



**Submission on the Maihi Karauna – The Crown’s Strategy for Māori
Language Revitalisation 2018-2023**

To: Te Puni Kōkiri
maihi.karauna@tpk.govt.nz

Submitter: Helen Leahy
Pouārahi / Chief Executive
Te Pūtahitanga o Te Waipounamu
10 Show Place,
CHRISTCHURCH 8024
www.teputahitanga.org

EXECUTIVE SUMMARY

Te Pūtahitanga o Te Waipounamu is dedicated to improving the health and wellbeing of whānau and focuses on the aspirations and development of whānau. As an organisation, Te Pūtahitanga o Te Waipounamu is committed to the Whanau Ora approach where whānau are self-determining and driven by a holistic approach to wellbeing.

The following is a summary of the recommendations that are contained within the body of this submission on the **Maihi Karauna – The Crown’s Strategy for Māori Language Revitalisation 2018-2023**.

This submission notes that:

- Te Pūtahitanga o Te Waipounamu supports the **Maihi Karauna – The Crown’s Strategy for Māori Language Revitalisation 2018-2023** bold vision for te reo Māori and supports the actions of the government to prioritise over the next five years the move towards this vision.
- Te Pūtahitanga o Te Waipounamu recognises Te Ture mō te Reo Māori 2016, the legislation that recognises that iwi and Māori are kaitiaki/ tangata tiaki of te reo Māori, while recognising that the Crown can advance the revitalisation of the Māori language by promoting strategic objectives to, for and with the wider New Zealand society.
- Te Ture mō te reo Māori 2016 established Te Mātāwai to represent whānau, hapū, iwi, Māori and communities, acknowledging the role that Te Mātāwai has in terms of the recognition of whānau and the transmission of te reo Māori.
- Under Te Ture mō te reo Māori Act 2016, the Crown are required to issue a strategy on behalf of the Crown, and Te Mātāwai is required to issue a Maihi Māori strategy.
- That while the Crown and Māori have equally important roles in achieving the shared vision of both strategies, Te Pūtahitanga o Te Waipounamu acknowledges the combined and coordinated efforts of each with their distinct roles, but that the roles are also complementary and will require a close partnership between the Crown and Te Mātāwai to ensure the efforts are coordinated and mutually effective.
- That the **Maihi Karauna – The Crown’s Strategy for Māori Language Revitalisation 2018-2023** must support a broad scope of New Zealand’s monitoring and reporting requirements both domestically (such as current and

proposed legislation, policies and strategies) and to meet our international obligations (and any future international commitments and obligations), and to serve a range of public and private sector stakeholders.

- allowance is made for the strategy to reflect issues of importance to specified government agencies, non-government organisations, general practitioners or other professionals, the proposed **Maihi Karauna – The Crown’s Strategy for Māori Language Revitalisation 2018-2023 strategy** does not specifically address or include a Māori conception of wellbeing. Understanding wellbeing from a Māori perspective is hugely important and should be developed for Māori, by Māori in order for the proposed strategy to be effective for the whānau.
- That the right to wellbeing is a fundamental and universal human right. How the right to wellbeing is delivered is considered in relation to the availability, accessibility, acceptability and quality of other strategies, services and plans but must also include a Māori perspective and conception of wellbeing as developed by them.
- That the right to wellbeing encompasses not just the absence of disease or infirmity but also includes physical, mental and social wellbeing. Wellbeing also includes access to both timely and appropriate care as well as the underlying social, cultural, environmental and economic determinants of health such as conditions of work, adequate food and shelter, access to one’s language and appropriate education. The **Maihi Karauna – The Crown’s Strategy for Māori Language Revitalisation 2018-2023** must ensure it addresses the wellbeing of all those involved in acquiring te reo Māori either as basic speakers, as their first language, or through to intergenerational transmission which would be the ultimate goal.

INTRODUCTION - TE PŪTAHITANGA O TE WAIPOUNAMU

Te Pūtahitanga o Te Waipounamu welcomes the opportunity to comment on the **Maihi Karauna – The Crown’s Strategy for Māori Language Revitalisation 2018-2023**. We see te reo Māori is an inherent part of New Zealand’s identity, to be valued and used by the wider society. For this to occur, every effort must be made to engage the wider society but at the same time also ensure the ongoing integrity of te reo Māori, and its kaitiakitanga is held by whānau, hapū, iwi and Māori.

Whānau Ora is based on the belief that a healthy whānau is not reliant on indicators of deprivation but is instead driven by a belief in their own inherent wealth. Whānau wellbeing is intimately tied to the concepts of caring – the application of manaakitanga, wairuatanga, and ukaipotanga.

Whānau Ora recognises the collective strength and capability of whānau to achieve better outcomes in areas such as health, education, housing, justice, environment, employment and income levels. Our relationships encourage inter-dependence; we know that our strength comes through all of us taking up our roles and responsibilities to one another.

Whānau Ora Navigators support whānau to be self-determining and navigate whānau to champion their aspirations. Our Whānau Ora Navigators work with whānau to:

- support them through crisis and link them to the appropriate services
- Collaborate, broker services and advocate ensuring their needs are addressed in a holistic way.
- Help develop a step-by step plan to achieve their goals and aspirations.
- Identify and strengthen support networks.
- Reduce any risk of harm to whānau.
- Uplift mana and create opportunities for cultural connectedness.

The Whānau Ora approach is unique because it:

- recognises a collective entity,
- endorses a group capacity for self-determination,
- has an inter-generational dynamic,
- is built on a Māori cultural foundation,
- asserts a positive role for whānau within society and,
- Can be applied across a wide range of social and economic sectors.

During the engagement hui in establishing Whānau Ora it was made clear to the Taskforce that Whānau Ora has a strong cultural dimension. In the whānau context, wellbeing is also closely linked to Māori cultural identity and the expression of Māori cultural values. *“Te reo Māori, the observation of cultural codes of conduct (tikanga), protocols to guide interactions within the whānau and beyond the whānau (kawa), as well as cultural preferences for food, recreation and socialisation are integral to Whānau Ora”* (Whānau Ora: Report of the Taskforce on Whānau Centred initiatives; 2009, p29) .

Te Pūtahitanga o Te Waipounamu is the Whānau Ora Commissioning Agency for the South Island. We work to respond to whānau innovation, to foster and grow inspirational ideas that are whānau-centred, intergenerational, locally driven, and provide direct impact for whānau to enable independent transformational change.

We represent a legal partnership of Ngā Iwi o Te Waipounamu, the nine iwi of the South Island: Ngāi Tahu; Ngāti Rarua; Ngāti Tama; Ngāti Kuia; Ngāti Koata, Rangitane o Wairau, Ngāti Apa ki te Rā To; Ngāti Toa Rangatira, Te Atiawa. This unique initiative

is the first time, ever, that the iwi has come together for a common cause to trailblaze a new model that reflects the aspirations of ngā iwi as they relate to whānau. As our name suggests, we reflect the convergence of the rivers of Te Waipounamu, bringing sustenance to the people and reflecting the partnership's founding principle of whanaungatanga.

Whānau Ora is an expression of Te Tiriti o Waitangi. It allows policy with a Māori heart to beat for the good health of all families in Aotearoa. It demonstrates what can be done when the state relinquishes the power of decision-making to whānau, hapū and iwi to determine solutions for themselves.

Significant to the Te Pūtahitanga o Te Waipounamu ethos is the principle of whānau empowerment, which explicitly shifts emphasis away from service provision, and towards capability development among whānau that will allow whānau to identify and meet their own needs into the future. Furthermore, it is a strengths-based approach rather than a deficit-led approach, which seeks to identify and build upon existing capabilities and resources within whānau.

GENERAL COMMENTS

Te Pūtahitanga o Te Waipounamu supports the overall purpose of the **Maihi Karauna – The Crown's Strategy for Māori Language Revitalisation 2018-2023** to the extent that the strategy is the Crown's vision to be broadly inclusive and not impose any barriers to participation, but that every effort must be made to ensure that te reo Māori can be used everywhere, every day, in every way possible and by everyone. However, we note that this will require adequate resourcing and support from a number of levels and while Maihi Māori also has a vision, we would expect that both strategies will be more than adequately resourced and supported so that the vision of both strategies will come to fruition.

We also see the **Maihi Karauna – The Crown's Strategy for Māori Language Revitalisation 2018-2023** as contingent to improving the quality and health of the relationship between whānau Māori and the Crown and in this instance, through providing a greater voice for whānau to be heard throughout the transmission of te reo Māori. To assist in achieving equity and equality, we believe that whānau need to be at the centre of the strategy and in every decision or consideration for the use of te reo Māori.

The recognition of the damage caused at the whānau level is the basis by which Te Pūtahitanga o Te Waipounamu seeks to engage in the policy development process to prevent and minimise harm caused to the whānau, in this case through the loss of a language. We are also mindful of the concept of intergenerational harm, wherein patterns of destructive behaviour are passed on from one generation to the next or the harm that can occur intergenerationally when harm, in this case manifested through the loss of a language, is no longer able to be shared intergenerationally.

For Te Pūtahitanga o Te Waipounamu, our continued focus is always on the centrality of the whānau. Our comprehension of good relationships with Māori account for principles like mana, manaakitanga, rangatiratanga, whanaungatanga, and ūkaipō. These principles are not necessarily exclusive in their application to Māori, however, they do articulate a Māori way of conceptualising and facilitating good relationships. Whānau Ora in Te Waipounamu provides a successful model for Crown/Māori relations based on Māori ways.

While Te Pūtahitanga o Te Waipounamu supports the proposed **Maihi Karauna – The Crown’s Strategy for Māori Language Revitalisation 2018-2023** strategy and the audacious goals contained within it, we see the strategy as a first step towards creating conditions for te reo Māori to thrive. We also think the strategy needs to be used and supported by all people throughout Aotearoa. Establishing te reo Māori as a first language **for Māori** at school and in their homes is important, but it is equally important that non-Māori be encouraged to value te reo Māori in their homes, schools and communities. This will go some way towards meeting the three audacious goals proposed in the **Maihi Karauna – The Crown’s Strategy for Māori Language Revitalisation 2018-2023**.

Te Pūtahitanga o Te Waipounamu submits that not just the public sector and institutions, but whānau and communities have an extremely influential role in the transmission of te reo Māori. We note that the Maihi Māori focuses directly on revitalising te reo Maori in homes and communities and whānau, as reflected in its vision, ‘*Kia ukaipō anō te reo Maori*’. Its focus is on te reo Maori being acquired in the home as a first language or the growth of intergenerational transmission within whānau. While the Maihi Karauna aims to focus on Aotearoa whanui to create conditions for intergenerational transmission and the widespread use of te reo Māori, this focus must not be at the detriment of the whānau so that the goal of one million speakers who can speak at least basic te reo Māori by 2040 is gained through the loss of the potential to grow intergenerational transmission through whānau.

Relationship of Maihi Karauna and Wellbeing Work

The Minister for Social Development has endorsed the concept of investing for social wellbeing¹. In a recent Cabinet paper (April 2018) it was stated that:

“Investing for social wellbeing means supporting and resourcing people to improve theirs and others’ wellbeing which, in turn, will contribute to broader positive social outcomes. The approach is centred on an attempt to understand, and the need to appreciate, the complexities in people’s lives as well as their ability to build resilience and fulfil their potential in different ways.” (p.3) .

¹ <https://sia.govt.nz/assets/Documents/Cabinet-Paper-Towards-investing-for-social-wellbeing-April-2018.pdf>.

Wellbeing is defined as “the ability for individuals and families to live the lives they aspire as part of inclusive, fair and prosperous communities. It includes both material conditions and quality of life.”

We recommend that the proposed **Maihi Karauna – The Crown’s Strategy for Māori Language Revitalisation 2018-2023** strategy should incorporate a Māori conception of wellbeing. Being part of te ao Māori has several dimensions that span tribal, community and cultural endeavours. While socio-economic circumstances are important to whānau wellbeing, participation in Māori cultural events, iwi affairs, marae hui, waka ama and kapa haka, and the ongoing transmission of Māori knowledge, culture and te reo Māori define whānau as distinctive groups within New Zealand. Whānau wellbeing is strengthened by Māori values and participation in Māori social networks – and the growth of te reo Māori is enhanced by learning within the context of whānau . The goal of being part of te ao Māori is that whānau will be able to enjoy active participation in Māori society and that Māori society will be sufficiently aligned to the needs of whānau to be able to meet their needs.

Relationship of Maihi Karaunu within the work of Te Pūtahitanga o Te Waipounamu

We have appended to this submission a selection of case studies of te reo acquisition and revitalisation within the Whānau Ora approach. A number of whānau-driven initiatives have been supported by Te Pūtahitanga o Te Waipounamu which represent the connection between ensuring the revitalisation of te reo Māori, promoting wider recognition of te reo Māori as the first and official language of the country and promoting the development and growth of te reo Māori both as the indigenous language of this country and also as the appropriate language to carry Māori knowledge and contemporary Māori customs.

One of the whānau entities invested in by Te Pūtahitanga o Te Waipounamu reflects the value of incorporating tribal and hapu knowledge within the context of te reo:

It’s one thing bringing up our kids in te reo and instilling tikanga in them, but not all of us have really in-depth knowledge around things like star lore, a lot of our creation traditions, pūrākau, that sort of stuff. We wanted to draw on experts, how do we make that stuff real? Yes, we speak Māori but incorporating our knowledge, our Māori, our Ngāi Tahu knowledge into everyday life, we know about normalising te reo for our kids, but it was another step to normalise our Māori knowledge. We can go to marae and you can do wānanga on things, but we need it every day and then the challenge is living urban.? How do we instil that kōrero as part of everyday life? ... We want our kids to be confident in their own tribal and hapū knowledge.” (Ihi, 2018, p16)

There is a significant group of entities that have engaged in cultural activities in our commissioning rounds. Most include building the cultural capability of whānau through wānanga and whānau hui. Cultural capability building included te reo, mau rākau,

rongoā, whakapapa, pūrākau, karakia, waiata, preserving traditional knowledge and creating contemporary Māori knowledge. These activities range from wānanga with experts to online whānau social media groups to learn about whakapapa and whaikōrero and teaching te reo to tamariki. A number of cultural initiatives focused on building cultural capability and sustaining cultural knowledge for future generations.

Key Points on the Whānau Ora Commissioning approach – a context

- Whānau enterprise initiatives are highly contextual, meaning they utilise local resources and experience and are enmeshed in the community and whānau who are driving them
- There are dual outcomes, for the whānau leading the initiative and those that encounter the initiative
- There is increased social connection between Māori because of the initiatives – there is a significant increase in activity in the Māori community as a result of funding whānau
- An indigenous model of collective impact is emerging, it is a bottom up grassroots innovation, emancipatory approach
- There is a network of whānau initiatives across Te Waipounamu
- The approach has redefined Māori success and aspiration
- The volunteer hours that go in over and above funding are significant, particularly in whānau enterprise they are highly passionate about their initiative
- Capability building is driven through a need to learn – whānau are engaged in their own learning because of wanting to make their enterprise a success
- Resources that have been latent within the community have been mobilised such as whānau land, te reo speakers,
- Initiatives that would not get funding from anywhere else are funding, this brings a new innovative and inherently Māori response to Whānau Ora
- Spread in understanding the philosophy, aspirations and goals of Whānau Ora across the motu, a significant spread of a social policy
- Some initiatives have not achieved the success that they aspired to however capability has still been built and lessons learnt about how to bring about change and achieve aspirations. It is better to have funded these initiatives that not to fund at all.
- There are high levels of ownership and personal investment in the initiatives and clear plans for sustainability
- Whānau progress to long term outcomes faster as they are leading their own initiatives.
- There are high levels of whānau participation, the social psychology of being part of a social change movement
- The impact of navigators is significant.

Effective Relationships

We also believe that any strategy must **implement Māori ways of facilitating good relationships and spread the utilisation of Māori relationship management tools through government.** Indeed, such a purpose is conducive to the realisation of our

own vision, that whānau are able to fulfil their dreams and aspirations, are culturally connected, thriving and contributing members of their communities.

This submission notes that:

- Te Pūtahitanga o Te Waipounamu supports the Maihi Karauna – The Crown’s Strategy for Māori Language Revitalisation 2018-2023 bold vision for te reo Māori and supports the actions of the government to prioritise over the next five years the move towards this vision.
- Te Pūtahitanga o Te Waipounamu recognises Te Ture mō te Reo Māori 2016, the legislation that recognises that iwi and Māori are kaitiaki of te reo Māori, while recognising that the Crown can advance the revitalisation of the Māori language by promoting strategic objectives to the wider New Zealand society.
- Te Ture mō te reo Māori 2016 established Te Mātāwai to represent whānau, hapū, iwi, Māori and communities, acknowledging the role that Te Mātāwai has in terms of the recognition of whānau and the transmission of te reo Māori.
- Under Te Ture mō te reo Māori Act 2016, the Crown are required to issue a strategy on behalf of the Crown, and Te Mātāwai is required to issue a Maihi Māori strategy.
- That while the Crown and Māori have equally important roles in achieving the shared vision of both strategies, Te Pūtahitanga o Te Waipounamu acknowledges the combined and coordinated efforts of each with their distinct roles, but that the roles are also complementary and will require a close partnership between the Crown and Te Mātāwai to ensure the efforts are coordinated and mutually effective.
- That the **Maihi Karauna – The Crown’s Strategy for Māori Language Revitalisation 2018-2023** must support a broad scope of New Zealand’s monitoring and reporting requirements both domestically (such as current and proposed legislation, policies and strategies) and to meet our international obligations (and any future international commitments and obligations), and to serve a range of public and private sector stakeholders.
- allowance is made for the strategy to reflect issues of importance to specified government agencies, non-government organisations, general practitioners or other professionals, the proposed **Maihi Karauna – The Crown’s Strategy for Māori Language Revitalisation 2018-2023** strategy does not specifically address or include a Māori conception of wellbeing. Understanding wellbeing from a Māori perspective is hugely important and should be developed for Māori, by Māori in order for the proposed draft to be effective for the whānau that the information being collected and disseminated about.
- That the right to wellbeing is a fundamental and universal human right. How the right to wellbeing is delivered is considered in relation to the availability, accessibility, acceptability and quality of other strategies, services and plans but must also include a Māori perspective and conception of wellbeing as developed by them.

- The Maihi Karauna – The Crown’s Strategy for Māori Language Revitalisation 2018-2023 must ensure it addresses the wellbeing of all those involved in acquiring te reo Māori as their first language, or through intergenerational transmission by which everyone in Aotearoa would be able to speak te reo Māori, which would be the goal.
- The right to wellbeing encompasses not just the absence of disease or infirmity but also includes physical, mental and social wellbeing. Wellbeing also includes access to both timely and appropriate care as well as the underlying social, cultural environmental and economic determinants of health such as conditions of work, adequate food and shelter, access to one’s language, and appropriate education. The proposed **Maihi Karauna – The Crown’s Strategy for Māori Language Revitalisation 2018-2023** must ensure it addresses the wellbeing of all those involved in the transmission of te reo Māori.

Te Pūtahitanga o Te Waipounamu also supports the emphasis on working across government to improve the proposed **Maihi Karauna – The Crown’s Strategy for Māori Language Revitalisation 2018-2023**. Additionally, while we support the proposed strategy and acknowledge the content, we also note that as a proposed strategy, it is a good place to start from rather than the proposed strategy be the definitive or final goal to work to. Te Pūtahitanga o Te Waipounamu sees the proposed strategy as a good place from which the Government should start.

Te Pūtahitanga o Te Waipounamu welcomes the opportunity to discuss any aspect of this submission.



Helen Leahy
Pouārahi / Chief Executive
Te Pūtahitanga o Te Waipounamu

Case Study One: Omaka Pa, Blenheim

Omaka Marae has championed the revival and proliferation of te reo Māori in the Marlborough community. Developing a variety of marae based initiatives, Omaka Marae is addressing a community need and demand for increased access to te reo Maori learning opportunities.

In 2014, Omaka Marae submitted four mini proposals in the first funding round to Te Pūtahitanga o Te Waipounamu. Each proposal described a cornerstone of the strategic direction the marae members and whānau have been moving towards for the past 25-30 years. This has culminated in the vision “He Pa Ora, He Pa Wananga - a thriving, culturally strong and well-connected whānau through a thriving and sustainable living and learning marae.” The four strategic pou (which are the key themes of their four proposals) are:

- The establishment of a marae-based after school programme
- The investigation of the establishment of a Kura Māori
- The establishment of a Whare Tu Taua/Hakinakina, and
- The development of a Māori cuisine and marakai products enterprise which aims to generate income for the marae and create employment opportunities for whānau.

Omaka Marae subsequently established Pa Kids in 2015, a pilot programme that teaches children about Maori language and culture as a "stepping stone" to setting up a Maori school in Marlborough. That dream is now realised with the first bilingual school in the Marlborough region launched at Omaka Marae in Term One 2018.

Case Study Two – Korotangi, Otautahi

In this initiative, whānau engage with, and have access to, resources to support te reo learning with their pēpi. When a whānau commits to teaching their child te reo, the whānau learns together through activity; using music and short chunks of te reo to scaffold learning for the child and the whānau.

This is a whanau led initiative, to create an innovative whanau based way to learn te reo through music. The intention is to support whanau with pepi and tamariki to build bilingual homes, through creating functional language, pathway te reo plans and resources. They have focused on functional language, waiata, karakia, whanau learning together.

“It’s an initiative where Māori language is put to music, I came about it from my own personal development. That whole journey...it was about the use of music for learning, just learning in general, and then I linked that to learning Māori language. It’s work with the whole family so it’s a whānau centred approach. It’s targeted to babies and the connection between parents or caregivers and their babies in the home, and all

whānau using te reo Māori, and so my wife said that's my mission, to align whānau dynamics with the whānau love of learning te reo... and the resource aligns with them at home."

Initial impacts are very positive:

- Intellectual property has been investigated and a process put in place to create a brand for the resources.
- There has been an increase in the use of te reo in whanau homes.
- Whanau are actively planning to use te reo in their home and continue their own learning.
- Whanau have provided feedback that has been incorporated into the resource development.
- Whanau have been highly engaged.

Case Study Three

Te Ataarangi ki te Tau Ihu o Te Waka-a-Maui – Te Korari

Mohua, Motueka, Whakatu, Tapawera, Te Hora and Wairau.

Te Korari initiative is about the development of a customised home delivery te reo Maori literacy programme to whanau. Each whanau who engages in the programme will receive a unique reo development plan and be mentored to build their own language skills and become role models in the community.

- 14 Kaiako and 24 whanau, 114 individuals involved, 55 adults and 58 children.
- 60% of the adults are Maori, 100% of our tamariki are Maori.
- 14 community classes running across the top of Te Waipounamu, meeting weekly.

Preliminary Impacts

- Te Ataarangi ki te Tau Ihu o Te Waka-a-Maui has built infrastructure and employed a full time Kaiwhakahaere.
- Relationships between Kaiako and whanau have been built through mentoring which has created a network of connections across the rohe.
- Each whanau has a personalised te reo pathway mapped out, identifying strategies to speak te reo as a whanau, providing supporting resources and personalised delivery.
- Whanau within each area meet to learn waiata and speak te reo socially.
- Kaiako are engaged in teaching te reo alongside whanau, this has been very rewarding and has had an impact on their own te reo journey and created a network (whariki) across the rohe.

Case Study Four: Te Reo in Action, Dunedin

Te Reo in Action is a whanau centred approach to increase te reo Maori literacy and fluency by co-designing sessions with whanau and identifying reo leaders to be tutors within the community. This initiative will start with the Kohanga Reo whanau and then include whanau whanui and the wider community.

In some homes they wanted more tikanga than reo. Some whanau wanted more karakia and waiata from their own iwi. Programmes were adapted to suit the needs of the whanau. Leaders cleverly adapted te reo using a dictaphone and visual cues for whanau who had dyslexia.

- Te reo is being normalised in whanau homes.
- Whanau are learning from one another, paired together in tuakana teina relationships.
- The learning from the programme is being applied to other initiatives in maara kai and financial literacy.
- Relationships have been built in the community through the whanau engaging and learning alongside other whanau.
- Whanau have taken in leadership roles teaching other whanau te reo.

For further detail please refer to:

The Evaluation of Wave 6 Whānau Initiatives for Te Pūtahitanga o Te Waipounamu
Ihi Research: Social Change and Innovation

Catherine Savage, John Leonard, Hemi Te Hemi, Anne Hynds, Wendy Dallas—Katoa, Letitia Goldsmith. (2018 Ihi Research)