



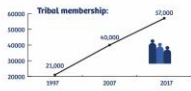
This presentation will look at macro and micro impacts on Māori intergenerational bilingualism and literacy for Ngāi Tahu living in Te Waipounamu (South Island of New Zealand). A brief historic overview will be given including language repression and revitalisation practices and key features of the Ngāi Tahu Kotahi Mano Kāika language revitalisation strategy. A family study will be discussed along with challenges facing Ngāi Tahu and Māori families today to achieve quality te reo Māori acquisition for their children along with the broader goals of literacy and Ngāi Tahu achieving educational success as Ngāi Tahu.

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Te Rūnanga o Ngāi Tahu Ngā Papatipu Rūnanga Map



Ngāi Tahu Nation Snapshot



Age	Total	Percentage
0-4	2,032	3.5%
5-8	11,133	19.5%
Total under 25	79,750	34.5%
Total under 30	21,085	44.0%
Total under 65	50,877	89.0%
Over 65	6,251	11.0%

Whāi Raua Membership 23,000

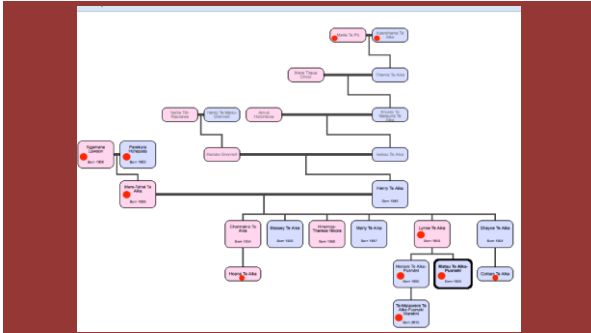
Whāi Raua Funds Under Management \$60.4M



- Ngāi Rūnanga Equity c\$40M
- Total distribution since settlement c\$440M

- Population distribution:
- Whāi Raua Tei Raua 26,000
- Rest of NZ 24,000
- Overseas 7,000





Kotahi Mano Kāika, Kotahi Mano Wawata
 One thousand homes, one thousand aspirations.

- KMK is the Ngāi Tahu strategy and vision for te reo.
- By the year 2025, we hope to have one thousand Kāi Tahu homes using te reo as an everyday natural language of communication.
- KMK focuses on inter-generational language transfer – i.e. Kāi Tahu parents raising their children in te reo Māori.



Language Strategy

The collage includes several key documents and photos:

- Ti Biorangi Nga Tara: Kōwhiri Hāpai Kōwhiri 5-year implementation Plan**
- 2017-2021 Super plan**
- 2011-2015** (likely referring to a previous strategy period)
- Photos of students and staff engaged in language learning activities.

The diagram illustrates the progression of the Language Strategy through five stages, each with a corresponding image and description:

- Acquisition (Akano te Reo):** Increase opportunities for whānau to engage in environments of learning that promote: Kia Tahu reo and knowledge. Te reo proficiency growth. Whānau use of te reo.
- Status (Whakamānahoia te Reo):** Raise the value of te reo and intergenerational transmission of te reo as the preferred lifestyle choice. Celebrate the successes of Māori whānau. Raise te reo visibility in Kia Tahu communities.
- Corpus (Whakaitiānahoia te Reo):** On-going development of activities and Te reo resources for whānau and communities. Increase whānau engagement with Kia Tahu specific reo.
- Critical Awareness (Whakāmāramatia te Reo):** Promote the importance of te reo to Kia Tahu identity. Provide language planning support. Continued collaboration with whānau, hapū and communities.
- Use (Kōwhiri te Reo):** Support whānau to use te reo in all everyday language of communication. Normalise te reo.

Whānau Engagement

The collage shows various whānau engagement activities, including group photos, community events, and staff interacting with whānau. A central text box lists the following initiatives:

- Kia Kōrapa**
 - Kia Kōrapa ki Tūāwhiri
 - Kia Kōrapa ki Puketaraki
 - Kia Kōrapa ki Arāhura
 - Kia Kōrapa ki Awarua
 - Kia Kōrapa ki Kāikoura
- Kura Reo**
 - Kura Reo Kāi Tahu
 - Kura Reo ki Te Wāipounamu
 - 2 x Kura Reo Rakatahi
- Aoraki Matatū**
 - Aoraki Matatū 1 day wānanga
 - Aoraki Matatū ki Ōtākou
- New Initiatives**
 - Te Reo Tuku iho
 - Online Portal

<https://www.facebook.com/Kura-Reo-Rakatahi-12093711970594/>

Te Ahu o Te Reo <http://www.nzcer.org.nz/research/te-ahu-o-te-reo>



We interviewed:

7 pou reo

54 adults and 26 tamariki.

All were involved in te reo Māori.

Intergenerational language transmission is a focus for this study so it was important to include households with two or three generations living together.

Ko wai mā kei te kōrero Māori, ki a wai, i Ōtautahi?

Within their whānau, adults were most likely to have used te reo Māori with their tamariki, their mothers, or their partners.

Tamariki were most likely to have used te reo Māori with their parents, siblings, grandparents.

Both adults and tamariki were most likely to use te reo Māori with their Māori-speaking friends and acquaintances only some of the time.



E kōrerotia ana te reo Māori i hea, ki a wai i Ōtautahi?

At home

Most adults and tamariki lived in households where te reo Māori and English or another language were used.

13 adults and 14 tamariki said te reo Māori was the main language spoken at home.

3 adults and 6 tamariki were connected to a second household. Of these, 1 adult and 2 tamariki said te reo Māori was the main language spoken at home.

In the community

Te reo Māori was used in a range of places, most often at wāhi Kaupapa Māori, education settings generally and at marae.



He pēhea te kaha, te rahi o te kōrero, i Ōtautahi?

Adults' ability to speak, write, understand and read te reo Māori in Ōtautahi

	Productive language skills		Receptive language skills	
	Speak	Write	Understand	Read
Very well	16	18	21	20
Well	19	18	21	22
Fairly well	12	9	9	10
Not very well	7	7	3	2
No more than a few words or phrases	0	1	0	0

He pēhea te kaha, te rahi o te kōrero, i Ōtautahi?

The ability of **Tamariki** to speak, write, understand and read te reo Māori in Ōtautahi

	Productive language skills		Receptive language skills	
	Speak	Write	Understand	Read
Very well	10	10	13	13
Well	8	10	8	10
Fairly well	7	5	4	2
Not very well	1	1	1	1
No more than a few words or phrases	0	0	0	0

He aha ngā kaupapa e kawea ana ki te reo Māori, ki Ōtautahi?

Adults said they were likely to talk about anything and everything, including about their day and about particular topics.

Tamariki said they were likely to talk about anything and everything, or about particular topics.

At the marae

Karanga, whaikōrero, karakia, and to a lesser extent the formal parts of hui were likely to be conducted entirely or mostly in te reo Māori.

Conversations during meal preparation were a mix of te reo Māori and English.

At school

Tamariki were more likely to use te reo Māori in the classroom than in the playground



He aha ngā take e kōrerotia ai te reo Māori, kāore rānei e kōrerotia i Ōtautahi?

Using te reo Māori in work, study, or voluntary or community work

Adults said it was easier to use te reo Māori:

- when te reo Māori use was seen as normal
- when there were other reo Māori speakers to talk with
- when there were fluent speakers around.

Adults said it was difficult to use te reo Māori:

- when there was no one speak te reo Māori with
- when adults felt their ability in te reo Māori was limited
- when they were in English-language environments
- when adults thought topics or kaupapa were difficult to talk about in te reo Māori.



He aha ngā take e kōrerotia ai te reo Māori, kāore rānei e kōrerotia i Ōtautahi?

We asked adults when they liked using te reo Māori and when it was easier for them to do so in everyday life.

Main reasons adults liked to use te reo Māori

- it was part of their identity as Māori
- they thought it was a beautiful complex language
- they liked communicating in te reo Māori.

Main factors that made it easier to use te reo Māori

- Māori occasions, kaupapa and environments
- other reo Māori speakers at their own level.



He aha ngā take e kōrerotia ai te reo Māori, kāore rānei e kōrerotia i Ōtautahi?

We asked tamariki when they liked using te reo Māori and when it was easier for them to do so.

Reasons tamariki liked to use te reo Māori

- they felt it was part of their identity as Māori
- they wanted to help revitalise te reo Māori
- it was cool or fun.

Main factor that made it easy to use te reo Māori with their friends

- Having people to kōrero Māori with.



He aha ngā momo tautoko e mātua hiahiatia ana ki te whakahoki mai i te reo Māori hei reo mataora tonu, hei reo kōrero noa o ia rā, i Ōtautahi?

What would help adults in Ōtautahi to use te reo Māori more?

	Having someone to kōrero Māori with	Learning te reo Māori: access to reo Māori resources	Promotion and visibility of te reo Māori	Making a personal commitment to use/learn te reo Māori
At home	✓	✓		✓
In friendships	✓	✓	✓	
In communities	✓	✓	✓	
For work/study/voluntary work	✓	✓		

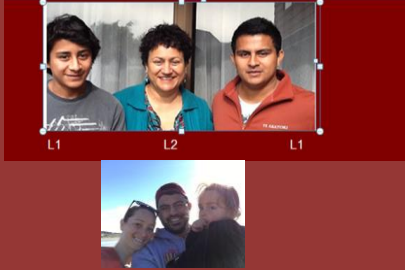
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What would help tamariki in Ōtautahi to use te reo Māori more?

	Having someone to kōrero Māori with	Learning te reo Māori: access to reo Māori resources
At home	✓	✓
In friendships	✓	
At school	✓	
Other places	✓	✓

A key observation made by our research team was that in the main language was spoken in formal learning and in the home. There were very few other domains where Māori was spoken in informal settings other than in the home. Spontaneous informal language was restricted to the home and with peers.

Reversing Language Shift after 5 generations of Language Loss



Generation 1



Here are  Mum-Timoti-me-te-pūaka-pūaki.mp3

Generation 2

Literacy



<https://www.youtube.com/watch?v=asqDedRDct8>

What a literacy programme for speakers of te reo Māori should include

- Build strong oral language fluency first
- Language and culture cannot be separated. Te reo Māori is a living language and a living culture. The language is taught through the culture and the culture through the language.
- The linguistic tradition for Māori is a strong oral culture and includes traditional elements of storying & oral narratives, movement of the body and more overt expressions of emotion through songs, chants, haka.
- Parents who are not fluent speakers of te reo Māori will need a lot of support to assist their children to learn te reo Māori; building active listening and speaking skills and providing language rich experiences for their children.
- Parents need to be modelled strategies to read with their children and encourage language development
- When children are ready, learning English as a second language can be introduced. Parents need support in understanding L1 & L2

To ensure intergenerational transmission of the language and culture

Ngāi Tahu enjoying educational success as Ngāi Tahu.

Manawa Whenua, Manawa Reo, Manawa Kāi Tahu"
- *Our World, Our Word, Our Way*

Mō tātou, ā, mō kā uri ā muri ake nei – For us and our children after us

