



Tōnui Reo, Tōnui Tangata

A FLOURISHING LANGUAGE,
A FLOURISHING PEOPLE:
TOWARDS A LONG-TERM TE REO
REVITALISATION APPROACH FOR
NGĀTI HAUĀ



PREPARED BY

TUPUORA EDUCATION & DEVELOPMENT LTD & TAKARANGI
FOR NGĀTI HAUĀ IWI TRUST 2017

HEI WHAKATAKI

Koia tēnei ko te mihi o te ngākau ki te Uepū Kaitiaki o Ngāti Hauā; ki a Lisa Gardiner me Mokoro Gillett, nā kōrua i whitikina ai tā tātou kaupapa e te rā, nā kōrua a pitomata i whāngai kia tupu, kia rea, kia ora, kua i ngā mahi o kō tonu ake nei, engari ia, ngā mahi i roto i ngā tini tau, mokori anō te mihi. Ki te Ohu Reo o Ngāti Hauā nā koutou, me ngā pīkaunga katoa a tēnā, a tēnā, i ū ai tā tatou kaupapa ki uta. Ka mutu, i ū i runga anō i te kotahi o te waihoe me te ngākau tapatahi. Nō reira, kei te rau ringaringa whatiwhati kāheru, kua onoia, kua kōkōia, kua ara!

PROJECT SCOPE

- To undertake an analysis of Te Reo for Ngāti Hauā based on both quantitative and qualitative data.
- To provide information that will form the basis for the creation of and contribution to a Reo Māori Strategy.
- To hold engagement hui with Ngāti Hauā stakeholders to consult and consolidate cultural priorities providing the Trust with a foundation to further develop, revitalize and strengthen Te Reo within Ngāti Hauā.

Accordingly, this document takes into account both an independent report detailing the state of and vision for Te Reo within Ngāti Hauā, as well as evaluation feedback gathered at the Ngāti Hauā Te Reo Symposium, 'Kōkōia, e ara!'. At the conclusion of this document, is a list of key themes and recommendations based on kōrero from both the report and the evaluation, to support the development of a long-term approach towards Te Reo revitalisation for Ngāti Hauā.

NGĀTI HAUĀ TE REO SYMPOSIUM

In order to achieve the project scope and engage with Ngāti Hauā stakeholders to consult and consolidate cultural priorities we decided to hold Ngāti Hauā's first ever Te Reo Symposium "Kōkōia, e ara". The name 'Kōkōia, e ara!' means to unearth, in order to grow, and is in reference to the famed shovel or 'kāheru' used by Wiremu Tāmihana to clear a pathway for his people. In a likewise manner, we saw the symposium as an opportunity to unearth taonga for people to grow their Te Reo capability, and pave the way for a resurgence of Te Reo Māori within Ngāti Hauā.

The symposium also provided a chance for descendants of Ngāti Hauā to learn from tribal experts about Te Reo, and how it is applied in Whaikōrero, Karanga, Mōteatea, reminisce about the language spoken by our grandparents and examine documents written inside Te Kauwhanganui or parliament building at Rukumoana. This hui also provided us with an opportunity to capture the 'whānau voice' through consultation so they can have their say about what a Te Reo Māori strategy should look like for Ngāti Hauā going forward.

TE OHU REO O NGĀTI HAUĀ

As the enormity of the task slowly revealed itself it became clear that the formation of a working party was needed to spread the workload. We also saw this as an opportunity to harness and utilise the collective skills and expertise within Ngāti Hauā. Discussions were had with iwi chair, Mokoro Gillett, to identify Reo champions from within the tribe ensuring representation from all Marae. Contact was made and they were invited to a meeting to further discuss the kaupapa. Their passion and commitment to the advancement of Te Reo within Ngāti Hauā provided the platform from which the project would grow and flourish.

Ultimately the role of Te Ohu Reo is to guide the Trust and Tupuora in the development of Reo initiatives and to offer support in the delivery of those initiatives. The Ohu are a collective of Ngāti Hauā descendents, we have listed the members below and attribute the success of the symposium to their tenacity and hard work.

Mokoro Gillett	Tumuaki Te Rau Aroha Chair Ngāti Hauā Iwi Trust	Lisa Gardiner	General Manager Ngāti Hauā Iwi Trust
Kingi Kiriona	Graduate Te Panekiretanga o Te Reo 2005	Te Waipounamu Teinakore	Graduate Te Panekiretanga o Te Reo 2016
Muna Wharawhara	Relationships Manager Hamilton City Council - Pou Tikanga	Robyn Roa	SAF Practitioner (Ngā Kura Māori) Ministry of Education Hamilton
Hoera Kereama	Student of Te Panekiretanga o Te Reo 2017	Dr Raukura Roa	Graduate Te Panekiretanga o Te Reo 2010
Erin Wilson	Student of Te Panekiretanga o Te Reo 2017	Tiare Teinakore	Graduate Te Panekiretanga o Te Reo 2016
Parekura Collins	Student of Te Panekiretanga o Te Reo 2017	Tia Gillet	Student of Te Panekiretanga o Te Reo
Adam Whauwhau	Kaiako Te Reo Māori - Te Aho o Te Kura Pounamu	Te Wai Collins	Kaiako Reo Māori - Te Wānanga o Aotearoa
Weka Pene	Kai Toi Māori	Wini Wilson	Kaimahi Te Rau Aroha
Makoha Pene	Tutor Te Whare Wananga o Waikato	Mavis Williams	Kaiako Te Kura o Ngāti Hauā
Te Mape Keene	Tauira o Te Rau Aroha		



KŌKŌIA, E ARA!

NGĀTI HAUĀ TE REO MĀORI SYMPOSIUM

**AN ANALYSIS OF SYMPOSIUM
EVALUATIONS FOR NGĀTI HAUĀ REO
REVITALISATION PLANNING.**

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INTRODUCTION

In September 2017, the Ngāti Hauā Te Reo Symposium (Kōkōia, e ara!) was held at Te Wharekura o Te Rau Aroha. The two day wānanga included workshops on whaikōrero, karanga, mōteatea, embraced a reo Māori programme for tamariki, included a guided tour of Ngāti Hauā landmarks and provided exposure to presentations by renowned Te Reo revitalisation experts.

This report provides an analysis of evaluations received from the Ngāti Hauā Te Reo Māori Symposium toward the creation of and contribution to a Reo Māori Strategy for Ngāti Hauā.

Note: The data presented in this report has been randomly rounded to protect confidentiality. Individual figures may not add up to totals, and values for the same data may vary in different text, tables, and graphs. The accuracy of percentages and medians may be affected by this rounding, particularly for this small grouping size.

KŌKŌIA, E ARA: SYMPOSIUM EVALUATION FEEDBACK

OVERVIEW

This section provides an analysis of participants feedback from the Kōkōia, e ara Te Reo Symposium held on 30 September – 1 October 2017. Over the two-day symposium 109 adults registered their attendance. It must be noted here that there although only 109 adults registered their attendance, it is estimated by the symposium organisers that there were close to 180 people in attendance over the two days. 91 responses (83.4 percent) were received via a hard copy evaluation form collated at the symposium.

The first three questions provide a brief profile of the participants including their marae, gender, and age. The remainder of the questions examines participant symposium experience as well as suggestions to support development.

For the purposes of this report and ease of reading, the term 'participants' refers only to those that attended the symposium and provided a response to the evaluation survey. The findings presented are not necessarily representative of all participants that attended the symposium.

ANALYSIS

The following section is a summary of the evaluation findings by question asked.

MARAE AFFILIATION

Of a total of 91 completed evaluations, marae affiliation of participants offers a significant coverage of Ngāti Hauā boundaries as indicated in the table below. It must also be noted that some participants indicated affiliation to more than one Ngāti Hauā marae with representation largely coming from Kai a te Mata, Raungaiti, Rukumoana and Tauwhare/Te Iti o Hauā.

Marae	# responses	%
Kai a te Mata	22	24.18
Raungaiti	20	22.00
Rukumoana	25	27.47
Tauwhare/Te Iti o Hauā	27	30/29.67
Waimakariri	1	1.10
Tainui ¹	1	1.10
Marae no iwi kē ²	5	5.49

1 Other marae outside of Ngāti Hauā, but within the Waikato region.

2 Marae outside of Ngāti Hauā and Waikato region.

GENDER

The gender split although not significantly different showed a fair representation of each gender with 59 (65%) female participants, and 32 (35%) male participants. With a total of 91 participants, this received a 100% response rate.

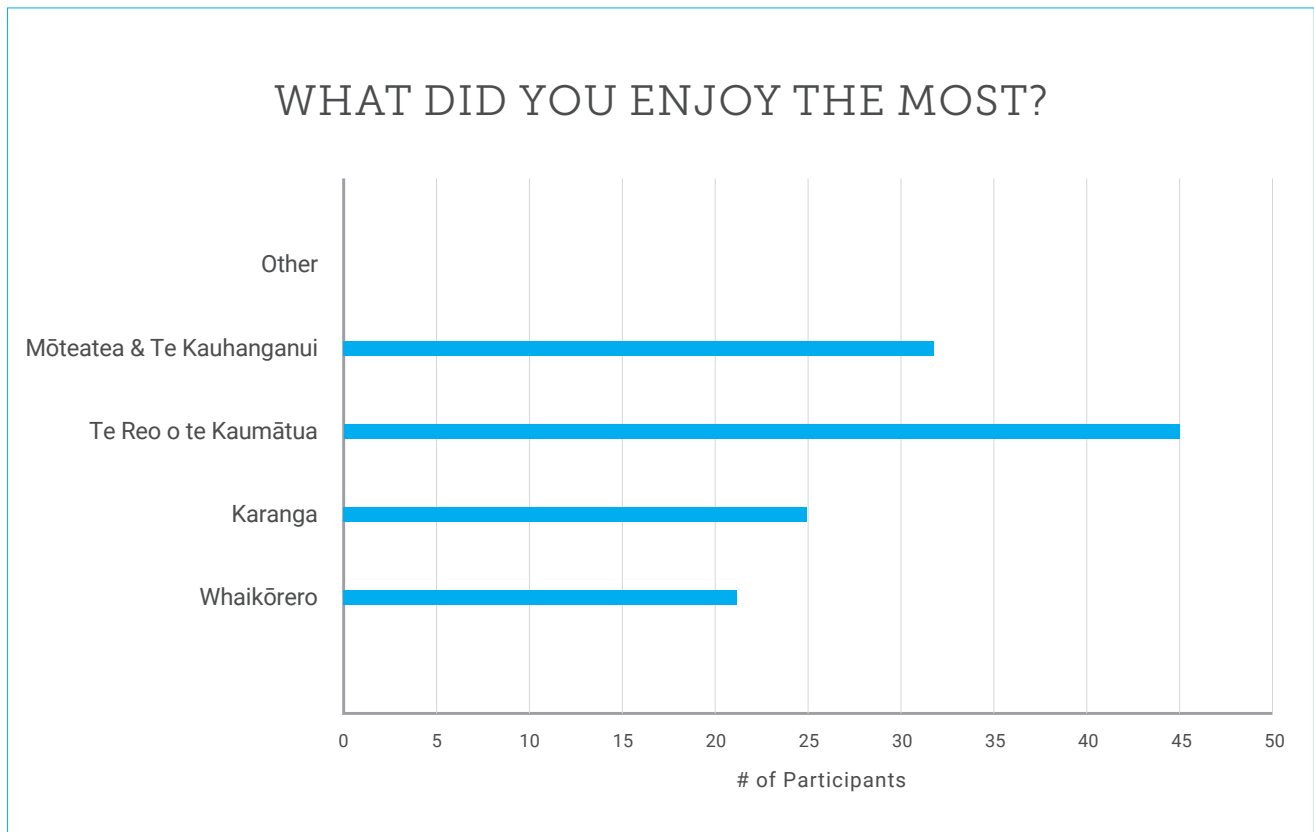
AGE

86 (94%) participants answered this question with 5 participants choosing not to answer it. Most participants that attended the symposium were middle aged with the majority coming from the 25- 69 age groupings.

Age of participants	# responses	%
16 – 24	9	10
25 – 44	34	38
45 – 69	42	47
70+	1	1

OVERALL SYMPOSIUM EXPERIENCE

The following graph highlights participants overall experience informed by participants responses to the question: On a scale of 1-4 please rate the symposium. 19 (20%) of the participants said the symposium was above average while 59 (65%) participants rating it as excellent.



Numbers of responses per rating are as follows:

1.	0	said below average
2.	7	said average
3.	19	said above average
4.	59	said excellent

WHAT DID YOU ENJOY THE MOST?

Of the workshops offered, the data indicates that enjoyment was fairly spread across the Whaikōrero, Karanga, Te Reo o te Kaumātua, Mōteatea and Te Kauhanganui (plus other) workshops. Te Reo o te Kaumātua was a clear favourite.

For a full list of all comments received under the 'Other' response to this question, please refer to Appendices – Full Qualitative Responses (Q2 - page 34).

How can we support you to further develop what you have learnt today?

We received significant qualitative responses to this question with the main themes coming through being having more wānanga and developing resources. Examples of resource development ideas that were suggested are as follows:

- a) Pukapuka
- b) Whārangi pukamata
- c) Reo repository
- d) Ngāti Hauā Database
- e) Online resources
- f) Online forums

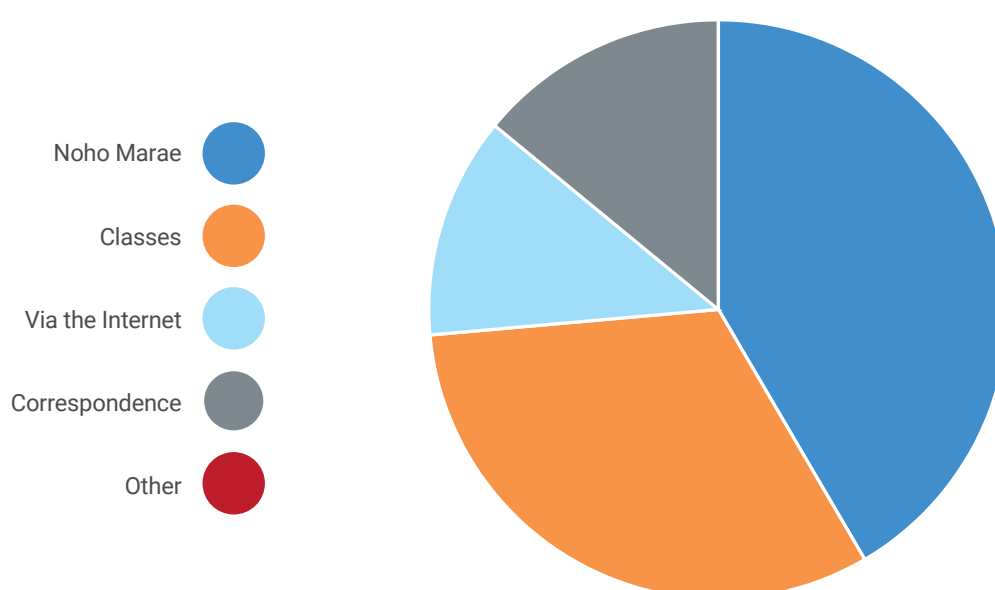
For a full list of all qualitative comments to the question 'How can we support you to further develop what you have learnt today, please refer to Appendices – Full Qualitative Responses (Q4: page 36).

WHAT LEARNING PATHWAYS SUIT YOU BEST?

Of the learning pathway options of noho marae, classes, via the internet, correspondence and other, the most popular options are ranked in order of preference as follows:

- 1. Noho Marae (74 participants; 81%).
- 2. Classes (57 participants; 63%).
- 3. Correspondence (25 participants; 27%).
- 4. Via the Internet (22 participants; 24%).
- 5. Other (1 participant; 1%).

WHAT LEARNING PATHWAYS SUIT YOU BEST?





WOULD YOU ATTEND ANOTHER REO INITIATIVE RUN BY THE IWI?

There was an overwhelmingly positive response with 91 participants indicating that they would attend another reo initiative run by the iwi.

WHAT OTHER INITIATIVES/KAUPAPA WOULD YOU LIKE TO SEE?

Participants offered very valuable suggestions and recommendations for symposia, wānanga and events moving forward.

- Kapa haka
- Waiata
- Kēmu
- Rāranga
- Pūtaiao
- More interactivity/hands on
- More time
- Longer workshops

For a full list of all qualitative comments to the question 'What other initiatives/kaupapa would you like to see', please refer to Appendices – Full Qualitative Responses (Q6 – page 32).

TE REO O NGĀTI HAUĀ

TOWARDS A REO MĀORI STRATEGY FOR NGĀTI HAUĀ

AN ENVIRONMENTAL SCAN FOR NGĀTI HAUĀ REO
REVITALISATION PLANNING.

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INTRODUCTION

This report provides the basis for the creation of and contribution to a Reo Māori Strategy for Ngāti Hauā.

This report provides an environmental scan of the Reo Māori landscape of Ngāti Hauā informed by the following sources:

1. **2013 Census** – Iwi Individual Profile: Ngāti Hauā (Waikato)
2. **Te Rāngai Kāhui Ako-ā-iwi:** Regional Data & Analysis (Ministry of Education)
3. **Whakatupuranga 2050:** The Tribal Development Strategy (Waikato Tainui)
4. **Ko te Mana Mātauranga:** Waikato Tainui Education Strategy 2015 – 2020
5. **E hoki ana ki te toonuitanga 2040:** Ngāti Hauā Iwi Trust
6. Survey findings of Ngāti Hauā member's current Te Reo Māori proficiency & engagement levels.

Note: The data presented in this report has been randomly rounded to protect confidentiality. Individual figures may not add up to totals, and values for the same data may vary in different text, tables, and graphs. The accuracy of percentages and medians may be affected by this rounding, particularly for this small grouping size.

2013 CENSUS – IWI INDIVIDUAL PROFILE: NGĀTI HAUĀ (WAIKATO)

NGĀTI HAUĀ – A DEMOGRAPHIC SNAPSHOT

IWI PROFILE

The iwi profile of Ngāti Hauā presents a wide range of information on the cultural, social and economic well-being of its people. According to findings from the 2013 Census (Individual Iwi Profile), 5598 people, or less than 1 percent of the total population of Māori descent, affiliated with Ngāti Hauā. For people affiliating with Ngāti Hauā and living in Aotearoa New Zealand on 5 March 2013:

- 46.7 percent (2,616 people) were male and 53.5 percent (2,982 people) were female.
- The median age (half are younger and half older than this age) was 23.1 years.
- 39.5 percent identified Ngāti Hauā as their sole affiliation, while 60.5 percent were also affiliated with other iwi.
- 37.7 percent could hold a conversation about everyday things in te reo Māori.

NGĀTI HAUĀ POPULATION

In terms of the growing Ngāti Hauā population, 5,601 people, or less than 1 percent of the total population of Māori descent, affiliated with Ngāti Hauā, an increase from 4,923 people in 2006. In 2001, there were 3843 people affiliated with Ngāti Hauā.

WHERE NGĀTI HAUĀ PEOPLE ARE LIVING

- 62.9 percent lived in the main urban areas (populations of 30,000 or more). In comparison, 65.6 percent of the total population of Māori descent lived in main urban areas.
- 92.7 percent or 5,193 people were living in the North Island and 7.3 percent or 408 people were living in the South Island.
- The most common region(s) in which Ngāti Hauā members lived was the Waikato region (48.6 percent or 2,721 people). The second and third most common regions were the Auckland region (18.8 percent or 1,053 people) and Bay of Plenty region (7.6 percent or 426 people).
- 96 people stated they were living overseas five years ago.

NGĀTI HAUĀ TE REO MĀORI PROFICIENCY

For people affiliating with Ngāti Hauā and living in Aotearoa New Zealand on 5 March 2013:

- 37.7 percent could hold a conversation about everyday things in te reo Māori, in comparison with 18.4 percent of the total population of Māori descent.
- In 2006, the figure was 35.1 percent (20.0 percent of the total population of Māori descent), and in 2001, 36.8 percent (21.1 percent for the total population of Māori descent).
- 32.9 percent of those who could hold a conversation about everyday things in te reo Māori were aged under 15 years. 60.6 percent were aged 15-64 years, and 6.7 percent were aged 65 years and over.
- 44.3 percent who could hold a conversation about everyday things in te reo Māori were male and 55.9 percent were female.

NGĀTI HAUĀ LABOUR FORCE

For people aged 15 years and over affiliating with Ngāti Hauā and living in Aotearoa New Zealand on 5 March 2013:

- 3,576 people were of working age (15 years and over). Of this group, 63.3 percent were in the labour force, compared with 68.4 percent of the total population of Māori descent, and 67.1 percent of the total Aotearoa New Zealand population.
- 63.4 percent of people living in the main urban areas (populations of 30,000 or more) were in the labour force.
- 67.2 percent of men and 60.4 percent of women were in the labour force. This compares with 76.0 percent of men and 65.5 of women in 2006.

UNEMPLOYMENT ³

For people in the labour force aged 15 years and over affiliating with Ngāti Hauā and living in Aotearoa New Zealand on 5 March 2013:

- The unemployment rate was 19.6 percent, an increase from 14.7 percent in 2006.
- The unemployment rate for women (22.9 percent) was higher than the rate for men (16.1 percent).
- People aged 15-24 years had an unemployment rate of 35.9 percent.

EMPLOYMENT

For employed people aged 15 years and over affiliating with Ngāti Hauā and living in Aotearoa New Zealand on 5 March 2013:

- 76.6 percent worked full time (30 or more hours per week), with the rest working part time. In 2006, 75.9 percent were working full time.
- Women were more likely to be employed part time than men, with 28.7 percent working part time compared with 17.4 percent of men.

³ The unemployment rate is the number of people aged 15 years and over who did not have a paid job, were available for work, and were actively seeking work, expressed as a percentage of the labour force.

- The most common occupational group(s) for men was labourers, while for women the most common occupational group was professionals.
- 91.2 percent were paid employees, 6.6 percent were employers or self-employed (without employees), and 2.1 percent were unpaid family workers.
- Men were more likely to be employers or self-employed (without employees) than women, 7.5 percent compared with 5.7 percent.

TE RĀNGAI KĀHUI AKO-Ā-IWI: REGIONAL DATA & ANALYSIS (MINISTRY OF EDUCATION)

NGĀTI HAUĀ – AN EDUCATIONAL PERSPECTIVE

TE RĀNGAI KĀHUI AKO Ā-IWI – WAIKATO REGION

Te Rāngai Kāhui Ako ā-iwi is a framework developed by the Ministry of Education to support sustainable Māori medium education while at the same time acknowledge diverse rohe and iwi needs.

With the sustenance and maintenance of te reo Māori at the forefront of this particular piece of work, Te Rāngai Kāhui Ako ā-iwi framework, offers fundamental support to grow and nurture te reo through Māori medium education.

Te Rāngai Kāhui Ako –ā-iwi supports iwi to deliver for learners and their whānau by providing an approach to identify and share best practice through two key components:

1. Te Rāngai Kāhui Ako ā-iwi – *an analysis of areas where Māori medium education is thriving*; and
2. Regional System Data and Analysis – *which provides data and information about how well Māori medium education is performing region by region.*

This framework is designed to utilise communities of learning (Kāhui Ako) to identify and share best practice for Māori medium education. Further, there is a strong iwi focus with core components recognizing and supporting iwi contexts. Te Rāngai Kāhui Ako ā-iwi acknowledges that as kaitiaki of te reo ā-iwi, iwi are therefore critical links to enhancing whānau success in education.

While there is a strong partnership theme throughout this framework between the Ministry of Education and Whānau & Community both parties have a moral obligation to mobilise its aspirations. In terms of the whānau and community influence, there are two particular components of significance to the development of a Ngāti Hauā Reo Māori Strategy: *Community & Iwi Context and Whānau Language & Engagement*.

In terms of these two components⁴, the competency indicators of Cultural Value, Māori Language & Proficiency Rate and Māori Language Transmission/Use/Learning indicate a good – developing rating with actual findings as follows:

Community & Iwi Context	
Cultural Value	51% believe it is very or quite important to be engaged in Māori culture. Compared with 46% nationally.
Māori Language & Proficiency Rate	23% have a conversational proficiency in Māori language while 59% can speak more than a few words or phrases in Māori language.
Māori Language/Use/Learning	47% taught or shared Māori language with others in the region (less than half of Māori share their language knowledge with others).

Whānau Language & Engagement	
Māori language use in the home	27% said that Māori language was the main language or used it regularly at home. Of those who could speak Māori 72% spoke te reo with their pre-school children, 65% spoke te reo Māori with their primary school children and 49% spoke te reo Māori with their secondary school-aged children.
Māori language use at school	64% of Māori language speakers spoke Māori when helping at school or at least some of the time.

⁴ Community & Iwi contexts and Whānau Language & Engagement

WHAKATUPURANGA 2050: TE RAUTAKI A TE IWI – WAIKATO TAINUI

NGĀTI HAUĀ – A TRIBAL CONTRIBUTION

WHAKATUPURANGA 2050

Whakatupuranga 2050 is the tribal blueprint for Waikato Tainui that presents the cultural, social and economic ambition Waikato Tainui for collective advancement. It is a 50 year development plan towards building capacity within our marae, hapū and iwi.

Whakatupuranga 2050 is a legacy for the generations to come. The strategic objectives of Whakatupuranga 2050 are:

1. Kīngitanga	Whāia ko te mana motuhake
2. Tribal identity & integrity	Ko Tainui te waka, ko Taupiri te maunga, ko Waikato te awa, ko Pōtatau te tangata. Waikato taniwharau he piko he taniwha.
3. Tribal success	Ki te moemoeā ahau ko ahau anake: ki te moemoeā tātou ka taea e tātou.
4. Tribal social & economic wellbeing	Kia niwha te ngākau ki te whakaū ki te atawhai i te iwi.

The development of a Ngāti Hauā Reo Māori strategy enables Whakatupuranga 2050 through a Ngāti Hauā contribution of:

Whakatupuranga 2050	Ngāti Hauā Reo Māori Strategy
1. Kīngitanga	By educating Ngāti Hauā members of their contribution to the Kīngitanga through the Tūmuakitanga.
2. Tribal identity & integrity	By developing and growing Ngāti Hauā reo speakers, and maintaining te reo o Ngāti Hauā.
3. Tribal success	By enabling Ngāti Hauā to foster and grow their own according to their ways of knowing, being and doing.
4. Tribal social & economic wellbeing	By promoting the wellbeing of Ngāti Hauā through the advancement of the reo Māori strategy of Ngāti Hauā.

KO TE MANA MĀTAURANGA 2015-2020

The Waikato – Tainui Education Strategy (Ko Te Mana Mātauranga 2015 – 2020) is directly informed by and aligned to Whakatupuranga 2050, which provides the benchmarks for measuring success. The Education Strategy supports the realisation of Whakatupuranga 2050 through the empowerment of whānau to determine destiny and success, as Waikato-Tainui. The Education Strategy has three priorities as follows:

1. All Waikato-Tainui tribal members are fluent in Waikato reo me ōna tikanga.
2. All Waikato-Tainui tribal members transition into meaningful pathways.
3. All Waikato-Tainui tribal members know their whakapapa and are connected to their marae.

The development of the Ngāti Hauā Iwi Trust document – E hoki ana ki te toonuitanga has a direct relationship to the Waikato Tainui Education strategy in that the priorities have a similar focus that Ngāti Hauā have identified specifically for Ngāti Hauā.

The development of a reo Māori strategy specific to Ngāti Hauā will be a cultural, social and economic vehicle to achieve these wider Waikato Tainui priorities as well as a means for transformation within Ngāti Hauā.

E HOKI ANA KI TE TŌNUITANGA 2040 – NGĀTI HAUĀ IWI TRUST

The Ngāti Hauā Iwi Trust has produced a future focussed document named 'E hoki ana ki te toonuitanga 2040 identifying qualities, purpose, enablers, the role of the trust and the flight plan to achieve these goals.

In terms of the baseline and success metrics for the iwi, Ngāti Hauā Iwi Trust has initiated the following flight plan which includes te reo proficiency of its members from 2016 – 2040 (See Table page 14):

	2016	2021	2031	2036	2040
Te Reo	38%	45%	61%	69%	75%
School leaver qualifications	64.3%	67.1%	73.2%	76.4%	79.1%
University qualifications	9.3%	10.9%	15%	17.6%	20%
Life expectancy	75 years	76 years	79 years	80 years	81 years
Employment rate	77%	80%	86%	89%	92%
Median income	\$21.1k	\$25k	\$33k	\$36.8k	\$40k
Revenue	\$0.6m	\$3.4m	\$19.3m	\$22.2m	\$24.0m

The development and implementation of a Te Reo Māori strategy specifically for Ngāti Hauā can assist the Ngāti Hauā Iwi Trust to achieve these Te Reo Māori goals.



SURVEY FINDINGS

In September 2017, the Ngāti Hauā Te Reo Symposium (Kōkōia, e ara!) was held at Te Wharekura o Te Rau Aroha. The two day wānanga included workshops on whaikōrero, karanga, mōteatea, embraced a reo Māori programme for tamariki, included a guided tour of Ngāti Hauā landmarks and provided exposure to presentations by renowned Te Reo revitalisation experts.

A survey was conducted at this symposium to gain a deeper understanding of the reo Māori needs and aspirations of Ngāti Hauā.

ANALYSIS

The following section is a summary of the survey findings by question asked. It must be noted that there were two data collection methods used for these findings: 1) A hard copy survey distributed at the symposium and 2) Online survey distributed through Survey Monkey. Participants were cautioned not to complete the same survey twice whether that be online or hard copy.

MARAE AFFILIATION

Of a total of 180 completed surveys, marae affiliation of participants offers a significant coverage of Ngāti Hauā boundaries as indicated in the table below. It must also be noted that some participants indicated affiliation to more than one Ngāti Hauā marae with representation largely coming from Kai a te Mata, Raungaiti, Rukumoana and Tauwhare/Te Iti o Hauā.

Marae	# responses	%
Kai a te Mata	50	27
Raungaiti	56	31
Rukumoana	59	33
Tauwhare/Te Iti o Hauā	52	29
Waimakariri	1	0.56
Tainui ⁵	8	4
Marae no iwi kē ⁶	8	4
Total	234	

⁵ Other marae outside of Ngāti Hauā, but within the Waikato region.

⁶ Marae outside of Ngāti Hauā and Waikato region.

GENDER

The gender split showed a significant difference between male and female. There were 127 (70%) female participants, and 59 (33%) male participants. With a total of 180 participants, this received a 100% response rate.

AGE

179 (99%) participants answered this question with 1 participant choosing not to answer it. Most participants that attended the symposium were middle aged with the majority coming from the 45-69 age grouping.

Age of participants	# responses	%
16 – 24	14	7
25 – 44	65	35
45 – 69	100	55
70+	8	3

LANGUAGE PROFICIENCY OF PARTICIPANTS

Almost two thirds of participants indicated that they are either building or growing confidence in te reo Māori. 69 participants (38%) indicated 'building confidence' and 64 participants (35%) signaled a 'growing confidence.' 31 participants (17%) identified not being confident at all. Similarly, a further 31 participants (17%) said that they felt 'very confident'.

CURRENT USE OF TE REO MĀORI

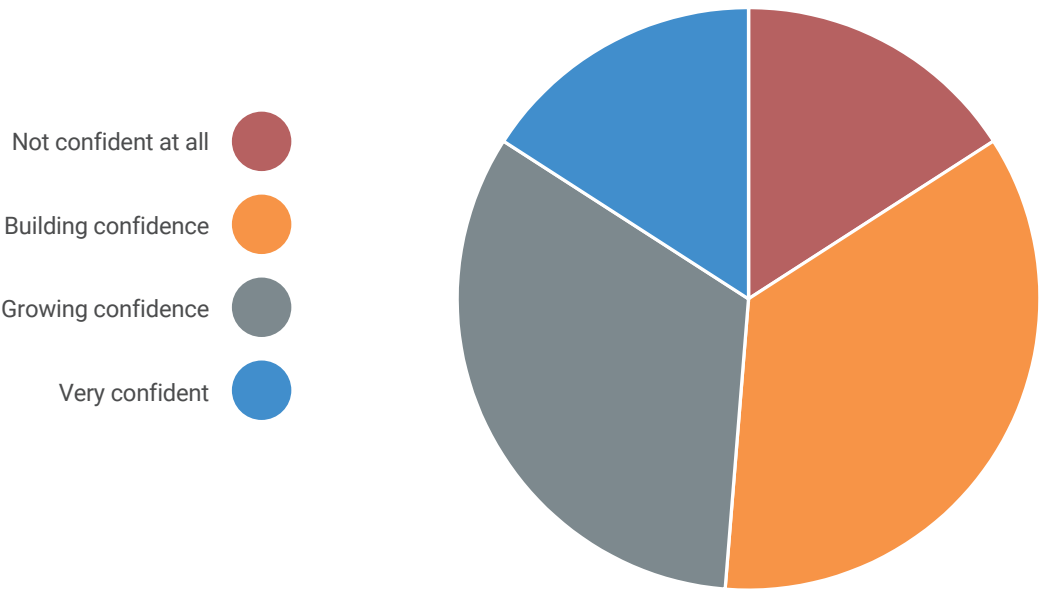
Current use of Te Reo Māori by participants indicates that the majority use 'basic Māori words' (87 participants – 48%) and the next highest response rate was 'speaking on some subjects' (55 participants – 30%).

TE REO MĀORI LANGUAGE LEARNING

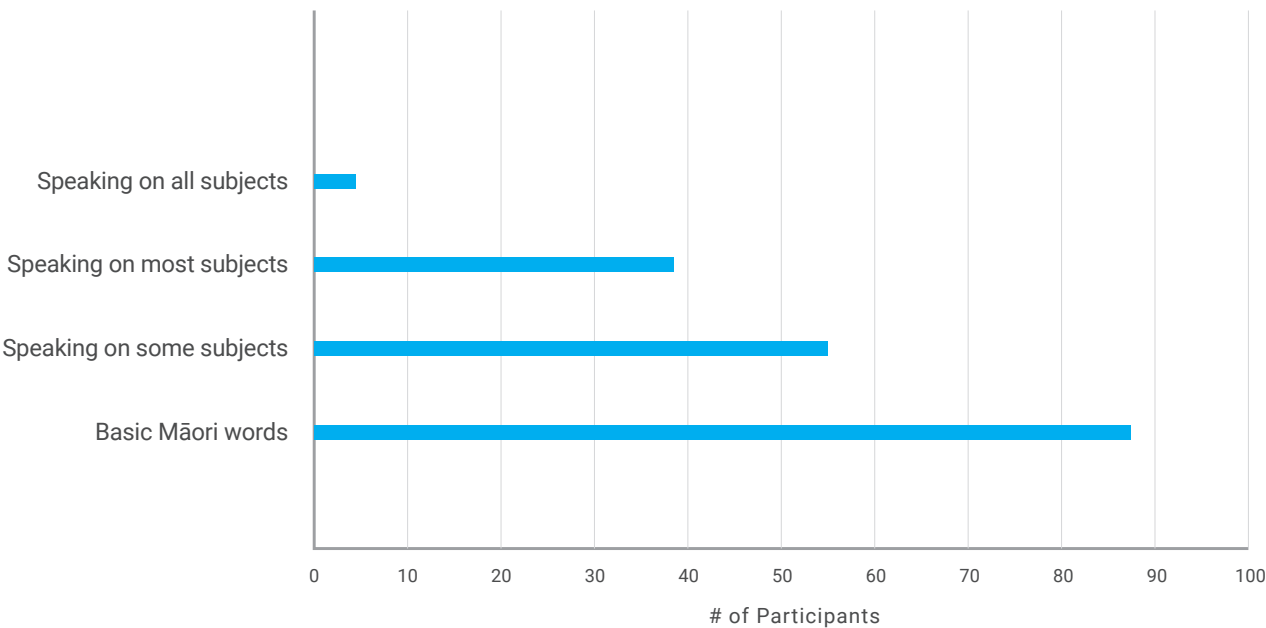
The majority of participants have previously engaged in reo classes or language learning. The higher preferences being with Te Wānanga o Aotearoa (64 participants – 35%) and Te Ataarangi (61 participants – 33%).

For a full list of all qualitative comments to the question 'Have you engaged in any reo classes or language learning before' – Other, please refer to Appendices – Full Qualitative Responses (Q3 – page 41).

LANGUAGE PROFICIENCY OF PARTICIPANTS



CURRENT USE OF TE REO MĀORI



BARRIERS TO TE REO MĀORI PROGRESSION

In terms of barriers to te reo Māori progression, 'time' had the highest response with 83 participants (46%) identifying time (or lack thereof in this case) as being the biggest barrier. The next highest was 'work' with 65 participants (36%). It must be highlighted here that some participants indicated more than one option.

For a full list of all qualitative comments to the question 'what are the barriers (if any) that stops your te reo Māori progression' – List others, please refer to Appendices – Full Qualitative Responses (Q4 page 29).

DEVELOPMENT OF TE REO MĀORI

The key themes that came through the qualitative answers to this question were:

1. More opportunities to kōrero (wānanga, buddy system, classes etc.).
2. Resources (Apps, printed resources specific to Ngāti Hauā, reo experts/exponents)
3. Participant commitment to kōrero and make themselves available to participate.

For a full list of all qualitative comments to the question 'What would help you to further develop your reo Māori', please refer to Appendices – Full Qualitative Responses (Q5 – page 31).

DEVELOPING A REO MĀORI STRATEGY

The feedback offered for this question provided valuable feedback and signaled a clear platform to begin to develop a reo Māori strategy for Ngāti Hauā – informed by Ngāti Hauā. Some of the clear themes that emerged were:

1. Content
2. Resources
3. Mode and method

To offer context and some depth to these themes, they are summarised as follows with selected quotes for understanding.

CONTENT

Participants want to be able to learn about Māori specific concepts in a Ngāti Hauā way and context. For example, tikanga, reo, kawa, whaikōrero, karanga etc. More specific information can be found in the appendices. One participant said:

"Iwi learning not national learning."

Participants also want to learn about Ngāti Hauā and how this is incorporated in this day and age. This is a quote selected from the full qualitative data received:

"Wananga about Te Kauwhanganui and Tumukitanga. How this looks and is active today. If not, how can we bring it back? Wananga on bringing back the kaha of the Kīngitanga in today's society."

RESOURCES

Participants suggested a range of resources and a range of media by which these resources can be supportive. There were recommendations of both print and electronic resources which was indicative of learning style and personal preference.

Some participants suggested:

"Apps for kinesthetic learners"; "More wananga, facebook page, reo groups"; "Kura reo - Ngati Haua ake"; "Ngāti Hauā dictionary."

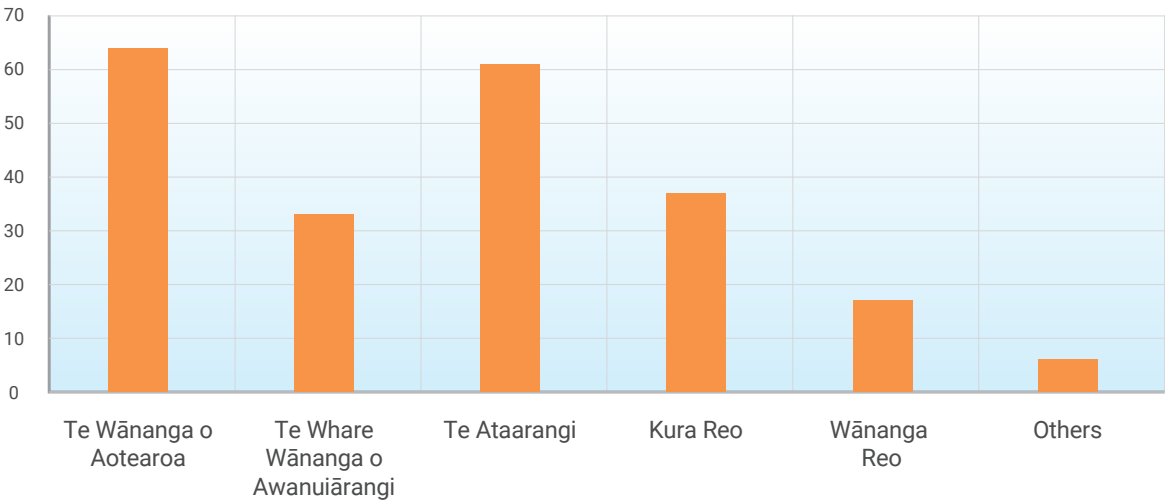
TEACHING & LEARNING – MODE AND METHOD

Participants offered a range of ways in which they preferred the teaching and learning of te reo to occur. With a large majority indicating face to face (wānanga, noho marae, classes, kura reo, symposia etc.), there were also a small contingent that suggested online interaction. A simple compromise here may be to negotiate a face to face and online blend to suit a larger audience. Participants said:

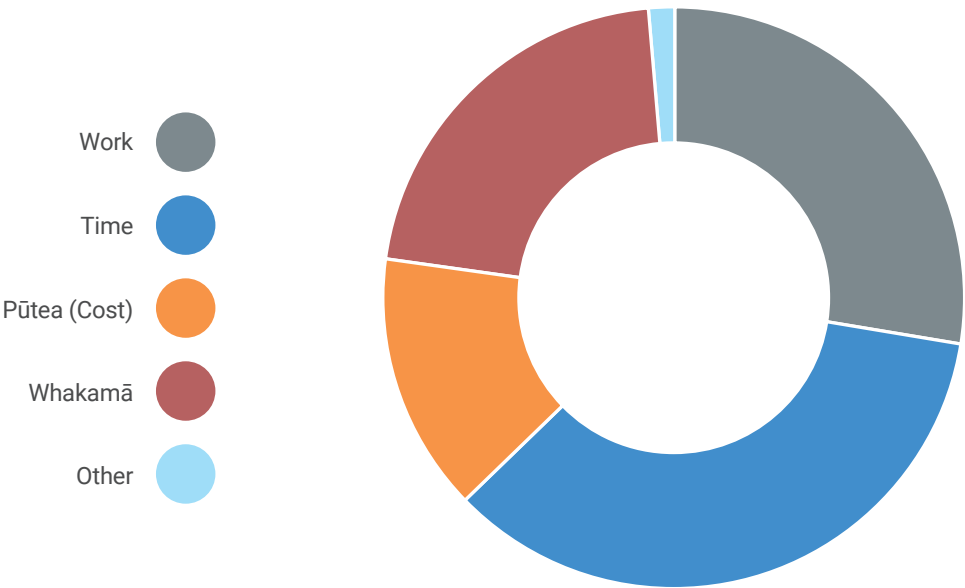
"Ngētehi wānanga reo - Ngāti Hauā wānanga reo"; "Access to Ngati Haua/Tainui dialect online"; "Online interactive exercises"; "Whanau Wananga."

For a full list of all qualitative comments to the question 'What would help you to further develop your reo Māori', please refer to Appendices – Full Qualitative Responses (Q6 – page 32).

TE REO MĀORI LANGUAGE LEARNING



BARRIERS TO LEARNING TE REO MĀORI



LIST OF SUPPORTING DOCUMENTS

1. **2013 Census** – Iwi Individual Profile: Ngāti Hauā (Waikato).
Retrieved from: http://www.stats.govt.nz/Census/2013-census/profile-and-summary-reports/iwi-profiles-individual.aspx?request_value=24554&tabname=Keyfacts
2. **Te Rāngai Kāhui Ako-ā-iwi**: Regional Data & Analysis (Ministry of Education).
Retrieved from: <https://www.education.govt.nz/assets/Documents/Ministry/Initiatives/Te-Rangai-Kahui-Ako-a-iwi-Publication-Updates3.pdf>
3. **Whakatupuranga 2050**: The Tribal Development Strategy (Waikato Tainui).
Retrieved from: <http://www.tgh.co.nz/wp-content/uploads/WhakatupurangaWT20501.pdf>
4. **Ko te Mana Mātauranga**: Waikato Tainui Education Strategy 2015 – 2020:
Retrieved from: <https://www.waikatotainui.com/>
5. **E hoki ana ki te toonuitanga 2040**: Ngāti Hauā Iwi Trust.
6. **Appendices**: Full Qualitative Responses (Evaluation Responses & Survey Responses).

KEY THEMES AND RECOMMENDATIONS

Ngāti Hauā, through its strategic vision 'E hoki ana ki te tōnuitanga', has articulated an aspirational goal of achieving 75% Te Reo proficiency by 2040.

With this in mind, it is imperative that a long-term strategy be developed, to emphasise the need and ways in which Ngāti Hauā can better nurture reo-speaking households and whānau, while supporting others to re-establish Te Reo as their language of choice.

To mobilise such a strategy and ensure its alignment with iwi aspirations, it is recognised that Ngāti Hauā will be the pivotal change agents, and therefore, major investment will need to be made here in the first instance; to connect iwi members to their reo and cultural identity. Moreover, this connection with te reo ā-iwi will play an important role in helping to develop the unique persona and identity of Ngāti Hauā as an iwi.

To inform this proposed strategy, below is a list of key themes and recommendations based on kōrero and data collated within this report.

KEY THEMES

- A very strong theme across the surveys, was the drive for a Te Reo strategy that is iwi-centric, i.e. teaches people about Te Reo o Ngāti Hauā, in a Ngāti Hauā way and context.
- Overwhelmingly, 100% of attendees to the symposium 'Kōkōia, e ara', signalled that they would attend another reo initiative run by the iwi. This type of commitment or willingness to engage in further Te Reo training is also echoed in the participants' surveys, where a key theme was for the iwi to invest in providing more opportunities to 'kōrero'.
- Increasing access to and availability of learning resources was also another key theme, in terms of solutions put forward by participants, to bolster the development of Te Reo capability across Ngāti Hauā.
- According to Census 2013 data, over one third (37.7 percent) of Ngāti Hauā could hold a conversation about everyday things in Te Reo Māori. Of this group, two-thirds (60.6 percent) were aged between 15-64, whilst less than a third (32.9%) were under 15. This highlights the need to focus on building the Te Reo capability of tamariki as kaitiaki of Te Reo moving forward, particularly through enhancing engagement with pakeke and/or mātua.
- Most respondents to the survey were between the ages of 45-69 (55%) with the next largest grouping coming from the 25 – 44 age bracket (35%). Of particular concern here is the low participation of

youth, and necessitates a focus on improving youth engagement with Te Reo revitalisation kaupapa.

- Such initiatives as Te Rāngai Kāhui Ako ā-Iwi and the significant Te Reo developments underway at Waikato-Tainui, highlight the benefit of building and formalising relationships with surrounding Te Reo focussed agencies and stakeholders, to leverage Te Reo revitalisation for Ngāti Hauā.
- The data sources from which information for this report was gathered, although helpful, highlighted various inefficiencies in overall data capture, as it relates to Te Reo within the context of Ngāti Hauā. For example, MOE and Census data relating to the number of Ngāti Hauā tamariki within kura both mainstream, and Māori-medium was limited. There is also opportunity to expand the tribal database to better understand overall Te Reo capability across the tribe. Furthermore, research around the data available or other more qualitative forms of research relating to Te Reo capability and revitalisation within Ngāti Hauā is minimal.
- Capacity to lead Te Reo revitalisation for Ngāti Hauā, in the long-term, is yet to be defined. For example, Te Ohu Reo O Ngāti Hauā, although capable and fully endorsed by the Trust, currently operates with no formal structure, terms of reference, and/or mandate to continue beyond the completion of the proposed Te Reo strategy.
- The two main barriers towards learning Te Reo, according to survey participants, include limited time and work, with over 76.6 percent in full-time

employment. These constraints of time, applicable to the majority of Ngāti Hauā members, emphasise the importance of establishing initiatives that run outside of normal working hours, which may include but are not limited to kura pō (night classes), weekend wānanga, and online learning opportunities.

- There is also opportunity to adopt a specified focus on iwi members who are unemployed (19.6 percent), through targeted initiatives such as increased access to formal study and/or a Te Reo advocacy role within the community.
- Given that over one third of Ngāti Hauā can hold a conversation in Te Reo, and 27 percent of Māori living within the Waikato have adopted Te Reo as the primary language of communication within the home, there is opportunity to initiate a Kotahi Mano Kāika type initiative here in Ngāti Hauā to build this base of proficiency, and drive Te Reo growth across the iwi.
- Exactly 75% of Ngāti Hauā reside across the Auckland, Waikato, and Bay of Plenty regions, with half of the iwi based in Waikato. Less than 2% reside overseas.
- While representation from the majority of Ngāti Hauā marae was fairly spread, Waimakariri marae was underrepresented in both responses to the survey and 'Kōkōia, e ara' evaluation. Therefore, the development of a plan to engage iwi members from Waimakariri, and all marae of Ngāti Hauā, is prudent.

KEY RECOMMENDATIONS

- That an iwi-centric Te Reo revitalisation model be adopted, meaning a strategy which maintains a key focus on promoting and raising awareness of Te Reo that is distinctively Ngāti Hauā, and in a Ngāti Hauā way and context.
- That significant investment be made in the development and delivery of Te Reo learning opportunities and resources, to harness the overwhelming commitment of iwi to engage with Te Reo and bolster implementation of the proposed Te Reo strategy. These may include, but are not limited to, kura pō (night classes), wānanga whaikōrero and karanga, kura reo, kura whakarauora, pā wars (inter-marae sports events), wānanga on te reo o te kāuta and te reo o te kaumātua, an annual Te Reo symposium, and opportunities to learn online.
- The proposed Ngāti Hauā Te Reo strategy maintains a strong focus on building Te Reo capability of tamariki (under 15) as kaitiaki of Te Reo moving forward, particularly through enhancing engagement with their pakeke and/or mātua (15-64).
- As part of the implementation of a Ngāti Hauā Te Reo strategy, an engagement plan is developed that supports the participation of rangatahi (i.e. those aged under 25) and marae (particularly Waimakariri) in Te Reo revitalisation kaupapa.
- The proposed Ngāti Hauā Te Reo strategy places particular importance on building and/or formalising relationships with Waikato-Tainui, MOE, and other key Te Reo focussed agencies and stakeholders, to leverage Te Reo revitalisation for Ngāti Hauā.
- Significant investment is also made through the strategy on growing data and research, as it relates to the revitalisation of Te Reo for Ngāti Hauā.
- Ngāti Hauā places significant investment in the establishment of a formalised body and/or capacity to lead the development and delivery of the proposed Ngāti Hauā Te Reo strategy and other relevant Te Reo revitalisation initiatives moving forward.

OTHER CONSIDERATIONS

- Reo initiatives should be piloted in the 3 most populated areas in the first instance: Waikato, Auckland and Bay of Plenty.
- That any Te Reo initiatives are underpinned by the unique qualities stated in 'E hoki ana ki te tōnuitanga 2040' – Ngāti Hauā Iwi Trust: innovation, servant leadership, wairua, strong values and unity.
- That the Tumukitanga is not only present in any curriculum content of Te Reo Māori initiatives, but characteristics of the Tumukitanga should be inherent in the practices, values and beliefs of those engaged/teaching/facilitating initiatives (modelling behavior).
- Curriculum content – create curriculum that encapsulates whakapapa, whaikōrero, karanga, mōteatea of Ngāti Hauā with Te Reo Māori as the medium of instruction.
- Develop a PD module for those that are teaching within Ngāti Hauā kohanga and kura to allow them to teach Ngāti Hauā reo directly to tamariki/ mokopuna/taiohi as the reo users and teachers of the future.
- Establish reo advocates/champions for each marae as the drivers of community-based initiatives.
- Develop an online presence for those living outside of the rohe to engage in initiatives where possible.
- Develop Te Kauhanganui lecture series (similar to Ngata Lecture series in Ngāti Porou).
- With a number of kapa haka groups based in Ngāti Hauā, incorporate a reo initiative utilising kapa haka as the medium.



APPENDICES – FULL QUALITATIVE RESPONSES⁷

SYMPOSIUM EVALUATION RESPONSES

Q2: WHAT DID YOU ENJOY THE MOST?

OTHER:

- Te Tuhinga a ngā tūpuna. Why? I need to know the history of my iwi.
- Why? Loved hearing how our kaumātua spoke.
- Why? Informative.
- About our pūtaiao. Why? We need to take better care.
- Why? He kōrero nō ōku Nanny's, Aunties, He kōrero ataahua.
- Why? Informative however has peaked interest for further learning.
- Te Reo Kaumātua. Ngā kupu o nehe rā. Karanga. Different aspects of the 3 workshops.
- Moumahara o ngā tikanga o Maatua.
- Te Reo o ngā tūpuna. Why? I thoroughly enjoyed learning how the reo of both our kaumātua and rangatira spoke and wrote ngawari ki te taringa ki nga karu.
- Why? I thought they were run excellently.
- Opening speaker. Why? He was a real in his kōrero spoke at our level not above us and he was fun.
- Why? Te reo Māori.
- Ngā tuhituhi korero a nga tupuna. Why? I enjoyed reading and translating letters written by our tūpuna.
- Why? Learnt heaps of our kiwaha.
- Why? We had very skilled people leading both the moteatea and te reo o ngā kaumātua. The whānau attending were too awesome too.
- The only two I could attend.
- Why? Whakaari was cool! Usually very shy and I tend to hold back. Really brought me out of my shell.
- Why? Te rongo i te reo i ngā kiwaha, kupu o nga kaumatua.
- Tikanga. Why? To increase knowledge of Ngati Haua.
- Why? The kaumātuas explained well and used great history.
- Guest speaker. Why? Interesting kōrero.
- Impact of time meant we only got to do this awesome. Good to cover all.
- Ngā mea katoa. Why? Whakawhanaungatanga.
- Why? Informative.
- Did not understand the moteatea and te kauwhanganui talking 'slut' arguemnet in handout. Different kaupapa te tupuna regard. I wasn't prepared for the low standard reflection or use of the language.
- Wiremu Tamehana? Why? It was cool learning about them.
- Te tuhinga a Wiremu Tamehana.
- Matanga moteatea Kauwhanganui reo o te kāuta.
- Why? Nui ngā hitori i puta mai.

⁷ Please note that these qualitative answers are verbatim from the evaluations collection from the symposium. All spelling and grammatical errors are not those of the author.

- Tuhi reta a Wiremu Tamihana. Why? I have a deeper understanding and appreciation for the leadership and whakaaro and conduct of our tūpuna/rangatira.
- Te tuhinga a Wiremu Tamihana raua ko Tupu Taingakawa. Why? It's relevant and important to Māori issues today esp with recent elections.
- Ngā kupu kōrero o Wiremu and Tuputae. Why? Ngā kōrero tuku iho a o tatou tupuna.
- Pai ngā kōrero.
- Why? Learnt heaps I wanted and learnt more.
- Te tuhinga a ngā tupuna. Why? Got a different view of knowledge in te reo.
- New info.
- Why? Learnt lots about kupu hou that was used in the past.
- Why? Intrigued by the wairua instilled in our reo. Also matua did a great job.
- Tuhinga. Why? Learnt more than what I knew and clarified a few extra things.
- Why? Awesome. Learning a lot.
- Why? Understanding where karanga came from.
- Why? Taku tino mahia i te wā. Ako i raru i ngā whaea tuturu Tamarams (?) Kahurere Ngarongo.
- Why? Ako te reo.
- Why? Getting more understanding of how the language works.
- Why? Rawe ngā kōrero rawe te whakaritenga o nga mahi.
- Why? Following up what was told 5 years ago.
- Shared information that was consistent and previous info. Description of mōteatea. Different learning groups. Supportive atmosphere/environment.
- Why? Very informative.
- Why? Kaumatua workshop activity was cool, he hoki ngā mahara. Loved the korero.
- Why? Whakamahia i te reo whakatinana i te reo.
- Connecting with old te reo (kupu). Why? The explanation or translation of the moteatea.
- Matauranga.
- Everything. Why? First time coming to a wananga.
- Why? Te reanga mohio ki te whakapuare i tōnā mōhio ki tōna kaupapa.
- Rawe ngā mahi katoa.
- Te reo tuhi nga tupuna.
- Why? I could understand the kupu better.
- Can use what I've learned in my own teaching. Can share with my whanau/hapu iwi hoki.
- Nga kupu tawhito, kiwaha. Why? History.
- Why? I went only to the whaikorero sessions.
- Why? Its pushing me more to learning the reo so I can understand our reo.
- Teaching.
- Why? He rawe nga kupu huna o te moteatea mo te karanga, roto rawa me whakatu wānanga anō mo te karanga.
- Look at the skits. Why? Quick 4 min shared skits.
- He kai mō taku kete. Why? Interactive. Simplified get beautifully interweaved with easy and ancient application.
- Interaction with each other. Great presenters – fun enjoyable.
- Getting together. Meeting whanau and especially new whanau because its very important to getting to know each other on a personal basis.
- Why? Privilege to hear and see words written by tupuna.
- Why? Kua mau te iro o whakaaro.
- Why? Most needed to have reo symposium for our iwi Ngati Haua.
- Why? I te ako ngā āhutanga tawhito mo te whaikōrero.
- Tuhinga o ngā tupuna. Why? Learnt new koorero of my tupuna.
- Nga kaupapa katoa – Jeremy. Why? Ruku hohonu i nga kaupapa, wānanga, akonga hou, hūmarie ngā kai kōrero.
- Te reo tuhi o ngā tipuna. Why? The language in letters that was written was different but really ataahua. More depth and meaning.
- Explanations to questions. More clarification to different kaupapa.

Q4: HOW CAN WE SUPPORT YOU TO FURTHER DEVELOP WHAT YOU HAVE LEARNT TODAY?

- Go back to my childhood to start teaching me from the beginning.
- Show how to access all the information needed to understand.
- More wananga reo.

- Another symposium.
- More wānanga.
- Hold a karanga wānanga over a weekend. Papamahi too short but enough time to inspire.
- Incorporate karangas in the classes.
- He wananga ano.
- More wananga that really help with knowing reo of our tupuna, our kaumatua.
- Have further days like today.
- Run another one.
- Develop another.
- Korero to reo to me more.
- Have more wanangas which follow on from this one.
- More symposiums and kura reo, make more resources.
- More wananga.
- Hanga waiata: ko nga kupu ko ēnei kupu i ako i roto i te reo kaumatua – kia taea e au te waiatahia ki taku kotiro. Make resources: books, CD's, access to interviews, Ngati Haua.
- Would like more info on next or any more reo wananga in or about Ngati Haua tikanga.
- Whakatu symposium ano, NH reo page on FB, tech software.
- Have more wananga.
- More hui like this please
- Workshops at marae level
- Doing more of these wanangas
- Hold wānanga for karanga (to start with)
- Workshops for practice – apopo
- Yes
- Keep me informed updated.
- I will choose different kaiako and study.
- Have a Māori replying app
- Have a Ngati Haua (like suri) app all about us.
- Run more wananga.
- Post a follow up wero/pātai on the page weekly or monthly with an answer each week or month.
- Keep it up
- Access to a NH database, rauemi, rangahau, e/online learning
- More wananga like these please. More wananga on Te Kauwhanganui.
- He hui ano koa.
- Wētahi atu papamahi.
- Whakatū hui anō.
- More symposium events during the year.
- Wananga once per month
- Keep going with our wananga
- Online resources another wananga
- Online forums
- More hui like this
- To give some karanga to practice
- Whakatū wananga anō
- More classes
- More wananga monthly
- Keep doing what we have today.
- Community – look forward to next event.
- More of these kura reo. Waihanga rauemi.
- Waihanga rauemi – pukapuka pea, whārangi pukamata, rīpene pea.
- Organise more kaupapa like this.
- Have more symposiums over a weekend.
- More noho
- Look forward to another class and meanwhile thank heavenly father for everything that has happened today.
- Whakanikoniko i enei kaupapa anotia.
- Wānanga anō
- Moteatea and the kauwhanganui should be split kaupapa
- Email resources to further broaden my knowledge.
- Continue to have wānanga
- Digitising today's event. Resource development of main ideas from each wānanga, papamahi.
- Further wananga, developing a Ngati Haua reo resource
- Have more workshops like today
- Wananga karanga
- More teachings
- He wananga anō mō te karanga
- Learning is good of appropriate standard (no profanity)
- Kia whakatū ētahi wānanga anō
- Another wananga

- Have weekend hui then we can attend workshops.
- Keeping in touch
- Hold classes
- Tōaitia
- Kia whakatū i ngā wānanga karanga ki ngā marae pea
- Hold more reo wananga workshops like this
- Whakarite mo te wananga tuarua
- More symposiums and reo classes
- Handouts, online access to kauhau, summary document
- Have more wananga
- More classes
- Maybe some short reo lessons. Basic waiata/moteatea.

Q6: WOULD YOU ATTEND ANOTHER REO INITIATIVE RUN BY THE IWI? IF YES, WHAT OTHER INITIATIVES/KAUPAPA WOULD YOU LIKE TO SEE?

- Kia roa ake te wā hei wānangahia ngā whakaaro o ngā whānau i roto i ngā wahanga ako.
- Harakeke
- Kapa haka
- Pūtaiao
- Ngētehi kēmu. He karanga wānanga he wahine wānana pea e aro atu ana ko ngā mahi katoa o te wāhine i te marae. Like the placing of whakaahua on the top of the tūpāpaku for example. The do's and don'ts at the marae.
- Kapa haka
- Karanga
- Have longer days 3 -4 days
- I really enjoy kanohi ki te kanohi
- More interaction in the classes
- How to do your whakawhanaungatanga
- Te reo keep spoken ehara i te ao Pakeha.
- Basics. Loved it though learnt hard. Enjoyed so much.
- Workshop for beginners. More waiata workshops.
- More hands on programmes, raranga, whakairo
- More te reo, more moteatea, how to look after our environment. Me pewhea ra te tiaki i te taiao mo ake tonu. Ngā kōrero tuku iho.
- Kura reo
- Mahi harakeke
- Waiata
- Learning about famous kuia and Kaumatua of Haua. Karanga mo/ki te kaupapa tangihanga
- More hui like this
- Waiata/history
- Carry on what was started today to maybe get to practice all teachings
- Preparation of marae (wharenuī) for tangi/hui
- Noho mare, wananga karanga
- Same
- Happy to whatever is going on
- More defined material for study. To that of my interest. Didn't experience a closeness to this workshop though Ngati Haua title spoken.
- All
- Any/all
- What ever we need to know concerning our iwi – Ngati Haua
- Waiata/tito waiata
- More activity in using our reo such as whaikōrero, karanga
- Te taiao – our environment, ngahere, rongoa Māori, Kai, maara kai a nga tupuna
- Vision for Te Kauwhanganui and Māori in the future. More reo wananga. Kapa haka. Waiata mo Ngati Haua. Nga karakia. History of missionary influence.
- Nga kiriata o nga tupuna i te wa i a ratou. i.e Kauhanganui, kingitanga, turangawaewae
- Suggestion for any future symposium – hui wānanga that Ngati Haua records and archives speakers/ presentations.
- Tēra pea torutoru noa iho ngā papa mahi e hiahia ana au ki te haere ki te katoa engar pau te wā
- More variety of workshops me ētahi tangata rongonui, m'ngai rānei o ngā iwi.
- Mau rākau, some kind of app that keeps testing
- More wananga te reo, Maori, tikanga, kawa o Ngati Haua.
- Te taha wairua waiata haka
- Online interaction activities
- Ngati Haua need to be consistent with all things we do. Today was a great initiative.

- Not enough time. 20 minutes each workshop.
- Ka nui ngā kaupapa i tēnei wā. Kaupapa taki, tikanga, kawa, whakapapa.
- More of te reo Ngati Haua.
- Learn about marae tupuna. Nga pūrākau o Ngāti Haua. Ako waiata.
- Environment – clean up and or planting day mo te iwi.
- Longer sessions
- Kura reo
- Kura reo
- Make fun
- Reo classes of different levels, kiwaha/whakatauāki, waiata compositions.
- Kura reo, mo te reo.
- Longer sessions, more learning resources, more time. Marae run wananga to cater for different levels of te reo.
- Tikanga/kawa
- This being the first time I've ever been to a wananga I will look forward to the next one.
- Rongoa Māori, kōrero takiwa, karakia.
- Kia roa ake te awheawhe
- Perhaps not rushed
- Focus around language which includes resources i tenei tau e ako ana au ki Te Wānanga o Aotaroa Te Ara Reo Level 2, Otautahi.
- As we were unable to attend all workshops to continue with these to also have reo classes/workshops? Waiata o Ngati Haua.
- Recording these sessions – making them available online for whānau, produce resource to take home as a teaching resource.
- All of number 2
- Wananga
- Aua
- Drama, voice and expression. Te reo, respectful language of clean regarding learning.
- Ngā whakapapa, ngā kōrero o nehe, ngā mātauranga a Ngāti Hauā.
- Māori philosophy/spirituality/tikanga for growing Maori in daily practices.
- Reiterate our iwi status – Ngati Haua.
- Congratulate all those involved with the setting up. Thanking Mokoro Gillet and whanau as well as all those that have been involved with those in the kitchen feeding the people. Those in the front keeping things moving along. It's been an awesome get together. Thanks again for your mahi nuinui. Kia ora.
- More english for us that don't understand Māori
- Whakahahu nei ngā whare karakia
- Reo, waiata, mōteatea
- Longer days, more classes
- Kia whakatū tēneki kaupapa ki ngā marae e 5 o Ngāti Hauā.
- Symposium – annual kura reo. Wānanga reo, Wānanga kaupapa Māori: waiata, tikanga, haka, tupuna, kauhanganui
- Te reo mōteatea
- All good so far don't need to change at the moment.

APPENDICES – FULL QUALITATIVE RESPONSES⁸

SURVEY RESPONSES

Q3: HAVE YOU ENGAGED IN ANY REO CLASSES OR LANGUAGE LEARNING BEFORE?

LIST OTHERS:

Comments:

- High school
- I hoki ahau mātou ko tōku pā harakeke ki ngā wānanga o tōku iwi o Hauraki a ko te whare tāhuhu kōrero o Hauraki. Atu i tēnei i tautoko tonu tō mātou kāpaukura arā o te whare tuatoatanga ko tōku taha wairua teneiki.
- Te Koutu Kōhanga Reo
- Never
- Te Wānanga o Raukawa
- Kao
- Just at home
- None
- Te Wānanga o Aotearoa kei roto i a Taranaki
- Haahi Mihingare
- Local marae
- Māori class, form 3, Morrinsville College 1979
- No
- Kao. Engari e ako tonu ana ki te kura. Arā, ki Ngā Taiātea Wharekura
- Maybe back at kura over 20 years ago
- Kura kaupapa & Wharekura
- No
- I tango au i ngā pepa e rua ki te whare wānanga o Otago
- Kōhanga reo Te Awanuiārangi
- High school
- Te Wānanga o Raukawa
- Te Whare Tāhuhu Kōrero o Hauraki
- I haere au ki te kura ia rā, ia rā i whakaako ahau ki te taha o ngā tamariki. I tino rawe te reo a ngā tamariki ki te kura o Te Rau Aroha.
- Ko te kura o Te Rau Aroha
- No I haven't at all
- Te Kohanga Reo o Te Awhina
- Te Kohanga Reo o Mana Tamariki
- Te Kura Kaupapa Māori o Manawatu
- Te Kōhanga Reo
- Te Kura Kaupapa Māori
- Te Wharekura
- Mautauranga Māori
- Te Wānanga o Raukawa
- Raroera site
- Rumaki ki te kāinga

⁸ Please note that these qualitative answers are verbatim from the evaluations collection from the symposium. All spelling and grammatical errors are not those of the author.

- Te Wānanga o Raukawa
- Te Wharekura o Te Rau Aroha
- Maori haka learning
- Kohanga Reo
- Private tuition
- Whānau kōrero at home
- Zero
- Wānanga takiwa
- Kura
- Victoria
- Kei te kainga
- Rākaumanga
- Wananga o Raukawa
- Te Panekiretanga
- Wharekura
- Te Runanga o Ngai Tahu – kaiako once a week
- Mahuru Māori
- Cheryl Peeke started te reo class then STOP!
- Kainga
- Wharekura
- Ngā Taiātea
- Te Rau Aroha
- Māori bible college at Waharoa
- Beginners class
- Ako panuku – Tauwhare Pā
- Wintec
- Kao, but I'm so keen to
- Kaumātua wānanga i te marae
- Not yet but getting there
- Raukawa
- Kapuia
- Te Kakaho
- Wananga Reo o Ngati Haua
- Te Kakano
- Online, free courses or resources in spare time
- Te reo class baptist church Morrinsville. Matua: Turangawaewae Kiwitahi tutor
- Grown with the language
- Kohanga

- Kura Kaupapa
- Wharekura
- Awanuiārangi
- Kohanga reo ran a 8 week course at Rukumoana it was awomse needed to continue
- Māori classes through mahi

Q4: WHAT BARRIERS (IF ANY) THAT STOPS YOUR TE REO MĀORI PROGRESSION?

Comments Other:

- Wareware ki te kōrero
- Lack of surroundings
- Confidence
- Depends on environment im in
- Forget to speak reo Māori
- No one to talk to/who knows how to speak Māori in my whānau
- Te kore i te tangata ki taku taha i nga wa katoa
- Confidence making mistakes
- Someone to talk to always
- Knowledge – national language iwi language context to iwi – external iwi kaupapa
- Lack of motivation, maybe don't be lazy
- Kaore au ki te korero i nga wa i nga wahi katoa
- Kore
- Kids
- Other people (Māori) who don't speak te reo
- Karekau
- No one conversating back to you in te reo
- Mangere
- Time with whanau
- Te kore marama a etahi
- Confidence
- Not feeling connected to my people – want to but yea. He roa te korero – mamae tonu toku ngakau.
- Kōrero to others is limited in my area
- Ko au anō
- Myself

- Kura reo
- Slowly overcoming whakama barrier
- Etehi wa ahua kua ngaro nga kupu
- Karekau
- Mangere
- Not too sure what is right or wrong so get a bit shy
- Nothing, i have started classes
- Me mataora ake ahau
- But no excuse
- No care for children
- Speak
- Not enough reo
- Forgetfulness
- Laziness

Q5: WHAT WOULD HELP YOU TO FURTHER DEVELOP YOUR TE REO MĀORI?

Comments:

- More of these
- Mā te kōrero
- Speak it all the time
- Determination
- Knowing what is correct
- More exercises I can listen and kōrero to (active/ actions)
- Apps on my phone - quality ones
- Online kōrero Māori with whānau
- Buddy/mentor system
- Practice - be confident - kōrero Māori
- More reo wananga
- Ataarangi classes (noho marae)
- Going to learn more
- Started teo reo class
- Fun environment
- Not too serious when learning
- Marae based programs
- Kia kaha hoki ahau ki te kōrero ahakoa te aha
- More noho
- Encouragement others (support/awhi)
- Encouragement
- Whānau based wānanga
- Listen and learn
- Te whakawhitiwhiti kōrero
- Speak it at all times - to learn how to speak it well
- Wananga reo
- Going to classes in Auckland
- Nga kupu e pā ana ki a Ngati Haua
- My commitment and resources
- More, more, more
- Make myself available and more open teachings
- Attending wananga like this
- More wananga reo kei toku marae
- Reo wānanga
- One on one
- Wānanga reo
- Kōrero Maori i nga wa katoa i nga wahi katoa
- Ako
- More wānanga o Haua
- Total immersion
- More wananga, facebook page, reo groups
- More wananga like this
- Ngā wāhanga pēnei
- Kia kōrerohia i nga waahi katoa
- Tāngia te reo ki taku arero
- Pinaki
- Wananga, more
- Kōrero
- Reo wānanga
- Online interactive exercises
- Mā te mahi
- Whanau wananga
- Access to Ngati Haua/Tainui dialect online - Ngati Haua reo programmes
- Kimi mahi hei whāngai i ngā āhuatanga o te ao Māori
- Kura reo - Ngati Haua ake
- Pūtea - mātanga reo no te iwi nei
- Te kōrero

- Parakatihi
- Work harder at it pea. Taima
- Support
- Apps for kinesthetic learners. Retain app??
- Easy books/videos
- Being around people that speak the language
- Ngātehi wānanga reo - Ngāti Hauā wananga reo
- Apps
- Speaking
- Kia korero ki te kainga - ki nga marae hoki
- Similar workshop
- Kōrero i ngā wā katoa
- Keep at it
- A scholarship
- Transport
- Support network
- Night classes
- People who can speak being intimidating , looking down noses at non-speakers.
- Other people speaking Māori and study
- Kura reo
- People around me speak the reo as well
- Korero tonu
- More reo symposiums and resources to use at home. More Māori radio with more rangatahi presenters/ hosts)
- Resources
- More wananga
- Hangarau development
- Iwi learning not national learning
- Homework, ways I can practice privately
- More whanau wananga
- More exposure to te reo, spending more time with my Maori whanau and iwi who inspire me to learn to reo.
- Need to speak more at home
- Enei wananga
- Encourage my whanau to kōrero Māori
- To totally immerse myself and whanau i te ao Maori
- Whakatenatena i aku hunaonga ki te korero Māori ki āku tamariki

- Wānanga reo - more, wānanga mōteatea, wānanga karanga
- Mahia i nga mahi
- Korero!
- Wananga and immersion - intensives
- Not having to travel too far/learning alongside whanau
- Bi-monthly noho (Focussed topic)
- To be immersed in and around our language
- Get back to kohanga
- Guidance, Awhi
- Me kāti te mangeretanga
- Speak more
- More wananga
- Kōrerohia i ngā wā katoa
- Kōrerotoa te reo
- More reo wānanga, rauemi, apps
- Committing myself
- Totally immersed each day = kei wainga i te reo i ngā wa katoa
- Te reo classes for adults
- Reo wānanga mo Tauwhare marae (rangatahi)
- Korero i nga wa katoa
- Confidence, more knowledge

Q6: WE ARE CURRENTLY DEVELOPING A TE REO MĀORI STRATEGY FOR NGĀTI HAUĀ, WHAT WOULD YOU LIKE TO SEE IN THE STRATEGY?

Comments:

- Less time on whanaungatanga more on the kaupapa
- Regular hui
- At our marae and home
- Appeal
- Tikanga, kawa, aroha
- How can we make it as easy as possible (welcoming for whanau who were not brought up at the marae (more belonging strategy) - connect across the motu to help us all move together (buddy/mentor system) a bit like a personal trainer system - reach out to urban Maori - Build relationship + te reo connections
- More weekend wānanga reo

- Resources to take home
- Ka pai
- More waananga like these to take place
- Monthly - hui
- I work better with hand postures - not good with reading voice
- Reo mo te tauhou wānanga reo
- Rangatahi reo strategies
- Rauemi
- More reo starting from kohanga reo for adults
- Bi-monthly noho throughout the year
- That it works for all iwi
- More reo wananga
- Tamariki program today was perfect, allowed parents to concentrate on the workshops.
- Ahakoa pēwhea ahakoa kei whea kōrero te reo
- Not sure - any strategy is good for our language
- Consistent reo for parents adults - so they don't ring you up about their tamariki panui
- I'd love to be involved in learning if possible
- A dictionary for Haua
- Increase in USB from tamariki to kaumatua - components of kaikorero, wiata, karanga and hitori
- Accessibility
- One on one teaching
- Korero o nga wa katoa
- Everything that will benefit me
- Reo wānanga atu ki te kura Panekiritanga? Engari he reo wānanga pēra? He momo kura reo hei whakapakari te reo mā rātou te reo?
- Everyone awhina one another
- Rauemi mo te kainga - ngā kemu
- Tūturu nō Ngāti Haua
- E pā ana, te pūtaiao me ēra atu kaupapa hoki. Pai enei papamahi
- Drawing in more members of the community
- More opportunities to kōrero Māori in public
- Revitalisation - reo ki te kainga. Tuku te reo kia rere, hei aha te whakatikatika ahakoa no whea, ko wai. Kia kaua te rautaki kia teitei rawa
- He kura reo no Ngāti Haua i ngā marae
- Enei momo wananga
- More hui - kura reo
- Videos on the classes and training
- Online resources
- Regular reo wananga - he pukapuka i te reo o Ngāti Haua
- Relevant to today - while bringing back kōrero from the old days - Haua tauparapara
- Kēmu Māori me ōna rauemi
- Ngā kiwaha nō Haua
- Te Whare tū taua o Haua
- Whanau wananga - home study option - online learning'
- A Tainui/Ngāti Haua dictionary
- Reo whare wananga for adult learners
- Repository of NH pukenga, purakau e pa ana ki te reo
- Mentors to support learning te reo
- Te reo Maori o Ngati Haua i mua i te 2030 (wāhi, tohutohu a tiriti)
- He kura reo
- Banding to support and engaging learner at all levels
- Whakapapa
- Wananga held in Te Waipounamu - resources sent to our email
- Reo journals that the learner can see their development thrive in all aspects
- Another symposium and another and another
- More whanau wanangas and gathering of Maori people
- Ngā kōrero o nehera - Ngā kupu o Ngati Haua - Ngā waiata whakangahau, ngā moteatea -
- nga karanga
- Workshops for using te reo Māori in daily routines
- More towards Ngati Haua te reo being spoken
- Another symposium
- Waiata
- Not yet
- True history Ngati Rangi and Ngati Tawhakai both iwi as major players in Ngati Haua history. Both Wiremu Tamehana and Tupu Taingakawa were nurtured by Ngati Rangi and Ngati Tawhaki tupuna such as Te Raihi Toroatai

- Panui - advertise (eligibility)
- Classes - close to home
- More options for tamariki - educated teachers not horys looking after children
- More wānanga
- Pātaka kupu o Ngāti Haua - Holding wānanga for/ catered to different levels of te reo Māori speakers and specific to age groups
- More wananga like these close to home
- Reo kei nga marae kei roto i te whare
- Wananga about Te Kauwhanganui and Tumuakitanga. How this looks and is active today. If not, how can we bring it back? Wananga on bringing back the kaha of the kingitanga in todays society.
- Rauemi, wānanga reo
- More wānanga
- Digitising language for our whānau overseas - Resources developed for kura tuatahi, kura kaupapa, wharekura
- Traditional language - development context. Timeframes - who is affirming iwi reo/dialect.
- Being able to see/listen to all workshops
- It's amazing loving it thank you whanau.
- More advertising of programmes e.g. Through fb etc so all whanau know what's available.
- Beginners programmes
- Free wanangas with yummy kai
- Learning through waiata
- If you, we can be put into groups according to your reo ability
- How to encourage Māori ki te kainga
- That there are more fluent speakers within our hapu
- Me haere tonu ēnei wānanga kia rere
- Ngā whenua o Haua - links to other iwi
- Karanga samples - practical opportunities
- Waiata
- More history and workshop style teaching environments
- Wānanga at marae - Ngati Haua resources for families - Facebook group for learners
- Same schedule/programme as today
- More wananga
- More wananga

- More of today please
- More wananga reo
- Kapa haka
- I agree with Jeremy firstly and honestly critique te reo Māori in Ngāti Haua and mahi ngatahi ngā rautaki mo te whakaora i te reo.
- Courses
- Apps
- Lots of waiata
- Holding smaller wānanga at each marae for those that are too shy to attend an iwi event. Reo o te rangatahi reo o te kāuta
- One on one teaching
- Basics for beginners like the one the Rukumoana kohanga ran. Then move onto the next level
- Hands on approach-a-wairua, a-tinana hoki. Consistent from kaumatua to rangatahi on our own marae
- More wananga
- A fun and catchy way to help youth want to learn and engage in te reo.

APPENDICES – SYMPOSIUM PROGRAMME

Promotional Material — page 35

Programme — pages 36-37



Kōkōia, e ara!
Ngāti Hauā Te Reo Symposium

September 30th - October 1st
Te Wharekura O Te Rau Aroha
WAITOA

A two-day wānanga that includes:

- * Workshops on Whaikōrero, Karanga, Mōteatea
- * A Te Reo programme for tamariki
- * A guided tour of Ngāti Hauā landmarks
- * Presentations by renown Te Reo revitalisation experts

Koha Entry
To register, please contact:
Teri Whaiapu
teri@ngatihauaiwitrust.co.nz
Ph: 07 889 5049

Ngāti Hauā
Iwi Trust

 Te Puna Kōkiri
MOVING THE MĀORI NATION



Ngāti Hauā
Iwi Trust

NGĀTI HAUĀ
REO SYMPOSIUM
— KŌKŌIA, E ARA!

**SATURDAY 30th SEPT
TO SUNDAY 1st OCT**

Te Wharekura o Te Rau Aroha
5447 State Highway 27, Waitoa 3380

PROGRAMME

Saturday 30th of September

- 9:00am Karakia | Mihimihi
Introduction to Symposium
Opening Speaker Introduction
- 9:30am Opening Speaker — Jeremy Tātere MacLeod
Rautaki Whakaora Reo
- 10:30am Kapu tī
- 10:50am Head to break out workshops
- 11:00am Workshops Begin

Workshop 1	Whaikōrero	Workshop 4	Te Reo o te Kaumātua
Workshop 2	Karanga		
Workshop 3	Mōteatea & Te Kauwhanganui	Workshop 5	Te Reo Tuhi o ngā Tūpuna

- 12:30pm WĀ TINA
- 1:30pm Workshops Begin (Round 2)

Workshop 1	Whaikōrero	Workshop 4	Te Reo o te Kaumātua
Workshop 2	Karanga		
Workshop 3	Mōteatea & Te Kauwhanganui	Workshop 5	Te Reo Tuhi o ngā Tūpuna

- 3:00pm Waiata | Ngāhau
Te Reo o te Whakapono
- 4:30pm Closing Karakia

Sunday 1st of October

- 9:00am Karakia
Pānui whakamārama
Haerenga ki ngā tūtōhu whenua o Ngāti Hauā
- 9:30am Depart Kura
Packed lunch provided
- 4:00pm Closing Karakia

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