētehi e mahi anō i te tari kia tautoko te tari-ā-reo o te kura nei, nō reira koira tētehi o aku hua (Pouārahi reo)

Kua puta mai tētahi kaikaranga, kua puta mai tētahi kaikōrero...ko ētahi tino hua, he kaiako kua puta mai. Ko tētahi...Kaiako Te Ataarangi (Pouārahi reo)

6. Enablers of success and barriers

71. This section answers the question relating to what have been the enablers that have contributed to whānau success and what have been the barriers impacting on whānau ability to use their reo and stay engaged in the programme.

Summary findings

A number of inter-related factors supported whānau to use te reo Māori, these are:

- A flexible programme design that accommodated the language ability and interests of whānau supported by a range of resources delivered at times and places that suited whānau needs
- Highly skilled pouārahi reo with patience, humour and connectedness to local dialect, tikanga and kaupapa.
- The philosophical underpinning methodology of Te Ataarangi which assists whānau to overcome their whakamā.

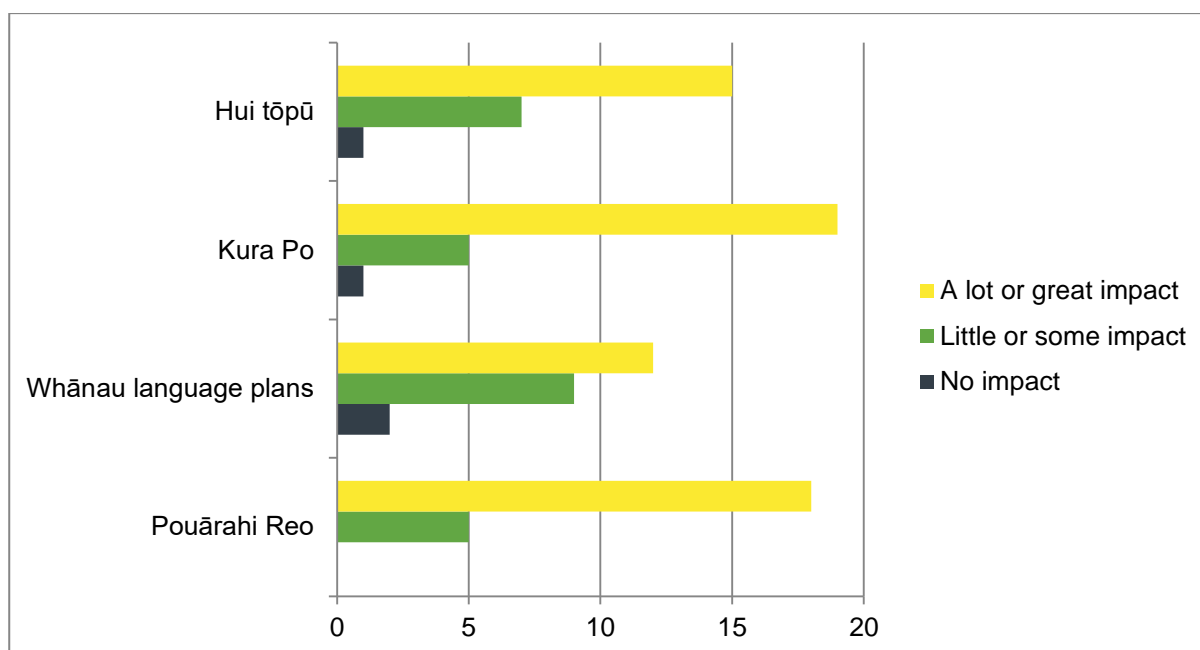
72. The enabling factors resonate with the findings of 2016 evaluation which also found that the programme activities and design including kura pō and hui tōpū and the relationships formed in that domain was one enabling factor; secondly the support provided by pouārahi reo (including home visits); and finally, the impact of learning te reo Māori using Te Ataarangi methods of teaching.

Programme

73. While whānau did not explicitly talk to the whānau language planning process it was evident through discussions with the pouārahi reo that the initial engagement and whānau planning process between whānau and pouārahi reo is important. This process clearly established the aspirations of the whānau and identified strategies to help whānau to achieve their aspirations. The plans were then the framework for ongoing discussings with the pouārahi reo around progress and the commitment required by whānau to make their aspirations a reality.

74. Based on the survey data presented in graph eight, whānau felt that attending Kura Pō and regular contact with the pouārahi reo had the greatest impact on their language development and progression. Hui Topū less so, but this was more likely due to whānau not not being able to regularly attend Hui Topū as opposed to whānau not seeing these opportunities as useful.

Graph 8: The extent of impact of programme design factors on language progression (n=26)



75. Key features of the programme approach that whānau commented on the most was the flexibility of the programme to meet their needs and the opportunity to participate as a whānau (children, parents, grandparents).

Content and resources

76. The pouārahi reo developed programmes and resources that were unique to each context and whānau ability.

I think what's great about Te Ataarangi is the focus on the tamariki in the home, and you can improve your knowledge and your reo because it's in a way that you can use it everyday (Whānau)

77. All of the pouārahi reo were actively involved in their local communities through kura, kōhanga, wānanga, marae, iwi Trust, and community activities making them well placed and versed to facilitate whānau to access local stories. Whānau talked about dialect, tikanga-ā-iwi and hapū stories as being relevant to what they wanted to learn through Te Kura Whānau Reo, and for the majority of whānau these aspirations were achieved.

Tō mātau waimārie o Te Ataarangi e taea ana mātau te whāngai tō reo, anei te reo o te kāinga nei...tīpako tō reo...anei te reo o Taranaki, te reo o Ngāpuhi...engari anei tōku reo nō Tainui waka ka kōrero au pēnei (Pouārahi reo)

Nō Ngapuhi ia, nō Tainui ahau...so when we started Te Ataarangi, and (Pouārahi Reo) heard his pepeha, she goes "nō Ngapuhi koe, speak your mita" that's good for him (Whānau)

78. The pouārahi reo also introduced a range of resources to the programme to make learning fun and relevant including games, activities, books/readings and digital apps. The Ataarangi approach of using rakau proved to be a critical teaching and learning approach that whānau enjoyed.

Its quite fun playing with those blocks because everybody is laughing even though we make mistakes but its ok (Whānau)

When you are actually working with the blocks you can see the picture of your rerenga...oh, its magic! Never seen it before....it's cool, it's awesome to know that there is someone out there who is giving us what's really ours (Whānau)

79. Other strategies used included contextualising the reo to different contexts and kaupapa so the language was easy to use; relevant and/or in context of their real world situations (including in public spaces); with a strong emphasis on spoken language. One pouārahi reo for example provided the whānau with basic commands in te reo Māori that they could use as part of their daily routines:

I hoatu rātau (te whānau) tētehi pene e taea au te tuhi ki ngā matapihi..anej, anei ā mātau kōrero...wake up, get your bag, go have a wash, i whakamāoritia... koirā... kia whakamahi ia ata (Pouārahi reo)

I whakarite ngā mātua i tō rātau ake horopaki ...kia whakaatu ki ngā tamariki.. anā i te wā kai..anā titiro ki tō mātau kai..he aha tēnei..he inu wai...e mōhio ana ngā tamariki, e tautoko ana ngā mātua i a rātau ahakoa kore reo (Pouārahi reo)

80. Pouārahi reo were incorporating games and outings to encourage and support whānau to kōrero Māori.

He rawe ki ngā tamariki ki te pūrei kēmu...he nui ngā kēmu i akohia e rātau i tēnei tau i roto i ngā tau e whā...he pānui pukapuka tētahi....ko tētahi anō kaupapa ka whakahaeretia e mātau ko te Play Date..ko te McCafe, ina haere atu ngā Mātua me ngā tamariki e pūrei ana ngā tamariki, e kapu tī ana a Māmā a Pāpā (Pouārahi reo)

Kei reira hoki ko te waiata, mahi kēmu, tunu kai, mahi rihī, ko ētahi o ngā Māmā he kairaranga nō reira ka mahi putiputi, ka mahi toi, mahi taonga mō te Kirihimete, mō te Aranga ka mahi peita hēki ērā momo āhuatanga ..i te mea kua hiahia kia kua rātau e pōhēhē ko te akomanga anake te reo, kei reira kē te reo..engari kia puta rātau ki waho ..ka mahi...pā whutupaoro...ērā momo katoa...(Pouārahi reo)

81. Pouārahi reo were also aligning the learning to kaupapa of interest to whānau.

He pai ki a ia te hī ika...nō reira he aha ngā momo kōrero, kupu, rerenga kōrero e hāngai pū ana ki te hī ika...Kāore he take kia hoatu i te poitarawhiti mena kāore i te Whaea i te pai ki te poitarawhiti, ērā momo...nō reira ko te rapu i ētahi horopaki, kaupapa, e hāngai pū ana ki te whānau, kia kuhu ko

Pāpā, kia kuhu ko ngā taiohi, kia kuhu ko ngā mokopuna, kia pai ai te mahitahi...koirā te rawe o tēnei kaupapa (Pouārahi reo)

Programme delivery

82. The pouārahi reo were also flexible in their delivery including meeting whānau in kura or at cafes as an alternative to home; and aligning hui tōpu with community and iwi events. Despite the opportunity to learn te reo Māori in the home rating low as a motivating factor some whānau enjoyed the opportunity to have pouārahi reo support them in their home.

It's like having your own private tutor come to your house once a month is next level! (Whānau)

Definitely in-house has done amazing things for me. I mean coming from our mahi, for me myself, I felt coming to the kura I found that my head was just spinning all the time, trying to retain the knowledge; it just wasn't working. But moving forward and going to our homes, completely different. I'm able to relax, being around your own surroundings (Whānau)

83. Both the Kura Pō and Hui Tōpū were opportunities to extend their reo in a group situation in both the classroom and in the community.

Kei te whakahaere ngā hui tōpū..i roto i ngā hui kāore i te kōrero Pākehā, koira te whakatau....nō reira i taku Kura Pō he wā kai, tunu kai, horoi rīhi...o ngā mahi...we're normalizing.. te mahi..kaua e noho noa iho ki te rākau me te Āko (Whānau)

Ka pūrei kēmu i waho rā..i ngā raumati haere ki te taha moana, haere ki te whare kararehe...ērā momo katoa te taha o ngā tamariki (Pouārahi reo)

Ka hui mātou ki te paparakāuta o Papamoa i te pō o te Rāpare, ka hoko piha i te mea koia te special o taua pō - pizza - e taea ana hoki ngā tamariki ki te taua whare, he wāhi rawe mō ngā tamariki ki te tākaro. Me noho rumaki reo te rōpū, mātou ki a mātou, ngā kōrero katoa i waenganui i a mātou (Pouārahi reo)

Pouārahi Reo

84. Pouārahi reo were described by whānau as patient and caring with a passion for te reo Māori. Most importantly they were relaxed in their approach, working to the needs and ability of whānau and inspiring and encouraging whānau at every opportunity to speak te reo.

Tōna (pouārahi reo) ngawaritanga ki te whakaako i te reo, tōna ngākau nui ki te whakaako i te reo....i waenganui i tona kāinga..tōna āhua ki ngā tamariki, he āhua aroha nei ki ngā tamariki katoa, ki ngā tāngata katoa o te kāinga....koia te take he māmā ki te noho ki te taha i a ia ki te ako i te reo (Whānau)

85. Their sense of humour, connection with the whānau, knowledge, availability, professionalism and teaching capability was highly valued by whānau. They were also a kanohi kitea (involved in community activities) which provided a level of credibility and authenticity to the learning, as a result whānau wanted to learn from them. In small rural communities having access to a pouārahi reo with skill and expertise who was committed to supporting whānau was an asset.
86. Despite being engaged in a number of paid and voluntary roles whānau felt pouārahi reo always made time to meet with them and kept them up to date on activities that they may have missed. Some of the pouarahi reo are working fulltime during the day and supporting whānau in the evenings and weekends. They also engaged whānau at their level in ways that were respectful and empowering.

I love the way (pouārahi reo) explains things, in Māori, right down to our level.. I love that (Whānau)

Barriers

87. The barriers to whānau being able to achieve success in Te Kura Whānau Reo were few but significant. Firstly distance was a common barrier especially for those whānau who lived in rural communities and had to travel some distance in order to attend Kura Pō especially in winter. Another barrier was key whānau members who did not support the kaupapa or made it difficult for whānau to commit. English immersion in the home was also a barrier.

It takes one person to fall off the waka and it's, like, 'Hey, huri tō reo.' You know...or I have to get them to help me...because if I kōrero Māori to them they have to whakahoki i roto i te reo Māori; so, I'm like, 'Well, I'm not gonna speak by myself, so yous better (Whānau)

88. Whānau were also time poor with multiple commitments including full time work, and tamariki activities including sports and kapahaka.

Because our jobs are very demanding ... we came to a stop at one stage but recommitted; but mahi was a big barrier and we said, 'No, that's it, we have to put aside this particular time for our reo,' and that's what we've done (Whānau)

In the first few couple of years we were good. And then when our kids got older and they started having to go all over the place and we had to go with them, or take them. We still did reo at home or did something just to try and catch up...or we'll try and catch up at the monthly hui or something (Whānau)

89. The actual attrition rate of whānau on the programme is not clear however pouārahi reo thought that some whānau usually left the programme due to tangihana, sickness or relocation.

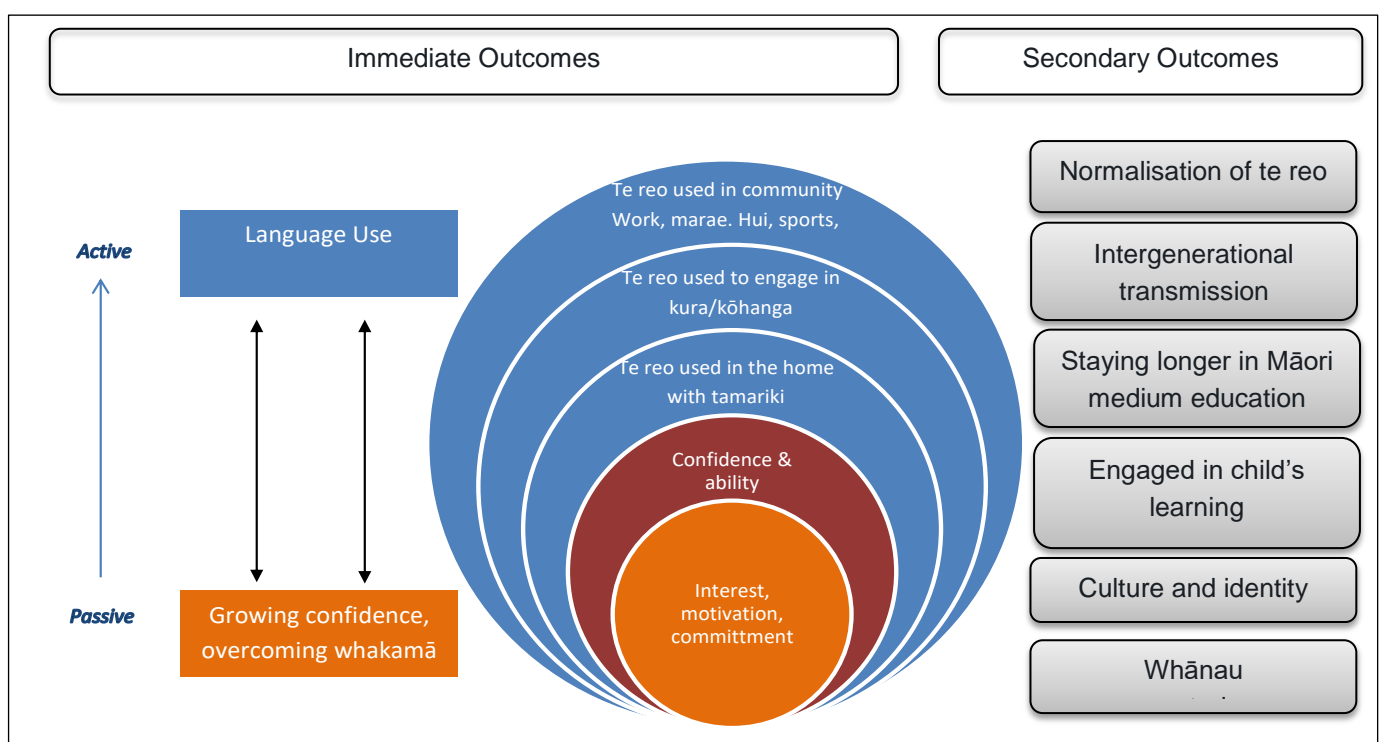
Te whakamā, te māngere, te māuiuitanga te kore tae ki ngā kaupapa, ki ngā Kura Pō, i ngā Hui Tōpū (Pouārahi reo)

7. Discussion

Revised logic model

90. What became clear from conversations with whānau and pouārahi reo is that the logic of outcomes is not as linear as originally proposed. Te Kura Whānau Reo through the pouārahi reo are using the methodology of Te Ataarangi to inspire, engage and motivate whānau to speak te reo Māori. In most cases, whānau had exposure to te reo Māori at some point in their lives but for various reasons they have now made attempts to reverse language loss in their whānau by enrolling their children into kōhanga and our kura kaupapa Māori. This has in turn motivated them to develop their own capability to speak te reo Māori as well.
91. As the diagram below shows, the impact of Te Kura Whānau Reo starts with motivation and commitment to learn and speak which has an immediate impact on whānau confidence and ability to use te reo Māori with their own children in the first instance. Over time parents are building their confidence to speak with their child’s kaiako at kura or kōhanga in te reo Māori and then in wider community events. As a result of whānau speaking te reo Māori they are also gaining other benefits including greater connectedness and cohesion with each other as whānau; stronger connection to their identity and culture as Māori; improved understanding of their child’s learning and greater appreciation of Māori-medium education. The broader impact of whānau speaking te reo is the intergenerational transmission of te reo Māori and also the normalisation of te reo in the home.

Diagram 2: Te Kura Whānau Reo, revised logic model



92. There are however two important influences that have the potential to impact on how well whānau engage and achieve the immediate outcomes intended by Te Kura Whānau Ora. One is the pervading influence and impact of whakamā, the other factor is the role of tamariki in supporting their parents to te reo Māori aspirations for themselves and in the home environment.

Whakamā

93. Whānau comments from all the whānau interviews uncover an underlying element of internalised whakamā which has resulted in the loss of motivation to speak, practice, learn, maintain, and/or revitalise their own personal relationship with te reo Māori. This seemed to be common whether participants grew up in a household where the language was spoken or not.
94. Te Ataarangi has however been an important disrupter to the internalisation of whakamā. Through the style of teaching; and the learning principles² of Te Ataarangi the whānau felt safe to engage, to make mistakes and to learn from others in ways that heightened their commitment to speak te reo Māori in a range of domains.
95. To appreciate the significance of overcoming whakamā requires a deeper understanding of the kupu from a te ao Māori worldview. Whakamā runs deeper than mere shyness or embarrassment however it is a complex word to fully extrapolate and explain as it has no exact equivalent in Pākehā society. The concept of whakamā can have several meanings and interpretations depending on context and author. Included in these is to whaka-mā, to make white, in the same sense that the complexion of a deceased person is white, or whaka-ma-te, to be associated with causing death. Quite simply, at its antithesis, whakamā can cause death, a soulful death, a spiritual death, a cultural death and in extreme cases a physical death such as that associated with depression and suicide.
96. In the context of colonized peoples, including Māori of Aotearoa/New Zealand, the deep sense of whakamā – of shame and denigration of self-esteem that is a product of the colonial theft and/or accommodation of Māori cultural efficacy reduces the life satisfaction, status and ability to operate as a ‘complete’ person in the world.
97. In this colonial context whakamā is a deeply political enterprise as it draws on the practices and process of colonization on affected groups. It unpacks the various trauma, often intergenerational, the impact on the psychology of individuals and groups to understand its presence and present impacts. What is

² The give principles of Te Ataarangi are: Kaua e korero Pākehā; Kaua e poka tikanga; Kaua e akiaki tētahi I tētahi; Kia ahu atu te pātai ki a koe, kātahi anō koe ka ahei ki te whakahoki; Kia ngākau māhaki. Source: <http://teataarangi.org.nz/?q=about-te-ataarangi/learning-principles>

clear is that the theft of te reo Māori causes and creates trauma for many, the restoration and reclamation of te reo Māori does not create trauma and in fact may reduce it. This is reflected in the observations of one Pouārahi Reo who has supported many whānau in recent years who struggled to see value in te reo Māori however once they start they desire more.

When we first started, ngā tamariki katoa ngā mātua katoa kāhore i tino hiahia te aro mai ki te ako, kei te kōrero hoki au mō ngā tamariki 'I don't want to learn Māh-ri' yeah 'I don't wanna be a Māori'...umm...ahakoa ki ngā mātua ko ngā kupu noa iho e oti i a rātau te whakahua ko te 'kia ora' ...' atu i tērā they were like no..'I don't need to learn how to tū ki te marae...I don't need to learn to karanga someone...i pērā ō rātau whakaaro....ināianei...kei te aro mai nā runga i ngā mahi, e hiahia ana rātau te ako ..pērā i ngā whakapapa.. (Pouārahi reo)

98. The whakamā attached to and felt by individuals and group through loss of knowledge and ability to practice language, ritual, and protocol is a pervading force that inhibits the ability of many Māori to participate in te reo Māori.

[Kura Whānau Reo] has stopped me from being whakamā...it's given me a lot of confidence. I tell you when I stand I find somewhere I can lean so I can slide around on the wall...that's being whakamā...like really I don't want to be here I really don't want to be with you...but now, I can stand up and be proud to speak te reo Māori (Whānau)

99. Whakamā is directly linked to self or collective esteem. It speaks to people's self-worth, self-value and self-respect. Low self-esteem individuals feel incompetent, inadequate, incapable, a nuisance. To address this, many individuals will engage in activities to increase their competence and thus when they achieve or exceed desired goals or levels of competency they increase their self-esteem, self-worth, self-value and self-respect, often for the sake of others. This is seen in the large numbers of people seeking to learn te reo Māori as part of being 'comfortable' as Māori or to have capability to engage in a Māori context or in relationships with others seen to be already competent.

I mua rā he whakamā nō rātau ki te kuhu ki te Kōhanga Reo, ki te Kura Kaupapa..nāianei...eh..ko rātau ngā mea kei mua i ngā ākongā haere ki ngā Kura, kuhu noa...me tērā kaha...tērā taku kitenga...kua tū māia! (Pouārahi reo)

100. The reclamation of many features or aspects of cultural efficacy such as language acquisition leads to increased life satisfaction that can act as a catalyst for optimising potentials, skills and abilities in ways that are positive. Acquired cultural efficacy allows individuals to feel replete as humans that can provide a buffer to cope with stress and pressure that might otherwise not be possible. In this way cultural efficacy through actions such as language reclamation become health initiatives and language programmes become health initiatives. Several people are referring to this as culture-as-cure kaupapa, particularly in health-related fields.

Indeed, a body of emerging research supports a general ‘culture-as-cure’ kaupapa (theme) in which engagement with Māori culture, pride and confidence in speaking or learning te reo (Māori language), feeling at home on marae – central spaces for iwi (tribes) and hapū (sub-tribes), and feeling a sense of efficacy in Māori cultural contexts, are linked with positive psychological and health benefits for Māori (Houkamau & Sibley, 2011; Muriwai, Houkamau & Sibley, 2015).

101. Features of increased cultural efficacy is that higher cultural efficacy reduces the instances and impacts of whakamā that might otherwise prevent participation and success, that might disrupt and fracture self-esteem and confidence levels, that might rupture positive inter-personal relationships between whanau and others. In short, cultural efficacy is a deterrent to whakamā caused by colonial disease.
102. What is also apparent from understanding Māori worldviews is that whakamā is inextricably linked to ideas of mana, tapu and mauri. When whakamā exists a persons’ mana is affected and many may feel less than, inferior or unable. This of courses affects personal mana. When mana is damaged the tapu o te tangata is also affected negatively. Allowed to continue a persons’ mauri, their life essence, desire and energy comes under threat and can in extreme circumstances be extinguished in the form of death. The ideas here are found in Māori expression, tiaki to mana, na to mana to mauri e tiaki. Care and attend to your mana and it will support your mauri.
103. In summing up, whakama is real, it can pervade lives. Whilst whakama has a uniquely Māori context, colonisation has created new contexts for whakamā to exist and take root, including loss of cultural efficacy seen as language loss, dislocation from turangawaewae, loss of key relationships and loss of expressive elements of culture. Reclamation of cultural efficacy reduces and addresses whakamā in ways that support Māori, whānau and communities thriving. Actions to reclaim elements of cultural efficacy such as addressing mamae, reclaiming lands and learning te reo Māori, as examples, are also acts to redress mana to support the tapu and mauri of individuals and groups. In these cases, whaka-mā is replaced by whaka-mana.

[The Pouārahireo] taught me confidence, building confidence and patu te whakamā. That was one thing [the Pouārahireo] always used to say to us, you know, patu te taniwha whakamā. And, I got it, I did. By the time I finished the course, I was so confident, I could stand in front of people, my reo was actually pretty good and it empowered me, I felt... I don’t know how I felt but I felt good, important I s’pose like I wasn’t dumb (Whānau)

The role of the tamariki in revitalising te reo

104. Tamariki within Te Kura Whānau Reo, by default, play a critical role in the transmission of te reo Māori in the home. In some whānau they are the only ones in the whānau who can speak te reo Māori. Tamariki therefore inadvertently become the teachers of te reo Māori in the home; they are expected to be patient with parents who are trying to learn; they are expected to help by speaking Māori to their parents i ngā wā katoa but for the tamariki this is not their journey.
105. This finding was also highlighted in the 2016 evaluation report. The evaluators found that, *some children reacted negatively to their parents' use and uptake of te reo Māori in the home. Children become enculturated into the norms and behaviours that have been pre-established in their home, and having the introduction of a new norm or behaviour is likely to be uncomfortable in some cases. For some children in this study, they were comfortable and capable using te reo Māori in school, but were disinterested in using the language at home (2016)*
106. The evaluation team only talked to a small group of tamariki who attended interviews with their parents and in general they were positive and happy with their parent's efforts although one tamariki commented that it was "*sore on my ears when mum speaks but she is trying*". Therefore tamariki reactions to their parents learning te reo Māori are based on the observations of their parents and pouārahi reo. From what parents shared tamariki responses were mixed with some tamariki enjoying and encouraging their parent's efforts and some less so. For example, one parent talked about how the engagement with their tamariki has been constructive.
- [TKWR] has helped us a lot. I'm able to say little sentences...if we say it in a certain way they'll (tamariki) turn round and say, 'Kāo,' or they'll go ahead and tell us how to do it. So, we're learning and they're teaching us as well as learning from us what we're doing. It's been a big, big thing for us as well as a whānau (Whānau).*
107. Another parent however talked about their engagement with their older children being less constructive with their child feeling less inclined to support their parents attempts to speak te reo.
- I'll try and say a sentence and, I'll get "Uh. You're embarrassing me mum." And I'm, like, "But, honey, mummy is trying to learn this to support you, in what you're doing at kura and everything that you do. I don't want you to feel like I'm embarrassing" He goes, "Huh." I said, "The reply I want from you is, give me a reply and teach me so that I know; or show me something that I can speak more reo at home so that we can understand and start learning off you as well." (Whānau)*
108. One parent had a similar experience where her children were often impatient with her attempts to speak te reo Māori and the frustration she felt as a result.

It's not cool to speak to your parents in Māori. And sometimes if my Māori is not good my kids don't wanna waste their reo on me is what they say. So they just prefer that I speak in English rather than them having to waste their time trying to work out what I'm trying to say; so they're not very patient and not good teachers. They're all different but it's hard when the whole family's not on the waka. You're working hard and they just go and jump in and out easy as, frustrating (Whānau)

109. The most common reaction by tamariki to their parents speaking Māori was to speak to them in English.

The good thing is my children know when they hear the reo, they know what's being spoken to them...but they always reply in Pākehā but I don't mind because at least they are understanding.. that's a step (Whānau)

I find that speaking to my kids in te reo and then they decide to reply to me in English. So I keep it going in te reo, but then they're still talking to me in English. It's like, 'Come on, huri tō reo.'(Whānau)

If we have our regular whānau the tamariki would kōrero Māori to the kurī but not to mum; and she was very offended by that. Because the kurī couldn't understand te reo Pākehā (Whānau) .

Nobody can block us...it's our pathway to our journey...and I hear that a lot from my family...good on you's you are not looking sideways or backwards, you are just moving forward (Whānau)

Learnings

110. Based on the findings of the report a number of learnings have been identified which are critical to the success of the programme, and the successes that have been achieved.
111. The programme, specifically the methodology of Te Ataarangi facilitates the removal of barriers created by whakamā, this is significant given the debilitating effects whakamā can have on whānau engagement with and use of te reo Māori.
112. The delivery is responsive and flexible to the needs of the whānau especially those who are time poor. The pouārahi reo will go to whānau at times and places that suit the whānau as well as provide them with the resources, support and encouragement they need to achieve their language aspirations.
113. Whānau success is also determined by their own motivation and commitment to using te reo Māori in the home. The whole whānau/household therefore needs to be prepared for the journey and what it means to be on the 'waka', especially partners and rangatahi who may be less inclined to support their partner/parent's efforts.

114. Whānau also need guidance on how to support tamariki who have often become, or are expected to be the poureo in the whānau. It is therefore important to ensure they are not carrying the weight of responsibility or expectation for changing the language norms in the home.

Appendices

Appendix 1 | Te Kura Whānau Reo Topics in Evaluation

Prepared for Ministry of Education by Te Ataarangi

Quantitative results

1. Use of Te Reo Māori outside of the class – domains include both people and places where the target language is used.
2. The most common topics of conversation – which types of topics are spoken about in te reo Māori.
3. How many hours participants spoke te reo Māori for outside of the classroom?
4. The types of educational institutes that children were enrolled in? – which Māori medium or English medium (Māori bilingual / immersion unit) are they enrolled in.

Wāhanga Tuatahi – Education

1. Education in both Māori medium and mainstream:
 - a. Decisions surrounding educational enrolments – parents’ decision to send their children to Māori medium
 - b. Confidence Māori children enjoy when being Māori is celebrated in Māori medium education
 - c. Views negating enrolments into Māori medium education
 - d. Other issues impacting on the decision to enrol in Kura Māori
2. Te reo Māori and Māori medium education – Māori language skills expected within Māori medium education
 - a. Impact of parents ability to kōrero Māori
3. The impact of enrolling in Māori medium education on children and their whānau
 - b. Education as a motivation ☐ Kura becomes a central component of participants’ lives ☐ Whānau connectedness and education ☐ Whānau feel more connected as language learners with a shared language goal

Wāhanga tuarua – Factors influencing the uptake and use of te reo Māori

1. Motivations: Why are participants engaged with Te Kura Whānau Reo?
 - a. Cultural identity of children as motivation ☐ Establishing an understanding about the level of language proficiency of whānau

- b. Factors supporting Māori language use
- 2. Factors supporting Māori language use
 - a. The influence of Te Kura Whānau Reo on Māori language learning and use including classes, kura pō and hui tōpū
 - b. The impact of having Pouārahi support
 - c. Influence of Te Ataarangi methods of teaching
- 3. Language community support
 - a. Whānau support
- 4. Supportive learning/speaking environment and peer support
- 5. Te reo o te kāinga
 - a. Incremental changes in the use of language in the home
 - b. Establishing social norms for language use
- 6. Understanding children's language behaviours
 - a. Children resistant to the use of te reo Māori by their parents
 - b. Children who had taken on the role as Poureo
- 7. Barriers to Māori language use

Wāhanga tuatoru – Wider impacts of Te Kura Whānau Reo

- 1. Increased Māori cultural connectedness
 - a. Being able to understand what is happening in cultural spaces increases meaningful engagement
 - b. Increased connection to te ao Māori through te reo provides pathways
- 2. Community building including increased iwi and hapū participation
- 3. Programme improvements and the continuation of the programme

Wāhanga tuawhā – Perspectives from Pouārahi reo

- 1. Pouārahi attributes and motivations for engaging with Te Kura Whānau Reo
 - a. Motivations for joining the programme ☐ Characteristics of pouārahi reo
 - b. Establishing and maintaining relationships important
 - c. The role of the pouārahi reo in establishing language behaviours

2. Benefits of Te Kura Whānau Reo from the perspectives of Pouārahi reo
 3. Wider support provided by pouārahi reo ☐ Language specific support from pouārahi reo and observed improvements in whānau language use
 4. Challenges for Pouārahi and Whānau participants
 - a. Challenges for Pouārahi reo
 - b. Challenges for whānau as outlined by pouārahi
4. Programme support and challenges

Te Ataarangi Trust – Te Kura Whānau Reo

Suggested topics in Evaluation of Te Kura Whānau Reo Programme 2016 - 2019

Report to be prepared for Ministry of Education by – April, 2019

The following are an addition to the above topics:

Wāhanga Tuatahi – Education

1. How has the programme supported children in their learning Te Reo Māori in English medium schools?

Wāhanga tuarua – Factors influencing the uptake and use of te reo Māori

1. What are the impacts as of whānau participation in the programme in their daily lives?
2. What are the influences of the programme on the whānau intergenerational transmissions?
3. How has the programme influenced whānau to learn their own iwi dialect.

Appendix 2 | Poureo interview guide

Introduction - Tell us about yourself, how long you have been in the poureo role? How long have you been working with the whānau we are interviewing? Tell us about the programme and the key highlights for you?

Outcomes for whānau

Tell us what benefits you have seen for whānau in terms of their te reo Māori development?

- Have whānau improved the use of te reo Māori in their daily lives and in the kāinga? In what ways?
- Has the programme influenced how whānau talk to other whānau members, e.g. children, mokopuna, parents etc?
- Has the programme influenced a whānau interest in learning more about and using their own iwi dialect?
- What have been the other benefits for you other than language benefits?
- Are whānau using te reo Maori more outside the home, if so, where and how often?
- Are whānau engaging in more community activities where you can use your reo or feel confident to engage in kaupapa Maori events?

Educational outcomes

Tell us what benefits you have observed for whānau and their engagement with kura?

Programme and improvements

Tell us about the programme in your view.

- What has motivated whānau to stay engaged in the programme?
- Have there been any barriers and challenges to whānau participating in the programme? If so what?
- Have there been any barriers and challenges for whānau learning te reo Māori? If so what?
- What would you recommend be changed to improve the programme for future whānau wanting to learn te reo Māori?
- If you could provide one message to the Ministry/Te Ataarangi about the programme what would that be?
- If you were to provide one word of advice to whānau thinking joining the programme what would that be?

KUA MUTU. NGĀ MIHI

Appendix 3 | Whānau interview guide

Introduction - Tell us about yourselves as a whānau, why you decided to learn te reo Māori as a whānau; who is involved from your whānau, what has been the history of te reo Māori in your whānau?

Tell us how your language has improved as a result of participating in the programme:

- In what ways has your language improved?
- Has it improved the use of te reo Māori in your daily lives and in the kāinga? In what ways?
- Has it influenced how you talk to other whānau members, e.g. children, mokopuna, parents etc?
- Has it influenced your interest in learning more about and using your own iwi dialect?

Tell us about how learning te reo Māori has impacted on your relationship with your child's school/kura?

- Do you feel you understand what your child is learning now?
- Do you feel more confident to go into the school and/or talk with the Kaiako, attend hui etc?

If children are present what do they enjoy about the programme; what do they like, dislike? Has it helped them at school? What do they think about their parents/whānau learning te reo Māori?

Tell us about what other ways the programme has benefited you, or not?

- What have been the other benefits for you other than language benefits?
- Are you using te reo Maori more outside the home, if so, where and how often?
- Are you engaging in more community activities where you can use your reo or feel confident to engage in kaupapa Maori events?

Tell us about the programme in your view.

- What has motivated you to stay engaged in the programme?
- Have there been any barriers and challenges to participating in the programme? If so what?
- Have there been any barriers and challenges to learning te reo Māori in your whānau? If so what?
- What would you recommend be changed to improve the programme for future whānau wanting to learn te reo Māori?
- If you could provide one message to the Ministry/Te Ataarangi about the programme what would that be?
- If you were to provide one word of advice to whanau thinking joining the programme what would that be?

Wrap up - What are your te reo Maori aspirations for the future as a whānau?

Appendix 4 | Te Kura Whānau Reo – Whānau Survey 2019

Instructions: This survey is anonymous and will not be linked to you, please answer as honestly as possible. Read each question and indicate (by circling one number) the degree to which you believe the statement is true. If N/A is given as an option, you may circle it if the statement does not apply to your situation.

1. How would you describe your interest in te reo Māori before you started Kura Whānau Reo? (select one option)

- No interest in learning te reo Māori
- Some interest
- Very interested and trying to use te reo Māori
- Actively using and involved in te reo Māori activities
- Other, please explain _____

2. How would you describe your interest in te reo Māori after you started on Kura Whānau Reo?

- No interest in learning te reo Māori
- Some interest
- Very interested and trying to use te reo Māori
- Actively using and involved in te reo Māori activities

3. What did you want to achieve by enrolling in Kura Whānau Reo?

- I wanted to improve my proficiency in te reo Māori for myself
- I wanted to engage more with my child in te reo Māori
- I wanted to learn more about my culture and identity
- I wanted the opportunity to learn with my whole whānau
- I wanted to learn te reo Māori in my own home
- Other, please explain _____

4. Have you achieved what you wanted?

- Definitely yes
- Mostly
- Somewhat
- Not really
- Not at all

5. How would you describe your proficiency in te reo Māori before you started Kura Whānau Reo? (select one option)

- Absolute beginner (only a few words)
- Beginner (some simple sentences)
- Intermediate (can talk about familiar topics)

6. How would you describe your proficiency now? (select one option)

- Absolute beginner (only a few words)
- Beginner (some simple sentences)
- Intermediate (can talk about familiar topics)

- Confident (can talk about a range of topics)
- Advanced (can talk confidently in most situations)
- Fluent (can talk confidently in all situations)
- Confident (can talk about a range of topics)
- Advanced (can talk confidently in most situations)
- Fluent (can talk confidently in all situations)

Please explain _____

7. To what extent has participating in Kura Whānau Reo contributed to overall proficiency in your whānau

- Not at all
- A little
- Somewhat
- A lot
- To a great extent

Please explain _____

8. As a result of the programme what are you now doing more or less of?

8a. Speaking te reo Māori			
Select one option	I do this less often now	No change	I do this more often now
At home with my parents			
At home with my children			
At home with my partner			
At work			
With friends			
At my child's kōhanga/kura			
At marae			
8b. Whanaungatanga			
Our whānau speaks more regularly with one another in			

Māori			
We do more activities as a whānau			
8c. Engaging with your child's learning			
I visit my child's kōhanga/kura			
I talk with my child's teacher in te reo Māori			
I take an interest in what my child is learning			
I can help my child with basic homework in te reo Māori at home			

○

9. As a result of the programme how likely are you to engage with Māori-medium education?

Select one option	Less likely now	No change	More likely now
If available I would enrol my child in Māori-medium education			
I am happy to leave my child in Māori-medium education until they finish primary school			
If available I would enrol my child in wharekura (Māori medium secondary school)			
Please comment on your answers			

10. Thinking about the programme overall what has impacted the most on your language progression?

Select one option	No impact	Little impact	Some impact	A lot of impact	A great deal of impact
Regular contact with a Poureo					
Whānau language					

plans					
Attendance at Kura Pō					
Attendance at hui tōpū					
Please comment on your answers					

11. Is there anything you would recommend be improved about Te Kura Whānau Reo?

12. About you

Date of Birth: _____

Gender: Female Male Prefer not to say

Ethnicity _____

Region _____

Years involved in Kura Whānau Reo (please tick all that apply)

2016 2017 2018 2019

Ages of Te Kura Whānau Reo participants in your whānau

Thank you for participating in this survey