

Hineuru

Reo and Tikanga Strategy

2017 - 2040



Ka tipu te reo

Ka ora ngā tikanga

Ka rea te iwi

9 June, 2017
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1.0 BACKGROUND INFORMATION

Ko wai tātau? *Who are we?*

Ko Tītī-Ōkura¹ te maunga
Ko Mōhaka te awa
Ko Te Hāroto te marae
Ko Hineuru te iwi

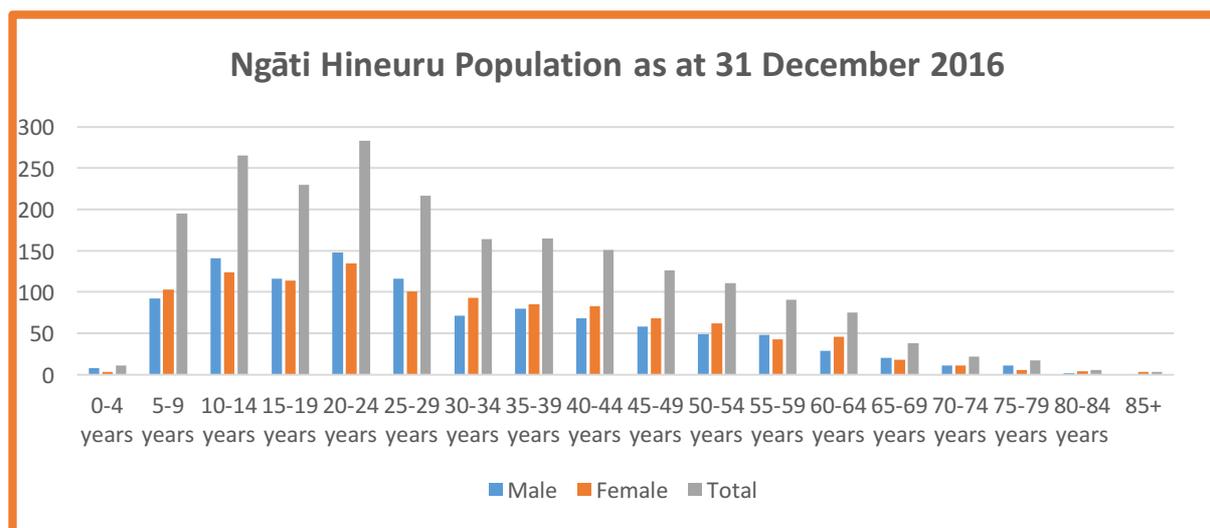
He aha tō tātau koronga? *What's our vision?*

"Hineuru: Ka tipu, ka ora, ka rea"
"Hineuru: We grow, we thrive and we prosper"

*'Welcome to the year 2040...Our people are having hui in te reo Māori, and our paepae is full of kaikōrero and kaikaranga who are staunch Hineuru and are experts in whakapapa Hineuru.'*²

Tokohia tātau? *How many of us are there?*

2170 people with whakapapa connections to Ngāti Hineuru registered with Te Kōpere o te iwi o Hineuru Trust, in December 2016. The following graph shows the age-group totals.



Notes:

- 55% of registered Hineuru members are under the age of 30 years
- 32% of registered Hineuru members are under the age of 20 years
- 7% of registered Hineuru members are over the age of 60 years
- In 2031, the number of registered Ngāti Hineuru is projected to increase to 3,737³
- Two of the kāhui kaumātua are Māori language speakers

¹ Tītī = muttonbird; Ōkura = eponymous ancestor of Ngāti Hineuru. The spelling convention separates the words with a hyphen to indicate Ōkura is an ancestral name

² Hineuru Strategic Plan: Iwi Input and Summary Discussion Document, p5

³ Ngāti Hineuru: Register-based Projections 2016-2041, March 2017

Kei hea tātau? *Where are we?*

"The takiwā (traditional area) of the iwi extends from Titiōkura, Te Waka, and Kaweka ranges to the South West, West, and South East, to the Rangitaiki and Kaingaroa plains to the North East and North West. The focal points of settlement were the Waipunga River Valley and the Mōhaka River Valley, which includes Te Hāroto. As at December 2016, there were 2,170 registered Te Kōpere beneficiaries with a whakapapa connection to Ngāti Hineuru."⁴

The following table shows that 87% of Hineuru descendants (uri) currently live across the length and breadth of Aotearoa, with a further 10% residing in Australia and an unknown factor of 3%. There is a high concentration of Hineuru descendants living in the Hawke's Bay (47.3%), followed by lower concentrations in Auckland (10.2%), Bay of Plenty (9.9%) and Australia (10.3%). *Source: Hineuru - Population Regional breakdown, Te Kōpere o te Iwi o Hineuru Trust, 2017*

Region	0-19 yrs	20-49 yrs	50-69 yrs	70+ yrs	Total Uri	Percentage
Hawke's Bay	323	507	146	24	1031	47.3%
Australia	67	121	26	3	224	10.3%
Auckland	86	110	21	3	222	10.2%
Bay of Plenty	68	100	41	6	216	9.9%
Wellington	38	42	12	2	94	4.3%
Waikato	31	39	13	3	86	3.9%
Manawatu-Whanganui	22	36	12	1	71	3.3%
Canterbury	20	23	7	1	51	2.3%
Taranaki	9	12	2	0	23	1.1%
Otago	7	10	0	0	19	0.9%
Gisborne	0	2	10	0	12	0.6%
Marlborough	3	6	3	0	12	0.6%
Taupō	2	5	1	1	11	0.5%
Horowhenua	1	5	3	0	9	0.4%
Nelson	2	6	0	0	8	0.4%
Wairarapa	1	3	2	0	6	0.3%
Southland	0	4	0	1	5	0.2%
Northland	0	1	2	0	3	0.1%
Central Plateau	0	2	1	0	3	0.1%
Unknown	7	47	12	2	72	3.3%
					2178	100%

⁴ National Institute of Demographic and Economic Analysis. *Mai Hineuru, Mō Hineuru: Report of Iwi Survey Findings, 2017*, p7

Ngā hiahia o ngā whānau me te iwi *Whānau and Iwi Needs*

In the Hineuru Strategic Plan, the aspirations of the iwi are broadly interpreted into categories reflecting constants, goals (whānau and iwi needs), and long term aspirations (iwi wants). The needs of the whānau and iwi are intrinsically linked. Below are the whānau and iwi needs as told by Hineuru iwi members.

Hineuru **whānau needs** are:

- Housing and shelter
- Health and wellbeing
- Education and employment
- Identity and whakapapa

Hineuru **iwi needs** are:

- Te reo me ngā tikanga
- Whanaungatanga
- Connection and understanding Hineuru history
- Being known as Hineuru

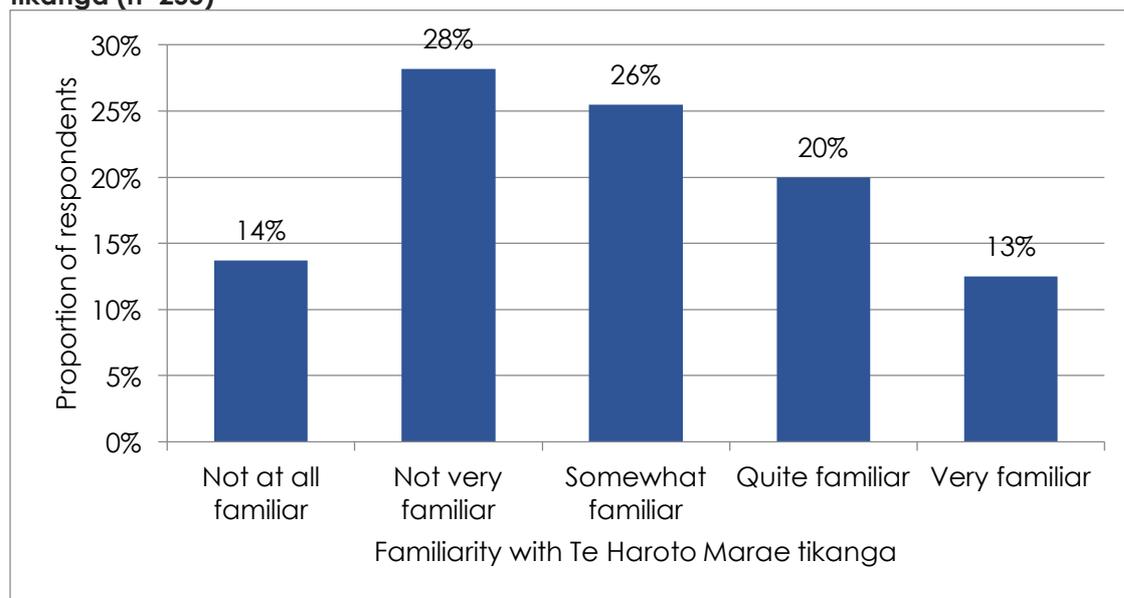
Key focus areas identified by iwi and whānau:

- establish an archive - puna kōrero
- provide experiences - wānanga
- strengthen our identity - tuakiri

Hineuru - Te Reo me ngā Tikanga *Language and Cultural Practices Profile*

In 2017 a Hineuru Iwi Survey called 'Mai Hineuru, Mō Hineuru', was undertaken by Te Kōpere o te iwi o Hineuru Trust and the results from 300 respondents were analysed by the National Institute of Demographic and Economic Analysis. The report of iwi survey findings was presented in May, 2017. The following graphs in this section have been directly transferred from that draft report to this strategy to provide an important snapshot of the general capabilities of Hineuru members with regard to te reo and tikanga Māori, at the outset of this reo and tikanga strategy.

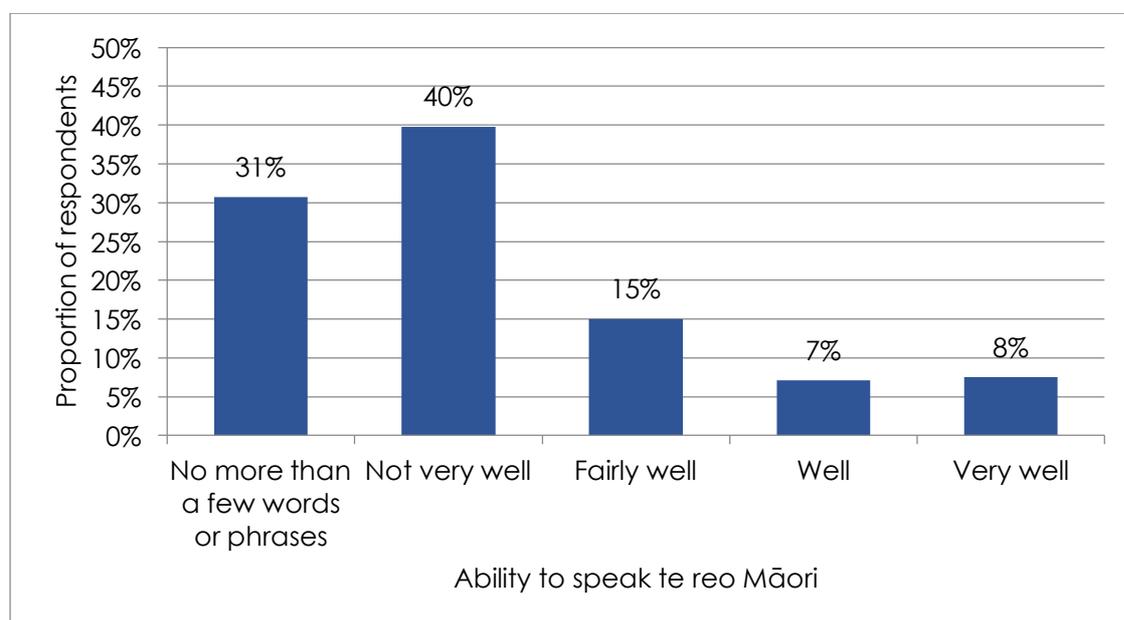
Figure 4.26 Proportion of respondents with each level of familiarity with Te Haroto Marae tikanga (n=255)



Ability to speak te reo Māori

A large majority of respondents (71 per cent) reported low levels of ability to speak te reo Māori ('Not more than a few words' or 'Not very well'), while only 15 per cent described being able to speak well or very well.

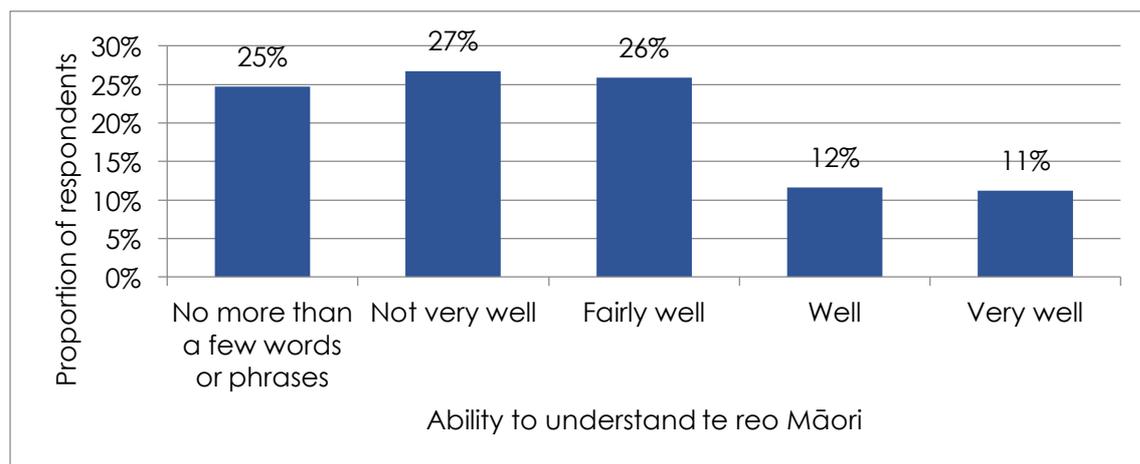
Figure 4.27 Proportion of respondents at each level of ability to speak te reo Māori (n=254)



Ability to understand te reo Māori

Respondents reported higher ability to understand than speak te reo Māori. Still, over half of respondents (51 per cent) reported low levels of ability to understand te reo Māori ('Not more than a few words' or 'Not very well'), while almost 1 in 4 respondents (23 per cent) described being able to understand te reo well or very well. Ability to understand te reo Māori did not differ across age, gender, or rohe.

Figure 4.29 Proportion of respondents at each level of ability to understand te reo Māori (n=251)



Where te reo Māori is used

Mai Hineuru, Mō Hineuru assessed the extent to which te reo Māori was heard and spoken across a range of domains. The results presented in Figure 4.30 show that the domain where te reo Māori was most likely to be used most or all of the time was during religious activities, followed by at club activities, then by at school or preschool. The domain where te reo Māori was least likely to be used most or all of the time was at home. The domain where it was most likely for at least some te reo Māori to be used was at hui.

Age influenced how te reo Māori was likely to be used across domains. Those aged 18-54 were more likely than older respondents to use te reo Māori most or all of the time at school or preschool.⁵ No other significant differences in te reo Māori usage across domains by age, gender, or rohe were detected.

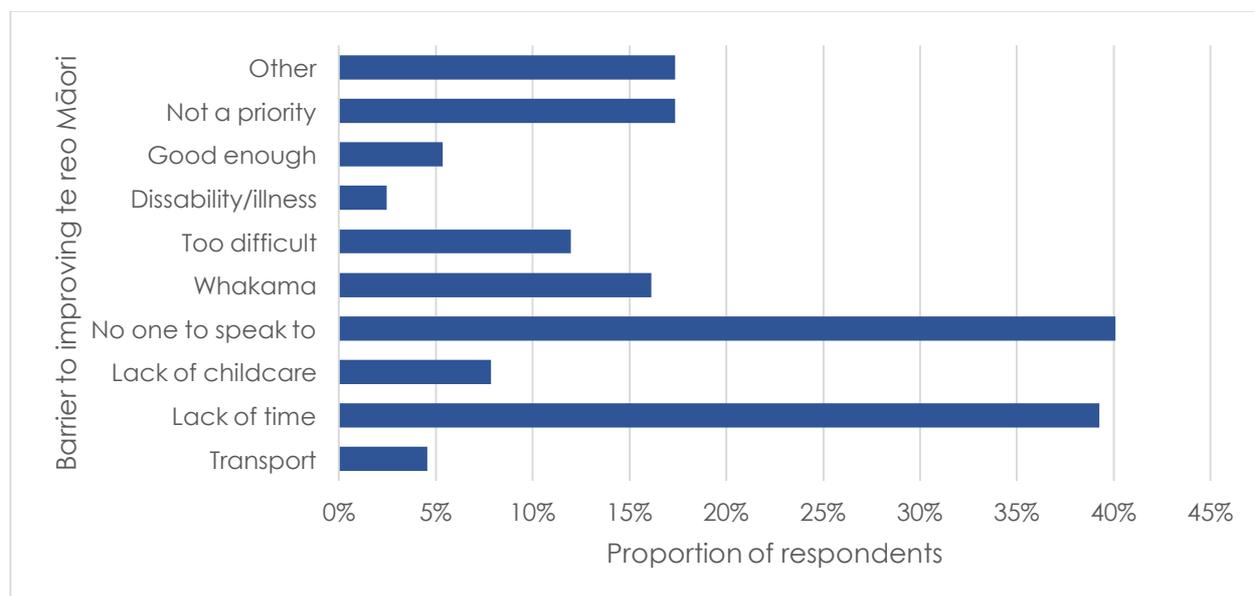
Barriers to learning te reo Māori

Eliminating barriers to learning te reo Māori is one way to encourage language development. Respondents in *Mai Hineuru, Mō Hineuru* were asked which barriers

⁵ $\chi^2(6) = 20.04, p < .01$. Age groups were collapsed (18-34, 35-54, and 55+), and extent of te reo Māori categories 'mostly Māori' and 'all Māori' were collapsed to avoid expected cell counts less than 5.

prevented them from learning te reo. The two most common barriers to learning te reo Māori were lack of time, and not having anyone to speak te reo Māori to.

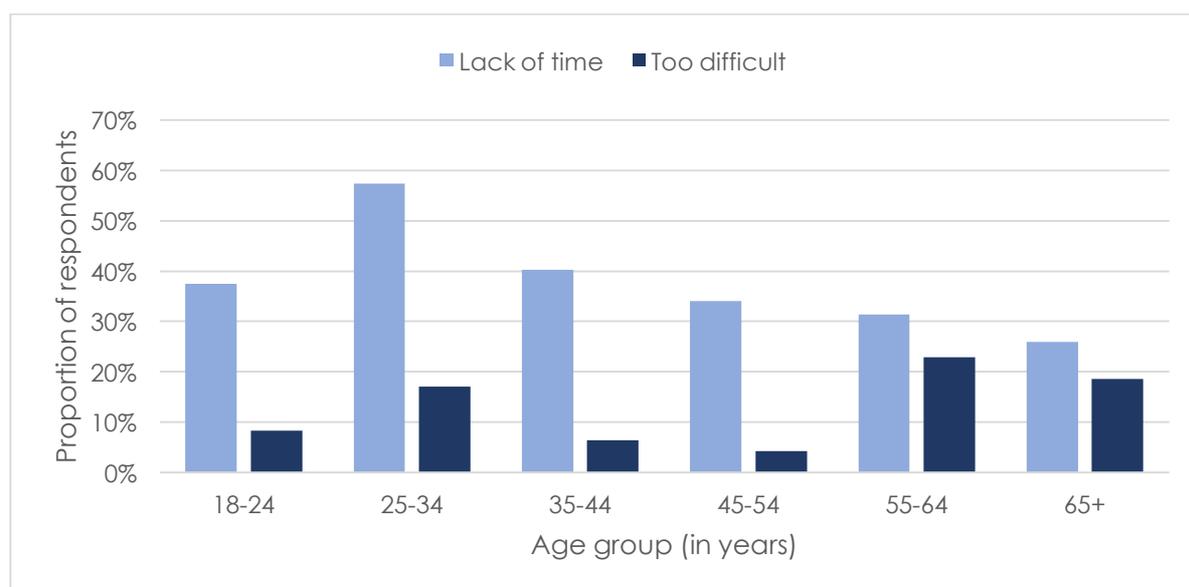
Figure 4.31 Proportion of respondents with each barrier to learning te reo Māori



Note: Multiple responses were permitted to the sum of categories exceeds 100%

The barriers faced by respondents differed by age group. Respondents aged 18-34 were more likely than older respondents to report that lack of time was a barrier to learning te reo Māori.⁶ While the younger (18-34 years) and older (55 years and over) respondents were more likely to see learning te reo Māori as too difficult.⁷

Figure 4.32 Proportion of age group facing barriers to improving te reo Māori



⁶ $\chi^2(2) = 6.78, p < .05$. Age groups were collapsed (18-34, 35-54, and 55+) to avoid expected cell counts less than 5.

⁷ $\chi^2(2) = 9.10, p < .05$. Age groups were collapsed (18-34, 35-54, and 55+) to avoid expected cell counts less than 5.

Women were more likely than men to report lack of adequate childcare as a barrier to learning te reo Māori.⁸ Hawke's Bay residents were more likely than others to report that lack of time was a barrier to learning te reo Māori.⁹ There were no further differences in reported barriers to learning te reo Māori based on gender, or rohe.

Visits to Te Haroto Marae in the last 12 months

Almost half of survey respondents (46 per cent) had not visited Te Haroto Marae in the past 12 months, just over 1 in 5 (21 per cent) had visited once, and the remaining third (33 per cent) had visited 2 or more times in the last 12 months.

Barriers to visiting Te Haroto Marae

Respondents to *Mai Hineuru*, *Mō Hineuru* were asked to identify which barriers prevented them from visiting Te Haroto Marae more often. The most common specific barrier was 'no invitation or occasion to go', identified by 29 per cent of respondents. The next most common barrier was lack of time, identified by over 1 in 4 respondents (26 per cent), followed by transport costs, identified by over 1 in 5 respondents (21 per cent).

The barriers to visiting Te Haroto Marae differed across age groups. Younger respondents (aged 18-34 years) were most likely to indicate that having no invitation or occasion to go to Te Haroto kept them from visiting more often.¹⁰ Those aged 18-24 years, and those aged 35-44 were most likely to see lack of time as a barrier, while those aged 65 years and over were the least likely to see lack of time as a barrier.¹¹ Respondents aged 45-64 years were most likely to list 'other' barriers to visiting Te Haroto Marae.¹²

Men more likely to identify lack of time as a barrier to visiting Te Haroto Marae.¹³ Non-Hawke's Bay residents were most likely to list 'other' barriers to visiting Te Haroto.¹⁴ No other differences based on sex or rohe were observed.

Wānanga attendance likelihood

Over half of respondents indicated that they would be likely or very likely to attend all the wānanga suggested. The most popular kaupapa was history/whakapapa, which 57 per cent of respondents indicated they would be likely to attend.

⁸ $\chi^2(1) = 4.26, p < .05$.

⁹ $\chi^2(1) = 6.93, p < .01$.

¹⁰ $\chi^2(2) = 7.20, p < .05$.

¹¹ $\chi^2(5) = 13.25, p < .05$.

¹² $\chi^2(5) = 11.78, p < .05$. Analyses of 'Other, please specify responses' will be included in the final report.

¹³ $\chi^2(1) = 4.14, p < .05$.

¹⁴ $\chi^2(1) = 23.49, p < .001$. Analyses of 'Other, please specify' responses will be included in the final report.

Few differences were found in the likelihood of attending wānanga based on age, sex, or rohe. However, those aged 35-54 years¹⁵ and residents of the Hawke's Bay were most interested in the kaitiakitanga kaupapa.¹⁶

4.8 Relationships between variables

To get a deeper understanding of relationships between socioeconomic status, wellbeing, and cultural engagement in the survey, we undertook preliminary analysis that involves comparing Pearson's Correlation Coefficients.

Unsurprisingly, we found statistically significant, positive relationships between indicators of subjective self-rated health and wellbeing (health, life satisfaction, and whānau wellbeing). In general, high assessments of one dimension of health or wellbeing were correlated with high assessments of health or well-being on other dimensions. This is consistent with the relationships found in other analysis of Māori health and wellbeing using data from Te Kupenga.¹⁷

Statistically significant, positive relationships were also found between the variables that measured aspects of cultural engagement: access to cultural help, familiarity with Te Haroto tikanga, Kaitiakitanga knowledge, ability to speak te reo Māori, ability to understand te reo Māori, and number of visits to Te Haroto Marae. The higher one aspect of a respondent's cultural engagement, the higher other aspects of cultural engagement were likely to be.

Significant relationships between variables were also found across the three groups of variables (socio-economic status, wellbeing, and cultural engagement).

Relationships between socio-economic and wellbeing variables:

Highest qualification was positively associated with physical health.

Relationships between socio-economic and cultural engagement variables:

Highest qualification was positively related to access to cultural help, kaitiakitanga knowledge, ability to speak te reo Māori, and ability to understand te reo Māori.

Relationships between wellbeing and cultural engagement variables:

Physical health was positively related to access to cultural help, kaitiakitanga knowledge, and ability to speak te reo Māori. Life satisfaction was positively related to access to cultural help, familiarity with tikanga, kaitiakitanga knowledge, and number of visits to Te Haroto Marae. Whānau wellbeing was positively related to access to cultural help, and familiarity with Te Haroto Marae tikanga.

¹⁵ $\chi^2(6) = 14.32, p < .05$. Age groups were collapsed (18-34, 35-54, and 55+), and the categories likely and very likely were collapsed to avoid expected cell counts less than 5.

¹⁶ $\chi^2(4) = 10.34, p < .05$.

¹⁷ See, for example Kukutai, Sporle & Roskrug 2017: <http://www.superu.govt.nz/publication/subjective-whanau-wellbeing-te-kupenga>

2.0 MĀORI LANGUAGE PLANNING

What is Māori language planning?

Language planning is a process to help whānau, hapū, iwi and other organisations identify the Māori language needs of their community, set goals for what they want to do for the language and plan out in manageable steps how to go about achieving those goals.

What does a Māori language plan look like?

A language plan can be a document or shared understanding amongst a group that sets out all the “steps” needed to achieve language goals, and spells them out clearly so that everyone understands them. This provides a focus and means of keeping everyone on track towards achieving their language goals.

Why write a Māori language plan?

The Māori language supports Māori social identity and culture, and how we define the world around us.

Planning can help ensure that efforts to revitalise the Māori language are carefully directed to be as effective as possible. Planning ensures that 'big picture' goals are set strategically and efforts to achieve goals are coordinated amongst all major stakeholders.

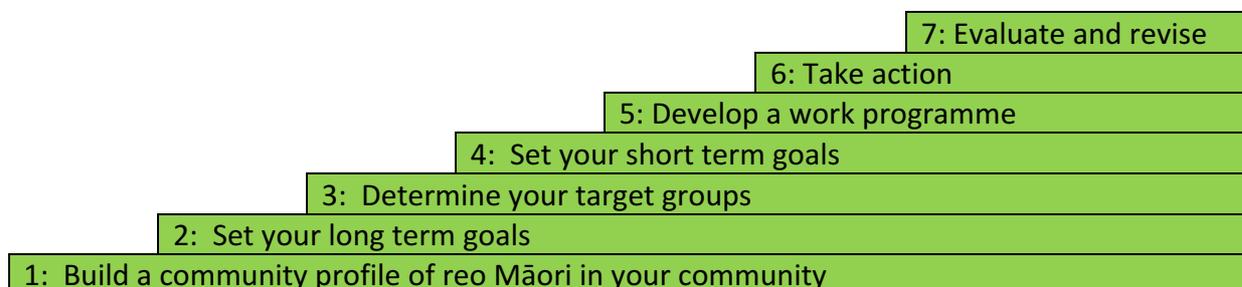
Five primary areas for language health

International language planning research suggests that there are five primary areas that account for language health:

- mārama pū - awareness
- mana - status
- puna kupu - corpus
- ako - acquisition
- whakamahi - language usage

Furthermore, each of these areas are interdependent, for example, if more people learn the language it can be expected that there will be more who speak the language as a result, likewise the more people who use the language and learn the language, the higher the overall quality of the language. Language planning can help to ensure that all regeneration efforts are coordinated in each of the five areas.¹⁸

7 Steps to Developing a Māori Language Plan¹⁹



¹⁸ The three sections above are direct quotes from the Te Taura Whiri i Te Reo Māori website, www.tetaurawhiri.govt.nz/our-work/language-development-and-advice/language-advice-for-community-groups/ visited on 30 March, 2017

¹⁹ adapted from www.tetaurawhiri.govt.nz/our-work/language-development-and-advice/language-advice-for-community-groups/ visited on 30 March, 2017

Further suggestions for creating an effective Māori language plan:

- get input and support from the people who will use the plan
- keep it simple
- make it relevant to the iwi and whānau needs
- use key phrases and terms that are easily remembered
- explore branding opportunities through merchandise, clothing, website portals, email sign offs
- develop a funding plan to source funds from a range of organisations where possible, including buy-in from the community themselves as well as the tribal organisation
- develop a group of language champions in the community who will drive the plan in the community

3.0 HINEURU REO AND TIKANGA STRATEGY

"Hineuru: Ka tipu, ka ora, ka rea"
"Hineuru: We grow, we thrive and we prosper"

Timeframe: **2017 - 2040** (aligning to the broader Hineuru Strategic Plan)

Language strategy vision: **"Ka tipu te reo, ka ora ngā tikanga, ka rea te iwi** - The language grows, cultural practices thrive and the people prosper"

Vision contextualised to language and culture:

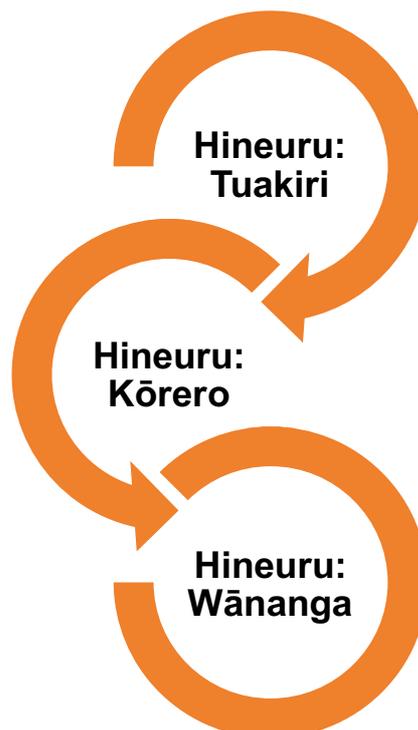


Ka tipu te reo

Ka ora ngā tikanga

Ka rea te iwi

3.1 Key Focus Areas for a Hineuru Reo and Tikanga Strategy:



3.2 Rationale for Three Key Focus Areas:

Hineuru: Tuakiri

Ngāti Hineuru identity is highlighted as a key focus area given the view of tribal members that they are currently "stepping into this world". Re-connecting tribal members with the tribal landmarks and Te Haroto marae is deemed, in light of this self-perception, as a primary focus.

Hineuru: Kōrero

Prior to, and during the process of re-affirming and re-connecting with tribal identity or tribal growth will require knowledge of tribal kōrero including pepeha (tribal sayings), karakia, whakapapa (genealogies), pūrākau (stories), kōrero tahito (history), waiata (songs), haka, kōrero mō ngā tūtohu whenua (tribal landmark information). These elements contribute to the Hineuru kōrero or pool of knowledge.

Hineuru: Wānanga

Providing Hineuru descendants with experiences that promote tribal interaction and growth, increase awareness and provide opportunities to connect to the tribal cultural base - physically, spiritually, emotionally and socially, are encompassed in the key focus area of 'wānanga' - or tribal learning.

Merging of five primary indicators of language health; three Hineuru key focus areas and overarching strategic vision:

Awareness of the connection of language and culture to the **identity** of Hineuru descendants is paramount. Once the language and cultural practices are seen by the people as having **value** and relevance to their lives and are **experienced** by them wherever they are, they will prioritise **learning** and begin to **use** the language in their homes, in the community and on the marae. The **pool of knowledge** that will sustain Hineuru descendants will include karakia, tribal stories, genealogies, geographical markers, songs, haka, mōteatea and a range of traditional cultural practices to ensure the iwi and whānau continue to **grow, thrive and prosper**.

3.3 Ngā Whāinga / Short-term, Mid-term and Long term Goals

Key Focus Area	2017 - 2020 (short term goals)	2021 - 2030 (mid term goals)	2031 - 2040 (long term goals)
<h2>Hineuru: Tuakiri</h2>	<ol style="list-style-type: none"> 1. Hineuru descendants are drawn back to the tribal hub via wānanga, fun days to learn about their tribal history 2. Ngāti Hineuru is included in national Census data collection 3. Hineuru tribal register includes a community profile of te reo Māori capabilities 4. Hineuru has a website and/or social media presence to convey tribal information as appropriate 	<ol style="list-style-type: none"> 1. Hineuru descendants understand their past, their present and are projecting their future via revised strategic visions 2. Ngāti Hineuru data collection guides the revamping of the reo and tikanga strategy 3. A ZePA²⁰ system of categorisation is used to highlight language capacity of Hineuru descendants to inform language and cultural practice activities 4. Hineuru descendants are aware of the rise and fall of te reo Māori and the impact that has had on cultural practices 5. Hineuru descendants have individual language plans to guide their te reo and tikanga learning journeys 	<ol style="list-style-type: none"> 1. Hineuru descendants are regularly connecting with tribal hubs 2. Ngāti Hineuru data collection continues to guide the revamping of the reo and tikanga strategy 3. Hineuru waiata and stories are widely known by Hineuru descendants as well as neighbouring tribes 4. Hineuru descendants' individual language plans are regularly evaluated and revised as appropriate

²⁰ Research by Professor Rawinia Higgins and Dr. Poia Rewi highlighting three levels of language ability - Zero, Passive and Active. See www.jan.ucc.nau.edu/jar/HOE/HOE11.pdf

Key Focus Area	2017 - 2020 (short term goals)	2021 - 2030 (mid term goals)	2031 - 2040 (long term goals)
<p>Hineuru: Kōrero</p>	<ol style="list-style-type: none"> 1. Oral interviews capture Ngāti Hineuru history as recalled by surviving kaumātua 2. Hineuru pepeha are captured in resources for children and families 3. Hineuru waiata are recorded as digital resources for Hineuru descendants to access 4. Information about Hineuru landmarks are researched, photographed and recorded to be included in the Hineuru digital archive 5. Hineuru has a website and/or social media presence to convey tribal information as appropriate 	<ol style="list-style-type: none"> 1. Archival databases (He Taonga film archives, Alexander Turnbull Library, Radio NZ) are searched to glean Ngāti Hineuru kōrero and centralised digitally for Ngāti Hineuru descendants to access 2. As te reo and tikanga fluency of Hineuru descendants increases, the Hineuru pool of knowledge is extended to include new waiata and mōteatea compositions, new tauparapara and new knowledge relating to the changing landscape 	<ol style="list-style-type: none"> 1. Hineuru digital archival is regularly maintained and extended

Key Focus Area	2017 - 2020 (short term goals)	2021 - 2030 (mid term goals)	2031 - 2040 (long term goals)
<p>Hineuru: Wānanga</p>	<ol style="list-style-type: none"> 1. Regular wānanga are held to promote whanaungatanga (togetherness), whakapapa (genealogy), hononga ki te whenua (connections to the land) - incorporating reo and tikanga elements to suit the level of participants 2. Whānau members are put forward as representatives for capacity building wānanga for paepae duties (whaikōrero, karanga and waiata tahito) 3. Hineuru website or social media platform provides a digital space for online interaction for Hineuru descendants 	<ol style="list-style-type: none"> 1. A range of wānanga catering for a variety of fluency levels are accessible to Hineuru descendants 2. Paepae capacity building continues, providing participants with a deeper knowledge of Hineuru kōrero contained in the digital archive 	<ol style="list-style-type: none"> 1. Intergenerational transmission between pakeke involved in the paepae capacity building wānanga and tamariki begin as a succession planning initiative 2. Wānanga facilitated entirely in te reo Māori are held to further increase fluency and provide opportunities for Hineuru descendants to use te reo and carry out cultural practices

4.0 Te Mahere Whakatinana / Work Programme

Kua whakatōngia te kākano / The seed is planted 2017 - 2020

HINEURU: TUAKIRI

Goals	Actions	Responsibility	Funding sources
1. Hineuru descendants are drawn back to the tribal hub via wānanga, fun days to learn about their tribal history	<p>1a. Set up a Reo me ngā Tikanga Māori sub-committee to develop and manage plans for upcoming Māori language and tikanga events as well as resources;</p> <p>1b. Hold a Hineuru Race (a type of the televised Amazing Race competition) whereby participants have to work as a team through a number of clues to try and reach an assigned designation - all clues will be Hineuru identity related;</p> <p>1c. Hold 'learner-friendly' (fun) wānanga to talk about general Hineuru pepeha and history of significant landmarks including sacred areas and waterways within the pepeha, as well as the lifestyle of Hineuru ancestors (a bushwalk tour);</p> <p>1d. Hold a sports/games/challenges day (similar to pā wars) with each team representing a</p>	<p>1a. Hineuru Board of Trustees (BoT);</p> <p>1b. Reo me ngā Tikanga Sub-committee (RTS), Hineuru kaumātua, marketing team, historians, those knowledgeable of the area;</p> <p>1c. RTS, marketing team, Hineuru kaumātua, historians, those knowledgeable of the area, pepeha and whakapapa;</p> <p>1d. RTS, those with the knowledge of Hineuru</p>	1 - 4 Internal as well as external funding from Te Mātāwai and/or Creative NZ

<p>2. Ngāti Hineuru is included in national Census data collection</p> <p>3. Hineuru tribal register includes a community profile of te reo Māori capabilities</p>	<p>significant ancestor or landmark, or time in history etc;</p> <p>2a. Gather and document necessary data to support the need to include Ngāti Hineuru in the national Census data collection as a separate and independent iwi;</p> <p>2b. Lobby the relevant parties to ensure Ngāti Hineuru is included as a separate and independent iwi in the national Census data collection in the future;</p> <p>3a. Develop a survey to enable the gathering of data on the reo Māori capabilities of Hineuru descendants;</p> <p>3b. Create a tribal register of Hineuru descendants that also profiles te reo Māori champions;</p> <p>3c. Offer financial support or scholarships for descendants enrolled in fee-paying Māori language institutes / courses / wānanga / projects;</p>	<p>significant landmarks, history and/or ancestors, marketing team;</p> <p>2a. RTS, research team, demographers;</p> <p>2b. Hineuru BoT, RTS, research team and demographers;</p> <p>3a. RTS, I.T team and those with expertise on creating surveys;</p> <p>3b. RTS, I.T team, Hineuru members involved with te reo Māori initiatives;</p> <p>3c. Hineuru BoT, RTS, kaumātua and/or those with the relevant whakapapa knowledge (to verify identity of applicants);</p>	
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<p>4. Hineuru has a website and/or social media presence to convey tribal information as appropriate</p>	<p>4a. Develop and/or enhance a Hineuru website to promote 'Hineurutanga' by providing information about the historical treasures of the iwi, lands and waterways;</p> <p>4b. Create a 'one-stop shop' where all hardcopy and electronic resources will be held so that descendants know where to go to gain access to the information;</p> <p>4c. Create both a hardcopy and electronic resource containing information captured for and from wānanga;</p> <p>4d. Promote 'Hineurutanga' by branding all paraphernalia, correspondence and signage with motto-like phrases, eg. "Hineuru: Ka tipu, ka ora, ka rea" etc.</p>	<p>4a. RTS, Hineuru kaumātua, historians, those knowledgeable of whakapapa and kōrero tuku iho, I.T team, marketing team;</p> <p>4b. RTS, I.T. team, Hineuru members, marketing team;</p> <p>4c. Hineuru BoT, RTS, marketing team, I.T team;</p> <p>4d. RTS, I.T team, marketing team.</p>	
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Kua whakatōngia te kākano / The seed is planted 2017 - 2020

HINEURU: KŌRERO

Goals	Actions	Responsibility	Funding Sources
1. Oral interviews capture Ngāti Hineuru history as recalled by surviving kaumātua	1a. Interview kaumātua, historians and those who know stories, historical accounts, details and waiata specifically on Hineuru history;	1a. RTS, research team, I.T team;	Possible sources include:
	1b. Dictate recordings and edit to provide via website and/or hardcopy a concise account of Hineuru history that is easy to listen to, understand and/or read;	1b. RTS, I.T team;	Ministry for Culture & Heritage
2. Hineuru pepeha are captured in resources for children and families	2a. Design user-friendly pepeha resources to cater to all ages, eg. a colouring and/or activity book for children, a photo book showcasing the landmarks and waterways of Hineuru pepeha with brief explanations;	2a. RTS, I.T team;	Te Mātāwai - community & home-based initiatives
	2b. Create a Hineuru history app/game (e.g. <i>Kahoot</i>) where trivia and facts are presented to stimulate awareness and pride in their Hineuru identity;	2b. RTS, I.T team, historians, kaumātua, those with the relevant knowledge regarding Hineuru;	Te Māngai Pāho - television, music funding
3. Hineuru waiata are recorded as digital resources for Hineuru descendants to access	3a. Capture, revitalise or compose Hineuru specific waiata to record and upload onto Hineuru website (practicing of waiata can be held during all gatherings and wānanga);	3a. RTS, I.T team, kaumātua, those with knowledge of Hineuru waiata, those with knowledge and expertise to compose waiata	Creative New Zealand
			Community Development Funds

<p>4. Information about Hineuru landmarks are researched, photographed and recorded to be included in the Hineuru digital archive</p> <p>5. Hineuru has a website and/or social media presence to convey tribal information as appropriate</p>	<p>4a. Conduct research, and record information regarding significant Hineuru landmarks, including waterways, wāhi tapu and flora and fauna;</p> <p>4b. Photograph significant Hineuru landmarks including waterways, wāhi tapu and flora and fauna;</p> <p>5a. Design a website that is easy for Hineuru members to navigate so they can gain access to important tribal information;</p> <p>5b. Capture, edit accordingly and convey tribal information via the Hineuru website.</p>	<p>4a. RTS, Research team, those with knowledge of Hineuru landmarks including waterways, wāhi tapu and flora and fauna;</p> <p>5a. RTS, I.T team;</p> <p>5b. RTS, I.T team.</p>	
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Kua whakatōngia te kākano / **The seed is planted** 2017 - 2020

HINEURU: WĀNANGA

Goals	Actions	Responsibility	Funding Sources
<p>1. Regular wānanga are held to promote whanaungatanga (togetherness), whakapapa (genealogy), hononga ki te whenua (connections to the land) - incorporating reo and tikanga elements to suit the level of participants</p> <p>2. Whānau members are put forward as representatives for capacity building wānanga for paepae duties (whaikōrero, karanga and waiata tahito)</p>	<p>1a. Organise and facilitate wānanga concerning tikanga for the marae, i.e. protocol concerning location and positioning of seating on the marae or in the meeting house, ritual oratory, calling, song, prayers and faiths, attire, koha etc;</p> <p>1b. Hold a 'learner-friendly' kura reo with a focus on preparing and strengthening the confidence of Hineuru descendants to use reo and expand on tikanga capabilities by way of learning whakapapa, mihimihi, land boundaries etc;</p> <p>2a. Organise and facilitate hui to discuss strategies on how to raise language competency of Hineuru as an iwi;</p> <p>2b. Assist Hineuru members into enrolling into Māori language and tikanga programmes by offering scholarships and grants;</p>	<p>1a. RTS, kaumātua, those with quality marae knowledge, experience and/or expertise;</p> <p>1b. RTS, those with quality language and tikanga teaching experiences;</p> <p>2a. RTS, those with quality experience in creating and implementing language strategies;</p> <p>2b. Hineuru BoT, RTS, kaumātua or people with whakapapa knowledge to identify applicants;</p>	<p>Possible sources of funding include:</p> <p>Te Mātāwai</p> <p>Contribution, in whatever form deemed appropriate, from tribal members is an important consideration to encourage buy in and appreciation</p>

<p>3. Hineuru website or social media platform provides a digital space for online interaction for Hineuru descendants</p>	<p>2c. Support whānau and individuals by running language strategy hui specific to them, and upload a template onto the Hineuru website (or provide financial support for them to attend the nationally run wānanga);</p> <p>3a. Establish a Hineuru Facebook page (or similar social media) that regularly provides information regarding anything to do with te reo and tikanga Māori in general that may benefit Hineuru members, as well as providing a platform for Hineuru members to communicate with each other.</p>	<p>2c. RTS, those with quality experience in creating and implementing language strategies, I.T team;</p> <p>3a. RTS, I.T team.</p>	
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Kua tipu te rākau / The tree has grown 2021 - 2030

HINEURU: TUAKIRI

Goals	Actions	Responsibility	Funding sources
<p>1. Hineuru descendants understand their past, their present and are projecting their future via revised strategic visions</p>	<p>1a. Hold a wānanga about Hineuru iwi history, including internal whakapapa links as well as those that connect to neighbouring tribes;</p> <p>1b. Continue wānanga regarding pepeha and significant landmarks and waterways within Hineuru boundaries (every summer and/or Matariki period - each time concentrating on a different specific area or concept);</p> <p>1c. Establish a creative arts competition whereby competitors are judged on their knowledge of significant Hineuru stories, as well as their ability to demonstrate via an artform, eg. song, kete, painting, whakairo etc;</p> <p>1d. Evaluate current language and tikanga strategies and continue to build on and/or improve areas accordingly;</p>	<p>1a. RTS, marketing team, Hineuru kaumātua, historians, those knowledgeable of the area, pepeha and whakapapa that connect to neighbouring tribes;</p> <p>1b. Reo me ngā Tikanga Subcommittee (RTS), Hineuru kaumātua, marketing team, historians, those knowledgeable of the area;</p> <p>1c. RTS, marketing team, Hineuru kaumātua, historians, those knowledgeable of the area, pepeha and whakapapa;</p> <p>1d. RTS, those with quality experience in creating and implementing language strategies, I.T team;</p>	<p>Possible sources include:</p> <p>Te Mātāwai (community & home-based initiatives)</p> <p>Creative New Zealand</p> <p>Hineuru members</p>

<p>2. Ngāti Hineuru data collection guides the revamping of the reo and tikanga strategy</p>	<p>2a. Glean data and opinions regarding the current Hineuru language and tikanga strategy;</p> <p>2b. Apply relevant data collected to aid in the revamping of the reo and tikanga strategy;</p>	<p>2a. RTS, research team;</p> <p>2b. RTS, research team;</p>	
<p>3. A ZePA²¹ system of categorisation is used to highlight language capacity of Hineuru descendants to inform language and cultural practice activities</p>	<p>3a. Apply the ZePA system to ascertain and accentuate the reo and tikanga capacity and capabilities within Hineuru, and to also aid in the design of future language and cultural practice activities;</p>	<p>3a. RTS, research team;</p> <p>3b. Hineuru BoT, RTS, those with quality experience in creating and implementing language strategies</p>	
<p>4. Hineuru descendants are aware of the rise and fall of te reo Māori and the impact that has had on cultural practices</p>	<p>4a. Organise and facilitate a wānanga that explains the history and journey of te reo and tikanga Māori since colonisation;</p>	<p>4a. RTS, research team;</p> <p>4b. RTS, those who have knowledge of the Māori language history timeline;</p> <p>4c. Hineuru BoT, RTS, those with quality experience in creating and implementing language strategies;</p>	

²¹ Research by Professor Rawinia Higgins and Dr. Poia Rewi highlighting three levels of language ability - Zero, Passive and Active. See www.jan.ucc.nau.edu/jar/HOE/HOE11.pdf

<p>5. Hineuru descendants have individual language plans to guide their te reo and tikanga learning journeys</p>	<p>5a. Provide assistance and/or the means for Hineuru descendants to create their own individual language plans;</p> <p>5b. Provide a support system either via a Facebook page or website where Hineuru members can share experiences, as well as seek guidance and counsel about their te reo and tikanga journeys.</p>	<p>5a. RTS, I.T team, those with quality experience in creating and implementing language strategies, Hineuru members.</p>	
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Kua tipu te rākau / The tree has grown 2021 - 2030

HINEURU: KŌRERO

Goals	Actions	Responsibility	Funding Sources
<p>1. Archival databases (He Taonga film archives, Alexander Turnbull Library, Radio NZ) are searched to glean Ngāti Hineuru kōrero and centralised digitally for Ngāti Hineuru descendants to access</p> <p>2. As te reo and tikanga fluency of Hineuru descendants increases, the Hineuru pool of knowledge is extended to include new waiata and mōteatea compositions, new tauparapara and new knowledge relating to the changing landscape</p>	<p>1a. Set up a research and data collecting team so they can access archival databases either remotely or by traveling to relevant sites where they can gather information on Ngāti Hineuru;</p> <p>1b. Refine and then digitally document and archive relevant and appropriate kōrero so that all Ngāti Hineuru descendants can access it;</p> <p>2a. Hold a waiata/mōteatea/haka/tauparapara composition wānanga;</p> <p>2b. Create a kapa haka representing Hineuru to prepare for Te Matatini competitions;</p>	<p>1a. RTS, research team, I.T team;</p> <p>1b. RTS, research team, I.T team;</p> <p>2a. RTS, those with knowledge of Hineuru kōrero as well as expertise in composition;</p> <p>2b. RTS, those with knowledge of Hineuru kōrero as well as expertise in tutoring at this level;</p>	<p>-</p>

Kua tipu te rākau / The tree has grown 2021 - 2030

HINEURU: WĀNANGA

Goals	Actions	Responsibility	Funding Sources
<p>1. A range of wānanga catering for a variety of fluency levels are accessible to Hineuru descendants</p>	<p>1a. Organise and facilitate wānanga (with a live-stream facility) concerning tikanga for the marae, i.e. protocol concerning location and positioning of seating on the marae or in the meeting house, ritual oratory, calling, song, prayers and faiths, attire, koha etc;</p> <p>1b. Hold a 'hands-on' kura reo with a focus on preparing and strengthening Hineuru descendants to take charge of the different important marae duties, i.e. ritual oratory (for men), calling (for women), song, as well as phrases and vocabulary for dining and cooking, cleaning and preparing marae, parting words for guests etc;</p>	<p>1a. RTS, kaumātua, those with quality marae knowledge, experience and/or expertise, I.T team;</p> <p>1b. RTS, those with quality language and tikanga teaching experiences;</p>	<p>Possible sources include:</p> <p>Te Mātāwai (community & home-based initiatives)</p> <p>Hineuru members</p>
<p>2. Paepae capacity building continues, providing participants with a deeper knowledge of Hineuru kōrero contained in the digital archive</p>	<p>2a. Organise and facilitate hui to discuss strategies on how to raise language competency of Hineuru as an iwi;</p>	<p>2a. RTS, those with quality experience in creating and implementing language strategies;</p>	

	<p>2b. Assist Hineuru members into enrolling into Māori language and/or whaikōrero/karanga courses by offering scholarships and/or grants;</p> <p>2c. Support whānau and individuals by running language strategy hui specific to them, and upload a template onto the Hineuru website (or provide financial support for them to attend the nationally run wānanga);</p> <p>3a. Establish a Hineuru Facebook page (or similar social media) that regularly provides information regarding anything to do with te reo and tikanga Māori in general that may benefit Hineuru members, as well as providing a platform for Hineuru members to communicate with each other. Ensure content is signed-off by Executive to ensure accuracy and appropriacy;</p>	<p>2b. Hineuru BoT, RTS, kaumātua or people knowledgeable of whakapapa to identify Hineuru members who apply for funding assistance;</p> <p>2c. RTS, those with quality experience in creating and implementing language strategies, I.T team;</p> <p>3a. RTS, I.T team, Executive</p>	
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Kua rea te ngahere / The forest thrives 2031 - 2040

HINEURU: TUAKIRI

Goals	Actions	Responsibility	Funding sources
<p>1. Hineuru descendants are regularly connecting with tribal hubs</p>	<p>1a. Set up Wifi at the pā/marae;</p> <p>1b. Hold fun activities for all ages of whānau throughout the year, eg. Matariki ball/dinner, guest artists/bands, cards/games evenings, line-dancing, planting gardens/native trees, marae working bee etc;</p> <p>1c. Hold an annual arts festival and talent quest with a Hineuru-flavoured theme, eg. kākahu made from materials sourced from Hineuru bush, an art piece depicting a Hineuru historical event or figure, a song containing Hineuru kōrero etc;</p>	<p>1a. Hineuru BoT, RTS, marketing team, I.T team, Hineuru members;</p> <p>1b. Hineuru BoT, marketing team, RTS, Hineuru members;</p> <p>1c. RTS, marketing team, Hineuru members;</p>	<p>1 - 4 Internal as well as external funding from sources such as</p> <p>Te Mātāwai</p> <p>Creative NZ</p> <p>Ministry for Culture and Heritage</p> <p>Te Māngai Pāho</p> <p>Community Development Grants</p>
<p>2. Ngāti Hineuru data collection continues to guide the revamping of the reo and tikanga strategy</p>	<p>2a. Glean latest data and opinions regarding the current Hineuru language and tikanga strategies and evaluate progress;</p> <p>2b. Apply relevant data collected to aid in the revamping of the reo and tikanga strategy;</p>	<p>2a. RTS, research team;</p> <p>2b. RTS, research team;</p>	<p>Philanthropic funds</p>

<p>3. Hineuru waiata and stories are widely known by Hineuru descendants as well as neighbouring tribes</p> <p>4. Hineuru descendants' individual language plans are regularly evaluated and revised as appropriate</p>	<p>3a. Hineuru to learn a repertoire of waiata and haka to use every time Hineuru is either hosting guests or being hosted by other iwi;</p> <p>3b. Establish a Hineuru radio frequency which can be accessed both in and outside the Hineuru boundaries;</p> <p>4a. Provide assistance and/or the means for Hineuru descendants to evaluate and revise their own individual language plans;</p> <p>4b. Provide a support system either via a Facebook page (or similar) or website where Hineuru members can share experiences, as well as seek guidance and counsel about their te reo and tikanga journeys.</p>	<p>3a. RTS, Hineuru members, those with the skills and knowledge to teach;</p> <p>3b. Hineuru BoT, RTS, I.T team, marketing team;</p> <p>4a. RTS, I.T team, those with quality experience in implementing and evaluating language strategies, Hineuru members;</p> <p>4b. RTS, Hineuru members, I.T team.</p>	
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Kua rea te ngahere / **The forest thrives** 2031 - 2040

HINEURU: KŌRERO

Goals	Actions	Responsibility	Funding Sources
1. Hineuru digital archival is regularly maintained and extended	1a. Maintain digital archives ensuring that all files have back ups; 1b. Update archives when relevant information is to be added to current files.	1a. RTS, research team, I.T team; 1. RTS, research team, I.T team.	Hineuru

Kua rea te ngahere / The forest thrives 2031 - 2040

HINEURU: WĀNANGA

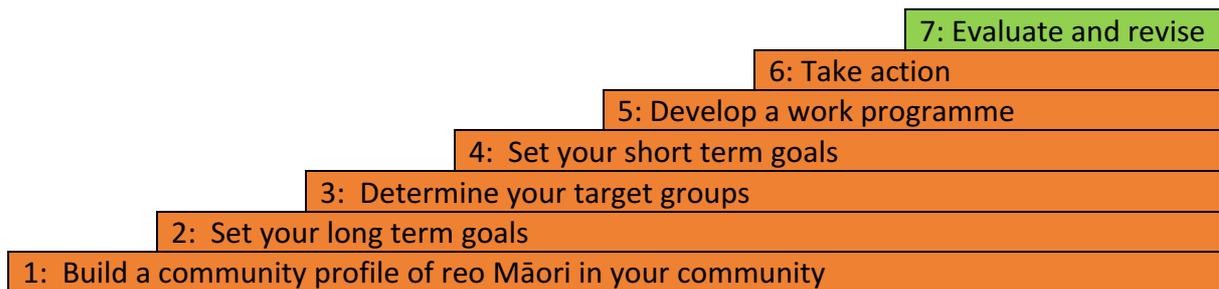
Goals	Actions	Responsibility	Funding Sources
<p>1. Intergenerational transmission between pakeke involved in the paepae capacity building wānanga and tamariki begin as a succession planning initiative</p> <p>2. Wānanga facilitated entirely in te reo Māori are held to further increase fluency and provide opportunities for Hineuru descendants to use te reo and carry out cultural practices</p>	<p>1a. Organise and facilitate mentoring or shadowing where those who currently hold the significant roles on the marae discuss, teach, explain and demonstrate tikanga in real-life situations to the younger generation who either have shown an interest in reo and tikanga at this level, or have been identified as possessing the potential to succeed in upholding these roles;</p> <p>1b. Hold a 'hands-on' kura reo with a focus on preparing and strengthening Hineuru descendants to take charge of the different important marae duties, i.e. ritual oratory (for men), calling (for women), song, as well as phrases and vocabulary for dining and cooking, cleaning and preparing marae, parting words for guests etc;</p> <p>2a. Conduct all wānanga entirely in te reo Māori, whilst being mindful of the different levels of confidence and capabilities of participants.</p>	<p>1a. RTS, kaumātua, those with quality marae knowledge, experience and/or expertise, keen Hineuru members;</p> <p>1b. RTS, those with quality language and tikanga teaching experiences, keen Hineuru members;</p> <p>2a. All Hineuru descendants who are participating.</p>	<p>Possible sources include:</p> <p>Te Mātāwai (community & home-based initiatives)</p> <p>Hineuru members</p>

5.0 Te Arotake / Evaluation

Evaluating Hineuru Reo and Tikanga Revitalisation Projects

In order for Hineuru to gauge the success of a project that is financially supported by the Board of Trustees or facilitated by the Board of Trustees to implement its language and cultural practices strategy, each project must be evaluated.

The availability of financial resources for language revitalisation projects are limited and therefore those funds must be utilised efficiently and effectively in order to reap the highest possible benefit.



The plan can be likened to a waka - once the waka is built and launched, check it regularly to see if it's getting you to where you planned to go, if it's likely to get there on time, if the passengers are happy, if the energy levels of the steering crew are okay and if there are enough provisions. If any of these elements aren't working, change them!

To conclude this strategy, sample evaluation sheets are provided on the following pages to glean the types of information that could assist Hineuru in the evaluation of projects that are facilitated to implement the language strategy.

HE PUKA AROTAKE KAUPAPA / PROJECT EVALUATION SHEET

Project title:				
Duration and timing of project:				
Strategy objective this project aligns to:				
Project aims:				
Key personnel:				
Target audience: (age-groups				
Project participants:	Hineuru descendants		Other iwi	
Project location(s):				
Total Proposed Project Budget:				
Funding sought:				
External funding gained: (source and amount)				
Internal funding approved:				
Total Actual Project Budget:				
Publicity methods used:				
Evaluation methods used: (attach evidence of evaluation)				

HE PUKA AROTAKE KAUPAPA / PROJECT EVALUATION SHEET

He aha ngā āhuatanga i whai hua? What worked well?	He aha ngā āhuatanga kāore i whai hua? What didn't work well?
Me pēhea e whakapaingia ake ai? How can the project be improved?	