HE RAU ORA:

Good practice in Māori language revitalisation—*annotated bibliography*

TE WĀHANGA
HE WHĀNAU MĀTAU HE WHĀNAU ORA
NZCER

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Armstrong, T. C. (2014). Naturalism and ideological work: How is family language policy renegotiated as both parents and children learn a threatened minority language? *International Journal of Bilingual Education and Bilingualism,* 17(5), 570–585. https://doi.org/10.1080/13670050.2013.860074

This article reports on a study of the role of parents who use a threatened minority language in the home in support of their children who attend minority-language-medium education. Data was gathered from narrative life-history interviews with mothers who had learnt Scottish Gaelic (to varying degrees) and who went on to establish new norms of language use in the home. The issues raised are relevant to micro-level language revitalisation because of its focus on the home and the family, and on the re-establishment of intergenerational language transmission, here with the aid of the formal schooling sector. The article finds that adult heritage language learning opportunities are needed for parents with children in minority language education. Parents need to develop critical awareness to support their commitment to raise children in a heritage language. Beyond specific language learning, parents also needed opportunities to learn the specific skills and techniques useful for adjusting family linguistic and social practices.

Baldauf, R. B. (2006). Rearticulating the case for micro language planning in a language ecology context. *Current Issues in Language Planning,* 7(2/3), 147–170.

The article summarises several studies that exemplify macro-level language planning in Asia, Australia, China, and South America. It goes on to contrast these with studies that exemplify micro-level language planning based on specific domains or purposes such as sales, manufacturing, administration, or schools, and for families, or particular communities. The author finds differences, tensions, and interactions between language planning at a macro level—often associated with national/governmental or top-down policy making—and at a micro level, usually associated with implementation and bottom-up or grassroots action. Baldauf questions if the concept of a continuum between the two approaches is valid and argues that it is the distinction between policy (intent) and implementation (actions—referred to as a "cultivation" approach), and the consideration of agency, that are important. He suggests a framework that encompasses all levels of language planning.

Berardi-Wiltshire, A. (2017). Endangered languages in the home: The role of family language policies in the revitalisation of indigenous languages. *Revista LinguíStica,* 13(1), 328–348.

This discussion article uses a literature review of language policy and planning theory and research to outline family language policy and planning (FLP), finding that parents are key to micro-level language revitalisation planning. Parental roles include: deciding which language is to be used with children; building relationships with other speakers; establishing context-based consistent patterns of use; reading; and using internet-based tools to support regular contacts with heritage-language speakers. The writer reports language teaching and learning techniques found to be effective in the home, such as modelling, rehearsing, elicitation, and word games. The writer finds that "a micro-level FLP approach to studies of indigenous language contexts" can provide "fresh ways of describing how families find ways to engage with and use indigenous language resources to establish, develop and maintain heritage language practices at home".

Brennan, S. C. (2018). Advocating commodification: An ethnographic look at the policing of Irish as a commercial asset. *Language Policy,* 17(2), 157–177. https://doi.org/10.1007/s10993-017-9438-2.

This article describes a study of two organisations in two Irish towns which promoted the use of the Irish language as a commercial asset. Commodification of language was argued as a way in which businesses could be motivated to use the language in ways which would contribute to raising the status and use of such minority languages. The study involved eight fieldwork trips over a period of four years and used a critical ethnographic sociolinguistic approach. It explored the interrelationship between the state-led policies and community level efforts for revitalisation and how the commodification of language was accepted or resisted by various groups. The researchers found that the attempts by these organisations to commodify the Irish language evoked a range of emotions from their respondents. These were mostly associated with positive or negative memories of their experience with language. They found that while the visual use of Irish could overcome lingering negative associations, this was dependent on location, and that business-focused approaches must consider the sociohistorical context and must sit alongside and work with existing revitalisation efforts.

Chríost, D. M. G. (2006). Micro-level language planning in Ireland. *Current Issues in Language Planning,* 7(2–3), 230–250.

This article presents a historical view of attempts at language maintenance in Ireland which started with macro-level policies that did not meaningfully connect to the everyday activities of language revitalisation, nor provided practical support for organisations or people who carry out the actual work. The article includes analysis of census data to show what has been overlooked in macro-level planning and why language planning requires an understanding at a wider level about things such as attitudes to language, and the effects of demographic, economic, political or social changes. The article suggests how communities can use this data to take ownership of language planning and to change how language is perceived, supported, and used at a micro level.

Chrisp, S. (1997). Home and community language revitalisation. *New Zealand Studies in Applied Linguistics,* (3), 1–20.

This discussion article highlights the importance of research on micro-level practices in language revitalisation, and argues that it is at this level that families and communities have the power to make decisions about language use, which is usually not the case outside the home or community. He also argues that it is important that language use is extended beyond home, education, and broadcasting domains to ensure that it does not become “stabilised” and self-serving in certain domains. Language planners therefore must consider the role of families and communities alongside macro-level support for a target language. Chrisp presents two reasons why language planners might be removed from micro-level considerations: one is the notion that families and communities are harder to communicate with as they are not a clearly identifiable or ‘captive’ group such as pupils in a school. The other is that the needs and aspirations of community groups are not consistent. Instead, each family and each community is unique and dynamic. This makes it difficult to identify a set of practices that will work for everyone. The author explains that language planners can support family and community language revitalisation by ensuring access to language education; removing impediments to target language use; raising consciousness with regard to decision-making (and therefore motivation); and through provision of information and advisory services.

Comellas-Casanova, P. (2016). Immigration and linguistic diversity: A new and poorly understood situation for Catalan. *International Journal of Multilingualism,* 13(2), 149–164. https://doi.org/10.1080/14790718.2015.1061532

Anecdotal evidence suggests that revitalisation of Catalan is a success story. However, local people also reported that they hear the language less frequently. In response to such contradictory views, this study presents statistical analysis of demographic data and discusses what impact the massive migration of people with another first language could have on the vitality of Catalan. Similar questions could be asked about the impact of immigrants to Aotearoa New Zealand on the revitalisation of te reo Māori. Questions such as: whether or how much other home languages should be supported in NZ? How can immigrants be encouraged to learn te reo Māori, and how much does immigrants' attitude to language learning influence wider attitudes to language revitalisation?

Cru, J. (2018). Micro-level language planning and YouTube comments: Destigmatising indigenous languages through rap music. *Current Issues in Language Planning,* 19(4), 434–452.

This article examines the linguistic composition of viewer comments added to two YouTube video clips featuring Maya and Mapuche rappers using Yucatec Maya and Mapudungun. Data for this study was gathered from YouTube comments and thematically analysed, with the author also noting the fleeting nature of the online environment, and that online comments may be edited or deleted. This textual analysis was conducted in addition to ethnographic fieldwork in Mexico and Chile. Findings include that the micro-interactions within this online participatory space support the prestige and "modernity" of indigenous languages. The article discusses code switching and the use of new forums to support language revitalisation in a way that is pertinent to youthful users. It concludes by observing that, at the individual grassroots level, rap and open comments provide a forum for indigenous orality, creativity, and literacies to be practised and valued.

Fishman, J. A. (2006). Reversing language shift: Successes, failures, doubts and dilemmas. In N. H. Hornberger & M. Pütz (Eds.), *Language loyalty, language planning, and language revitalization: Recent writings and reflections from Joshua A. Fishman* (pp. 113–125). Clevedon [England] ; Multilingual Matters.

In this chapter, Fishman reflects on his earlier work on language maintenance and language shift and suggests that his theory of language revitalisation has not supported practical application as well as it might have because of a tendency for research and other literature to focus on the negative aspects of language loss rather than maintenance or revitalisation. He states that language shift has been reinterpreted in recent decades as the complexity and interrelatedness of language, culture, and societal processes have become better understood. In this chapter, he attempts to redress the imbalance in research at that time by focusing on reversing language shift and offered a revised theory that incorporates the wider understanding of the sociofunctional aspects of language and offers ways to mitigate shift and support increased intergenerational transmission of a language.

Fitzgerald, C. M. (2017). Understanding language vitality and reclamation as resilience: A framework for language endangerment and 'loss' (Commentary on Mufwene). *Language,* 93(4), e280–e297. https://doi.org/10.1353/lan.2017.0072

In this response to Mufwene's critique of language revitalisation, Fitzgerald proposes the notion of resilience in the assessment of language vitality and argues for a more holistic framework that encompasses wider understanding of language vitality when considering metrics for language revitalisation. She presents evidence to show that language shift or loss is related to deteriorated conditions for indigenous people (and includes loss of land, culture, and power). While not directly related to community level practice, such metrics could help communities identify wider benefits of language revitalisation, and a more positive perspective of gains from any community initiatives, as well as ways to refine their practices and overcome barriers to language revitalisation.

Grant, L., & Turner, J. (2013). Kawaiisu: The Kawaiisu language at home program. In L. Hinton (Ed.), *Bringing our languages home: Language revitalization for Families* (pp. 189–208). California: Heyday.

This book chapter, co-authored by a language revitalisation worker and a tribal member/programme participant, provides an account of the Kawaiisu language at home programme. The context of the language is discussed, and it is noted that there are only four native speakers remaining. Two revitalisation programmes are evaluated: the master–Apprentice Language Learning Program (predicated on a one-to-one relationship) and a modified form, the Language at Home program (predicated on one-to-several, or several-to-several relationships). The chapter finds that a Language at Home case-study family acquired language and displayed skill beyond many Master–Apprentice teams. The writers conclude that reasons for this progress could include using a family language plan with goals, intensive monthly coaching, constant family use of the language, and playing with children in the language. The family were motivated by critical awareness, but their bonds and enthusiasm were much more powerful motivators.

Grenoble, L., & Whaley, L. J. (2006). *Saving languages: An introduction to language revitalization.* Cambridge, UK: Cambridge University Press.

In this general reference book, which draws on case studies, the writers distinguish conceptually between language revitalisation, maintenance, and reclamation. They observe that the "goal of revitalization is to increase the relative number of speakers of a language and extend the domains where it is employed" (p. 13). The writers use the terms local language and language of wider communication, and use a six-way scheme to classify stages of endangerment: Safe, At Risk, Disappearing, Moribund, Nearly Extinct, and Extinct. A key stage, At Risk, is when the language is "spoken in a limited number of domains", while "Disappearing" is characterised by "an overall decreasing proportion of intergenerational transfer, the speaker base shrinks because it is not being replenished" (p. 18). Therefore, key tasks for micro-level language revitalisation are entwined with expanding the number and variety of language domains and replenishing the speaker base. The writers find that elements of revitalisation include organised educational programmes (formal schooling, and informal); total immersion programmes; partial-immersion or bilingual programmes; local language as a second, "foreign" language; and community-based programmes, such as the Master¬–Apprentice programme. The authors suggest two main possible points of focus—first, begin revitalisation with building linguistic skills of the middle generation, with elders providing content (thereby enabling the restarting of intergenerational language transmission at the "mother's knee"); and secondly, "Begin creating a new speaking generation with the youngest ranks, often starting in preschool programs" (p. 58). The book's final chapter discusses issues that may arise when establishing and implementing a language revitalisation programme, and it provides a list of sample survey questions and a checklist of procedures which may prove useful.

Harlow, R., & Barbour, J. (2013). Maori in the 21st century: Climate change for a minority language? In W. Vandenbussche, E. H. Jahr, & P. Trudgill (Eds.), *Language ecology for the 21st century: Linguistic conflicts and social environments* (pp. 241–266). Oslo: Novus Press.

This book chapter presents a "stocktake" of te reo Māori. A framework for the stocktake is provided by a "language ecology" programme developed by Haugen (1972) which is similar to the UNESCO (2003) model of language vitality and endangerment. Harlow and Barbour provide an overview of micro and macro-level aspects of te reo Māori. These include corpus; use; relationship with English; domains of use; internal varieties whether viewed by iwi (e.g., Kāi Tahu, Taranaki), or by register used (reo ōpaki and reo ōkawa); the written tradition; standardisation; institutional support; and attitudes of users. Of particular interest for good practice in micro-level language revitalisation is the discussion of domains of use, which is an anecdotally based overview of how the language is expanding outwards from "ritual and ceremonial" uses towards new and emerging domains. Young adult speakers who are graduates of Māori-medium education, and increasingly fluent second-language learners, have normalised the language to the point where the decision to use Māori beyond the home is based on "the speaker's ongoing evaluation of the efficacy of the Māori language as a communicative tool in a given situation" (p. 246). For young native speakers and fluent second-language speakers, Māori is the default language to address infants; digital platforms and television are expanding; the new generation of Māori speakers report "dynamic" (UNESCO, 2003) use of new domains and media—text messaging, email, and social media. The chapter concludes by offering the "formulation" that "Māori remains a threatened minority language which is very important to its own community, enjoys generally positive attitudes on the part of the majority community, and is supported institutionally, primarily through the education system and media. However, the goal of restoring natural intergenerational transmission as the primary means of ensuring continued knowledge and use remains elusive" (p. 262).

Hinton, L. (2011). Language revitalization and language pedagogy: New teaching and learning strategies. Language and Education, 25(4), 307–318.

This article discusses the challenges of teaching and learning heritage and endangered languages, including the lack of resources and lack of fluent native speakers able to teach the language to others. The writer outlines other options for teaching and learning in community-based programmes, rather than school-based programmes. However, the writer notes that none are likely to be sufficient on their own to revitalise a language. The options described in this article include:

- 'Boot-strapping' adult second-language learning: The authors describe the gap between a younger generation learning in a language nest and the older grandparent generation of native speakers who are teaching them. They state that it is essential to include an adult programme for adults in the in-between generation so that they can continue the teaching.
- Master–Apprentice programmes: informal programmes with one native speaker and usually only one dedicated learner who are supported by a mentor.
- Learning from documentation: Necessary when there are no native speakers left. While this is a difficult way to revitalise a language, it has been shown to be possible. They offer two cases as 'success stories' and a series of workshops entitled 'Breath of life' as evidence.
- Family language revitalisation: support programmes for parents who want to use a heritage language at home tailored to help them talk with small children about everyday things.

Hinton, L. (Ed.). (2013a). B*ringing our languages home: Language revitalization for families. California:* Heyday.

This edited collection presents first-person accounts of language reclamation and revitalisation from a range of heritage language situations—where there are no living speakers of a sleeping language or dialect, or only a few members of an elder generation, or where intergenerational transmission has been significantly disrupted. The chapter authors have met revitalisation challenges in their own lives and they share their experiences, challenges, strategies and tactics, wisdom, and the ways in which they have met these challenges. Of particular assistance to those addressing issues faced when undertaking micro-level language revitalisation in Aotearoa New Zealand are chapters in the sections on "Families and communities working together" (Mohawk; Māori; Hawaiian; Anishinaabemowin; and Irish), as well as the sections on "Family Language-Learning Programs" (Kawaiisu and Scottish Gaelic). The collection concludes with a useful chapter on "Bringing your language into your own home", which does not present a checklist for language revitalisation, but outlines possible actions which may be taken.

Hinton, L. (2013b). Bringing your language into your own home. In L. Hinton (Ed.), *Bringing our languages home: Language revitalization for families* (pp. 225–255). California: Heyday.

This concluding book chapter sums up the work of the language leaders in Hinton (2013) who have welcomed their heritage languages into their homes for family use. Of particular interest for micro-level language revitalisation are the discursive strategies employed by parents and within families. The languages able to be used, and by whom, will determine which linguistic situation is applied in the home. If both parents are fluent, full immersion is seamless when both parents talk to each other and to their children in the heritage language. If one parent is fluent, the one-parent one-language method becomes possible. When neither parent is fluent in the heritage language, an adult-learning model is useful. The stages are to first focus on "parent survival language", and second, consolidate: "Once you know something in your heritage language, never say it in English again" (p. 232). Other avenues are to learn from speakers; access community support programmes; enrol in formal courses; and read texts in the heritage language. That language can come into the home through games; books; arts, crafts and skills; music; cooking and eating; chores; sports and other outdoor activities. Hinton addresses particular challenges that may arise, such as children rejecting the language and children's peer groups choosing English, and offers solutions.

Hinton, L., & Hale, K. L. (Eds.). (2001). *The green book of language revitalization in practice.* San Diego ; London: Academic Press.

This edited collection brings together the general principles behind language revitalisation, a range of policy and language planning examples, and presents a wide range of approaches that have been used around the world to revitalise a heritage or endangered language. Contributors to this volume all have first-hand experience of the language revitalisation projects described. The aim is to provide a reference for individuals and communities wanting to work on revitalisation in their own community.

Hinton, L., Huss, L., & Roche, G. (Eds.). (2018). *The Routledge handbook of language revitalization.* New York, NY; London, UK: Routledge.

This edited collection gathers survey and literature review-based chapters which provide overviews of different aspects of language revitalisation. The book chapters are grouped into two parts: issues of theory and practice; and regional perspectives. Chapters of particular interest for micro-level language revitalisation include Joseph Lo Bianco, "Reinvigorating Language Policy and Planning for Intergenerational Language Revitalisation"; Hana O'Regan, "Kotahi Mano Kāika, Kotahi Mano Wawata—A Thousand Homes, a Thousand Dreams: Permission to Dream Again"; Leanne Hinton, Margaret Florey, Suzanne Gessner, and Jacob Manatowa-Bailey, "The Master—Apprentice Language Learning Program"; and Bernadette O'Rourke, "New Speakers of Minority Languages". In "Conclusion: What Works in Language Revitalisation", Hinton, Huss and Roche offer a summary of key lessons from the book for different contexts: within school (from language classes to immersion schooling) and in other domains, at different life stages, including language camps, digital platforms, and programmes to boost adult proficiency. Hinton et al. note that "revitalization is a multigenerational process, never reaching a final endpoint" (p. 499), and they address fluency, finding that it happens readily with children being raised at home in the language or going to well-run schools" (p. 499). For adults, fluency tends to arise from "1) access to input and 2) high motivation" (p. 500). The authors optimistically conclude that indigenous people are developing "renewed relationships to their languages ... This tide cannot be turned" (p. 500).

Hobson, J. R., Lowe, K., Poetsch, S., & Walsh, M. (Eds.). (2010). *Re-awakening languages: Theory and practice in the revitalisation of Australia's indigenous languages.* Sydney: Sydney University Press.

This edited collection focuses on revitalisation efforts of Aboriginal languages across Australia. The title reflects the fact that while many of these languages have been lost, there is increasing interest in reviving those that have managed to resist the centuries of colonisation and repression. Individual chapters tell the story of different communities and groups who are reclaiming and rebuilding their cultural knowledge and language. The overall book is structured in sections that cover language policy and planning; language in communities; educational approaches; use of technology in language revitalisation; and language documentation.

Hohepa, M. K. (1999). *Hei tautoko i te reo : Māori language regeneration and whānau bookreading practices.* Doctoral thesis, University of Auckland.

This study of whānau book-reading practices explores their relationship to the revitalisation of te reo Māori. The author uses data from two separate studies of the "home literacy practices of ten families with new entrant children in a Māori medium schooling initiative". The study explores how book reading in the home offers language acquisition benefits for children. It also examines how heritage second language (HL2) parents and caregivers receive benefits from the linguistic environment created by reading aloud, which supports intergenerational language use. Hohepa acknowledges the supportive role of parents and other whānau members, for it is not only children whose language is being developed, but that of HL2 parents and caregivers as well. Hohepa talks about the sometimes contradictory "roles of parents as learners, as resources for their children's learning, and as teachers themselves" (p. 8).

Hond, R. (2013). *Matua te reo, matua te tangata : speaker community : visions, approaches, outcomes.* Doctoral thesis, Massey University, Palmerston North.

This study explores the connections between the revitalisation of te reo Māori and positive Māori health outcomes, finding significant interplay between the two areas. Three revitalisation case studies were conducted: an early childhood education setting, Te Kōpae Piripono; a regionally based programme, Te Reo o Whanganui; and a national organisation, Te Ataarangi. Within these case-study settings, three aspects of language vitality were found: intergenerational language transmission (micro-level activity); domains of use (through language immersion); and normalisation in daily lives, within a locally relevant Māori worldview. In-depth interviews with knowledgeable representatives from each setting provided data that enabled the identification of the term speaker communities, which gives insight into key aspects of the restoration of "vitality" to a threatened language. First, language vitality arises from conditions that enable the use of the minority language amidst a community of speakers. Secondly, the study finds that achieving language vitality is a community-level undertaking. The study concludes that the development of te reo Māori within the whānau is linked with the growth of collective wellbeing, with revitalisation as a means, rather than an end goal.

Hunia, T. M. (2016). *He kōpara e kō nei i te ata / Māori language socialisation and acquisition by two bilingual children: A case-study approach.* Doctoral thesis, Victoria University of Wellington. Retrieved from http://researcharchive.vuw.ac.nz/handle/10063/5045

This study investigates natural Māori language socialisation and acquisition by two under-3-year-old children in their Māori–English bilingual homes within the wider context of revitalisation of te reo Māori in Aotearoa New Zealand. In this longitudinal, qualitative case-study, data were gathered by regularly video-recording the children while they interacted with their families. Analysis of input- and productive-language data revealed that whereas English was the principal ambient language for both children at home and in the community, the language used directly with Child 1 was predominantly te reo Māori, and with Child 2 was predominantly English. As a result, Child 1 chose to speak te reo Māori as her first language (L1), while Child 2 chose English. Child 1 navigated, and sometimes diverged from, the expectations and guidance of her extended family (whānau), while accumulating cultural roles and whānau values and responsibilities. Linguistic analysis of her early productive language revealed the emergence of te reo Māori grammatical structures first. The findings direct attention to the important contribution, not only of the language environment but also of a rich, many-faceted process of cultural socialisation, in enabling a child to become a L1-speaker of te reo Māori. The findings contribute to a deeper and broader understanding of natural socialisation and acquisition of te reo Māori, and carry important implications for the revitalisation of this, and other, endangered languages of the world.

Keegan, P. J. (2017). Māori dialect issues and Māori language ideologies in the revitalisation era. *Mai Journal: A New Zealand Journal of Indigenous Scholarship,* 6(2), 129–142.

This article draws on and discusses dialectal variation and standardisation of te reo Māori. The author points to a lack of research about dialectal variation and diachronic variation due to other influences, which could be useful in understanding micro-level influences in revitalisation of te reo Māori. He describes the te reo Māori spoken by young people as different from that of their elders and heavily influenced by New Zealand English. The differences include pronunciation, syntax and rhythm. He argues it is important to consider attitudes to such changes in relation to revitalisation of te reo. Overall, the article provides important background information for current research into the revitalisation of te reo Māori.

King, K. A. (2001). *Language revitalization processes and prospects : Quichua in the Ecuadorian Andes.* Clevedon, UK: Multilingual Matters.

In this study of language revitalisation (Quichua in the Ecuadorian Andes), King argues for the usefulness of linguists' approaches to language revitalisation to assist documented activists' approaches of "what works". To complement fieldwork, the author draws from research and theory in three areas: 1) language shift; 2) language planning; and 3) the ethnography of communication. "Language revitalization can be defined as the attempt to add new forms or new functions to a language which is threatened with language loss or death, with the aim of increasing uses and users ... [it] encompasses efforts not only to expand the linguistic system ... but also to bring the language into new domains for new uses among new types of speakers" (pp. 4–5). King observes that the majority of revitalisation studies (to 2001) have been "practically oriented" and they "take the form of 'hands on' reports of 'what worked' (or did not work)" (p. 10). She notes that there are "relatively few studies which examine the activities and the communities in which they are embedded from a sociolinguistic perspective, with an eye to understanding both the micro- and macro-level processes of positive language shift." (p. 10) "Language revitalization efforts can be understood as not necessarily attempting to bring the language back to former patterns of familial usage, but rather to bring the language forward to new users and uses" (p. 26).

King, K. A., Fogle, L., & Logan-Terry, A. (2008). *Family language policy. Language and Linguistics Compass,* 2(5), 907–922. https://doi.org/10.1111/j.1749-818x.2008.00076.x

This article reviews literature in the independent fields of language policy and child language acquisition and finds that insights from both fields may be combined in the emergent field of family language policy (FLP). The writers also review research on language ideologies that drive FLP within the "intimate context of the home" and argue that FLP affects children's development and academic success and contributes to the future of minority languages. Parents' language ideologies stem from their ideas about: language use and appropriate contexts for various sorts of language interaction; language learning (e.g., when to expose children to a minority language); and impact beliefs, which the writers define as "the degree to which parents see themselves as capable of and responsible for shaping their children's language". The writers propose that these ideologies are also driven by examples from other family members; parents' own past language-learning experience; and culture-specific notions of what makes a good or bad parent, mother, or father.

Kire, A. (2011). *Te rākau whanake me ona ahuatanga angitu hei hopu reo Māori.* Master's thesis, Victoria University of Wellington. Retrieved from http://hdl.handle.net/10063/1804

This study of two Māori language revitalisation programmes, Te Whanake and Te Ataarangi, finds that both are successful. Data for the study were gained from a small number of interviews, including one extensive interview, with key programme members, as well as emailed questions. The study examines respective historical backgrounds and the methodological factors particular to each programme.

Lewis, M. P., & Simons, G. F. (2010). *Assessing endangerment: Expanding Fishman's GIDS. Revue Roumaine de Linguistique,* 55(2), 103–120.

In this article, Lewis and Simons present an evaluative framework based on Fishman's Graded Intergenerational Disruption Scale (GIDS) which has been amalgamated with the UNESCO framework and the Ethnologue vitality categories. They also propose five key questions to evaluate any language situation. They consider that this framework can help language planners better identify community needs and factors for particular attention that will bring about desired outcomes.

Lin, M.-C. A., & Yudaw, B. (2013). Rethinking community-based indigenous language revitalization using cultural-historical activity theory. *Current Issues in Language Planning,* 14(3–4), 436–456. https://doi.org/10.1080/14664208.2013.831586

In this article, Lin asks: if the aim of language revitalisation is to extend the use of an indigenous language in natural spoken contexts, and it is accepted that the involvement of the speakers of this language are at the forefront of revitalisation efforts, what are the enablers and constraints that allow a diverse group of speakers to collaborate and work collectively? The writers argue that their use of a framework based on cultural-historical activity theory (CHAT) allowed them to gain a better understanding of the contradictions and tensions apparent in the data and to identify areas that have potential for positive change in future language policy and planning. Their examples provide rich descriptions of what worked and what did not work in some community-based language learning sessions. For example, the assumption was that literacy-based lessons would be inherently interesting because they were in the target language. However, the lessons were shown not to be engaging and therefore the learning sessions were not successful. In contrast, using the language in the context of teaching children to grow vegetables was more effective at transmitting language skills. While the researchers conclude that the academic framework is useful for ongoing research, it is likely that the practical examples will be more useful for groups wanting to build language skills in their community.

Lin, M.-C. A., & Yudaw, B. (2016). Practicing community-based Truku (indigenous) language policy: Reflection on dialogue and collaboration. *The Asia-Pacific Education Researcher,* 25(5–6), 753–762. https://doi.org/10.1007/s40299-016-0318-x

This article explores the intricacies of one community-led language revitalisation project in Taiwan. The aims of the project were to "enhance transmission across generations in the home"; that is, enabling grandparents and grandchildren to communicate in their indigenous language (Truku). This reflected a natural relationship for many participants, where the parent generation were the main income earners and grandparents provided the childcare. The researchers noted the attitude of the parent generation reflected their focus on earning income and lack of participation, whereas grandparents felt that it was important to preserve the language and ensure that the children could use it. This gave rise to a Master–Apprentice style of programme. Activities included a regular weekend language programme, and at-home practice sessions. Challenges included underestimating the impact of the effort that volunteers put into the project without recognition or payment, and getting a group with divergent views of culture and language revitalisation to work collaboratively. A tension for this group was the need to compromise for survival at a personal and family level within a socioeconomic and geographic context far removed from their original culture. Only one participant grandmother remained committed to the project throughout and involved the researcher in many cultural practices no longer carried out by most of the villagers. The author reflected that the grandmother's approach to the project reminded her of a kaupapa Māori approach with whānau relationships between participants and the researcher. The author concludes that community-led revitalisation is much wider than the language itself and that building relationships is key.

Macleoid, F. M. (2013). Scottish Gaelic: Taic/CNSA and Scottish Gaelic. In L. Hinton (Ed.), *Bringing our languages home: Language revitalization for families* (pp. 209–221). California: Heyday.

This overview of family language revitalisation programmes for Scottish Gaelic looks at the interplay between programmes and practices, and also assesses results. The programmes are: Total Immersion Plus; The Family Language Plan; Gaelic in the Home; and the Altram Course. Total Immersion Plus promotes the acquisition of Gaelic by selecting "themes, tasks, strategies, nonverbal communication and intensive repetition" (p. 210). The themes are explored in their entirety, with each theme completed before moving to the next. Relevant everyday items are used to support the theme through handling, seeing, making, doing, using, plus role play and discussion. Each theme is completed before beginning the next one. The Family Language Plan—for planning, expectant, or new parents—involves thinking strategically about using Gaelic in the home and beyond. The plan's ground rules, applied consistently, provide security and a foundation for confidence. The best time for the FLP is before the child is born, or soon after. The context, if possible, is that both parents, or one, are fluent, or else assistance is needed when all are learning the language. Tutors assist family critical awareness and help each family to set out their personal language plan, which considers elements such as the family's language situation, other speakers in the community (and enlisting their support) and the role of formal education. Macleoid notes the difficulty of measuring programme effects but refers to anecdotal support and regular requests from people who wish to gain fluency. The difference between school and home language use is noted, which gave rise to Gaelic in the Home and the Altram Course, both for those who have been in Gaelic-medium education but who have not experienced Gaelic in their home environment as a language of care and affection. While Gaelic in the Home is for those at all stages of life, the Altram Course is for those considering parenthood through to parents with babies and children in the early years (to age 5). The course is baby-care themed and spans the language of emotional, intellectual, and nurturing interactions between parent and child.

Maniapoto Māori Trust Board. (2009). *Te rautaki reo a Te Nehenehenui: Te Nehenehenui reo strategy.* Retrieved from https://www.maniapoto.iwi.nz/wp-content/uploads/2016/05/Te-Rautaki-Reo-a-Te-Nehenehenui-Te-Nehenehenui-Reo-Strategy-2009.pdf

Te rautaki reo a Te Nehenehenui is a meso-level Māori language strategy developed by and for Ngāti Maniapoto. It has a 60-year vision for te reo Māori to "be the prominent language in Maniapoto" (p. 7) by 2070, and lays out goals across four timeframes to 2030 when "Te reo Māori is normalised" (p.7). It defines indicators for the short term (to 2010); mid-term (to 2015); and long term (to 2020) across three dimensions of language revitalisation for the iwi: "Paewanea (Status); Puangahoro (Corpus); and Awemaroha (usage)" (p. 9). The strategy's stated focii are "Te Reo o te Marae" and "Te Reo o te Hapori". It lists initiatives "for the implementation and development of the strategy to achieve the vision" (p. 13). These initiatives include wānanga reo; research; strategic alliances; a speech contest; and a wharekura kapa haka competition.

Manley, M. S. (2008). Quechua language attitudes and maintenance in Cuzco, Peru. *Language Policy,* 7(4), 323–344. https://doi.org/10.1007/s10993-008-9113-8

Manley's article draws on a study of two planned communities in Cuzco, both run by non-profit, non-governmental agencies, where members live and interact daily. The administrators of the agencies promote Quechua to the inhabitants in what Manley identifies as micro-prestige-planning. These communities provide a home-like environment, and members of all ages interact in Quechua as they would with their own family members. Data was gathered over five months spread over three seasons of field work and is part of a larger doctoral work. The data was gathered through ethnographic observation and multiple interviews involving 69 participants. The author concludes that while language revitalisation is not the main purpose for these centres, it is a positive outcome that has resulted from the way the administrators ran the communities. Manley suggests that creating planned Quechua communities within Spanish-dominant urban areas "may be an effective addition or alternative to other current Quechua revitalisation efforts" (p. 341).

May, S., Hill, R., & Tiakiwai, S.-J. (2004). *Bilingual/immersion education: Indicators of good practice.* Wellington: Ministry of Education. Retrieved from https://www.educationcounts.govt.nz/publications/pasifika/5079

This report is a review of the international and national research literature on good practice in bilingual and immersion in the education sector. It focuses heavily on language programmes, teacher education, funding, and other institutional factors. Important information sits alongside, but is not specifically about, community-led revitalisation work.

McNaughton, J. (2018). *Kapa kōrero—Te reo i waho i te akoranga.* Master's thesis. AUT University Auckland, Auckland.

This study focuses on a small cohort of adult Māori-language students who established an informal speech community, Kapa Kōrero, which met regularly, often at a bar, to develop participants' oral language skills. The study is based on group-participant interviews. The author finds that the group expanded domains of language use and developed skills which would eventually feed into intergenerational language transmission in the home. The group was organised using social media, with 390 members of a Facebook group and between five and 20 attending regular meetings where they would hold quiz nights, play games such as charades, or engage in conversational "speed dating". Participants valued the informality of language used (ōpaki), the lack of assessment (aromatawai), exams (whakamātautau), teacher corrections (whakatika), and fellow-student judgements (whakawā). The group aimed to address whakamā as a barrier.

Meyer, L. M. (2017). Resisting westernization and school reforms: Two sides to the struggle to 'communalize' developmentally appropriate initial education in indigenous Oaxaca, Mexico. *Global Education Review,* 4(3), 88–107.

This study reports on efforts to reclaim indigenous values and socialisation practices in early childhood education in Oaxaca, Mexico. While it does not specifically focus on linguistic development, it affirms the importance of culturally relevant socialisation and early education practices in language maintenance and revitalisation. The findings presented in this article offer ideas for community involvement in the revitalisation of te reo Māori in Aotearoa New Zealand. Namely, identifying and resisting practices related to young children's (language) development that are based on western assumptions of 'good practice' and encouraging local communities to work with educators to develop culturally relevant practices that value indigenous language and ways of being.

Muller, M. (2016). *Whakatipu te pā harakeke: What are the success factors that normalise the use of Māori language within the whānau?* Doctoral thesis, Victoria University of Wellington. Retrieved from http://researcharchive.vuw.ac.nz/handle/10063/5076

This study explores factors that support the use of te reo Māori in the home as a complement to formal schooling. Data was drawn from eight whānau where parents normalise te reo Māori by using it in everyday interactions with their children. In all but one of the whānau, the parents had learnt te reo Māori as adults. Muller identifies language revitalisation "critical success factors" within a context of re-establishing intergeneration language transmission as a key element of reversing language shift. Muller found that for achieving growth in numbers of first-language speakers in the home, critical success factors in order of importance are: 1) critical awareness; 2) family language policy; 3) Poureo; 4) support; 5) resources; and 6) parental language skills. Whānau used two main approaches: one parent one language (OPOL), or minority language at home (ML@H), under the aegis of micro-level language planning. Good practices identified by case-study participants include domain-specific practices, accessing support for self and others, and using discourse strategies to encourage use of te reo Māori.

Nandi, A. (2018). Parents as stakeholders: Language management in urban Galician homes. *Multilingua: Journal of Cross-Cultural and Interlanguage Communication*, 37(2), 201–223. https://doi.org/10.1515/multi-2017-0020

This article describes how a group of parents, educated since strategies were implemented in the 1980s to revitalise the use of Galician (spoken in north-west Spain), managed language use in the home. The author examines the impact that these parents have on language revitalisation more widely. The data described in this article comes from three individual interviews and two focus groups and is part of a larger doctoral study. While most of these parents are required to use Galician at their work in the public sector, Castilian is the dominant language in the community. The author found that for many, use of Galician at home and with their children required a conscious effort, and was achieved in a variety of ways. For example, one family reported that they only sometimes manage to converse in Galician but they sang songs and read books in Galician. While these approaches to the language appeared ad hoc, the author concludes that their efforts could have a significant impact on the language behaviour of the society around them. In contrast to other articles in which micro-level language planning is mostly related to bottom-up community-based initiatives, this article more specifically correlates macro- meso- and micro-levels of language planning with policy, family and individual levels, respectively.

Nemec, S. (2017). New land, new opportunities, new language: Māori Television and migrants learning Te Reo. *MEDIANZ : Media Studies Journal of Aotearoa New Zealand,* 17(2), 20–37. https://doi.org/10.11157/medianz-vol17iss2id189

This article reports on the qualitative aspects of a larger study in which 70 migrants to Aotearoa responded to a survey which asked about their engagement with te reo Māori and Māori Television. Participants were invited to join a series of focus group discussions or interviews. Twenty-five people from a range of ethnicities participated in the qualitative part of the study. The study explores migrants' expectations of multilingualism, acculturation, and sense of belonging, and found that there were a range of reasons migrants watched Māori Television. Findings also relate to passive acquisition of te reo Māori as a result of watching Māori Television. Individuals reported that exposure to te reo Māori through this medium helped them become more generally aware of the language; introduced new, and reinforced existing, vocabulary; and improved their pronunciation. The migrants were not necessarily aiming to become active speakers of te reo Māori but reported that watching Māori television helped them feel like they belong in Aotearoa New Zealand, and they were encouraged to learn more. The thought that this medium helped normalise the use of te reo Māori. They were also aware of the lack of political status of te reo Māori, which in some cases contradicted their expectations of multilingualism that were often normal for them in their own culture. The authors argue that while this contradiction inhibits more active engagement and use of te reo Māori by this sector of the community, Māori Television contributes to migrants' appreciation of the language and that this is an important aspect of language revitalisation.

Noori, M. (2013). Anishinaabemowin: Language, family, and community. In L. Hinton (Ed.), *Bringing our languages home: Language revitalization for Families* (pp. 118–140). California: Heyday.

This book chapter on Anishinaabemowin provides an account of micro-level language revitalisation within the author's family. The author addresses the question, "how can we support the existing efforts of families working together to revitalize the language?" (p. 120). Noori recounts the development of curriculum resources and the support of non-native communities for revitalisation. She found it is important to cast a wide net for revitalisation support across communities; use internet technologies; and support publication and textual dissemination in the revitalising language. This includes following students to "where they learn and play, which is deep in the woods of technology" (p. 137). The author also finds that communities and families need to find ways to be healthy—whether through the support of elders, social workers, and psychologists, or finding personal resilience: "Build a fire of positive energy that cannot be quenched. Because there will be days when personal lives don't stop at the door, when tears of frustration erupt, when self-doubt creeps in and hope tries to escape" (p. 138).

Odango, E. L. (2015a). Austronesian youth perspectives on language reclamation and maintenance. *The Contemporary Pacific*, 27(1), 73–108.

In this article the author claims that youth perspectives are missing in academic literature of intergenerational language shift. He identifies existing literature written by younger generations reclaiming a heritage language, including by graduates of kōhanga reo and kura kaupapa Māori in Aotearoa New Zealand. In addition, he uses vignettes to illustrate examples of language reclamation and maintenance. In the first, he uses 'youth perspective' to mean a generation that speaks a different language from their parents. That is, where the parents speak a 'home language' but the children speak the dominant language of the environment. In the second vignette, he describes a contrasting situation in which a community that has moved from their original home not only maintains the heritage language, but successfully adds the language of the local area, as well as the official language of the wider area. Further brief vignettes illustrate how the reclamation or maintenance of a home language is strongly related to a sense of identity and involve issues of choice (agency) and motivation. Beyond an academic interest and theoretical perspective, Odango points to practical actions for language reclamation and maintenance, including providing young children with enough experience of a heritage language to be able to later choose to develop it as part of their identity. He notes there is an element of 'force' or requirement in this. The difference is in getting young people to shift from being told they should learn their language, to realising they want to learn it.

Odango, E. L. (2015b). 'May sasabihin ang kabataan' 'The youth have something to say': Youth perspectives on language shift and linguistic identity. *Language Documentation and Conservation,* 9, 32–58.

This article reflects on the discourse around language shift and suggests that the way people talk about language shift—using terms such as 'language loss' or 'death'—in fact contributes to the marginalisation of heritage languages. The author claims that the view of youth is overlooked in these discussions. He notes that youth are often 'passive bilinguals'—those who understand the home language, but who respond in the dominant language. He found the younger generation readily shifts to using a dominant language, but they are often the ones who regret that their elders did not use the language in a way that helped them to use and maintain it. He argues that this creates a distance between generations, which not only results in intergenerational language loss but also contributes to social problems arising from the impact on young people's sense of identity and self-esteem. A cogent reminder for the current researchers, the author concludes that greater attention to the youth perspective may help solve some of the problems associated with language shift.

O'Grady, W., & Hattori, R. (2016). Language acquisition and language revitalization. *Language Documentation,* 10, 13.

This article focuses on four important conditions that are highly relevant to intergenerational language transmission and the revitalisation of te reo Māori in Aotearoa New Zealand. These conditions are: 1) the importance of extensive exposure to language; 2) the danger of language attrition; 3) the challenges associated with bilingualism; and 4) the reality of age-related decline in the ability to learn a language. All the conditions are related to the quantity and quality of the language input that children and second-language learners receive. The authors note that immersion in the target language in early childhood alone is rarely sufficient to attain fluency later in life. This suggests that New Zealand children attending kōhanga reo or kura would benefit from ongoing home and community exposure to te reo Māori as well as from extending their education in te reo beyond primary level to achieve bilingualism. While the critical period hypothesis of language acquisition suggests that between the ages of 5 and puberty is the optimal time for language learning, the authors of this article lean towards the younger end, citing studies that have shown that children removed from their L1 and entirely immersed in a dominant language, lose vocabulary and syntax of their L1 within a matter of weeks.

Olsen-Reeder, V. I. C. (2017). *Kia tomokia te kākahu o te reo Māori: He whakamahere i ngā kōwhiri reo a te reo rua Māori.* Doctoral thesis, Victoria University of Wellington, New Zealand. Retrieved from http://hdl.handle.net/10063/6166

This qualitative study of the language choices of bilingual speakers of te reo Māori and English addresses factors influencing which languages are selected to be used in the home and in the community. Data were gathered from surveys (48 respondents from a university, 765 respondents from a survey of participants in Te Kura Roa). The data were analysed and discussed in terms of 'neke whakatekatau' on the KoPA mahere (Kore Pō Awatea) (p. 163)—right shift on the ZePA (Zero Passive Active) continuum (Higgins & Rewi, 2014). Olsen-Reeder sets out the situations where a choice is made by bilingual speakers to use either the English or Māori languages. He found that English is more likely to be selected when a person is beginning to learn te reo Māori; when feeling whakamā; when English is the community language; when the wider family has a sour attitude towards the Māori language; when embarrassed; or when intimate partners have met in the medium of English. A person is more likely to use te reo Māori language when a commitment has been made to use te reo Māori at all times; in private; in public when wanting to speak privately; when offering a brief greeting; in a reo-Māori speaking community; when supporting mokopuna who are being educated in immersion settings; when the interlocutor looks Māori; and when the language used to discuss a subject is set as te reo Māori. It is good practice to plan language use and set the linguistic context to privilege the use of te reo Māori.

Olthuis, M.-Liisa., Kivelä, Suvi., & Skutnabb-Kangas, Tove. (2013). Revitalising indigenous languages: How to recreate a lost generation. Bristol, UK: Multilingual Matters.

This book tells the story of a very few people, including the lead author, and their commitment to revitalising the Aanaa Sami language in Finland. It tells of long years of activism and the committment of a single academic, and two families who spoke only Aanaa Sami to their children, for a generational shift to start happening, and for national policies to eventually support the movement. It is a story of dedication and also of great optimism. They began with the conundrum of wanting to develop intergenerational transmission, also due to the lack of teachers they wanted to educate parents in the language so that they could use it with their children.

O'Regan, H. (2013). Māori: My language story. In L. Hinton (Ed.), *Bringing our languages home: Language revitalization for Families* (pp. 80–100). California: Heyday.

In this chapter, O'Regan provides a personal account of raising her two children with te reo Māori as their first language. Strategies used within the whānau were the one-parent-one-language (OPOL) method (initially), then, following parental separation, te reo Māori became the sole language of the home. The author provides an overview of the state of te reo Māori in Kāi Tahu, before giving an account of historical language shift away from te reo in her whānau, and her role in the Kāi Tahu language revitalisation movement and Kotahi Mano Kāika initiatives. O'Regan outlines challenges at a tribal level and within the intimate domain of raising babies (idiom, terms of endearment, turns of phrase), where it is impractical to reach for a dictionary amid caring. The children were raised with critical awareness in a home environment which, as a te reo Māori domain, was guarded against the incursion of English. It "wasn't quite a battlefield but could probably be likened to a rather limited enclosure with electric fences on all sides and with the children's mother in a watchpost on guard around the clock" (p. 97).

O'Regan, H. (2016). *Te tīmataka mai o te waiatataka mai o te reo.* Doctoral thesis, AUT University, Auckland, New Zealand. Retrieved from http://hdl.handle.net/10292/10646

In this study, the regeneration of the Kāi Tahu dialect is explored, along with proposed language revitalisation methods that may be more broadly applicable across Aotearoa New Zealand, and internationally. Data was assembled through personal narrative and reflective analysis, interviews with Kāi Tahu and non-Kāi Tahu Māori, and a review of literature on minority-language bilingualism. The study asks the question, "what new approaches are there to the assessment and development of minority language revitalisation strategies"? (p. iii). This study is of interest to the development of micro-level language revitalisation strategies, as it is based in part on a strong home-based context of fostering intergenerational language transmission. The author discusses the relationship between dialect and identity and the role of dialect as a link between past, present, and future identities. Beyond home immersion, the work proposes several ways of revitalising language, including a) establishing an appropriate local version of the Master–Apprentice programme; and b) using existing technology to support the national and international dissemination of language revitalisation knowledge.

O'Rourke, B., Pujolar, J., & Ramallo, F. (2014). New speakers of minority languages: The challenging opportunity – Foreword. *International Journal of the Sociology of Language,* 2015(231), 1–20. https://doi.org/10.1515/ijsl-2014-0029

This article is a foreword to a special edition of the IJSL. It draws attention to the metadiscourse around language revitalisation. They examine some of terms and concepts common to many studies and discussions about language revitalisation and which are discussed by other authors in this publication. One of these is the way learners of a minority language are labelled. This is an important discussion as it connects issues and concepts related to language revitalisation including identity and culture, nationhood, 'nativeness' and speech communities. The authors highlight the complex interconnectedness of these concepts and challenge assumptions inherent in the language revitalisation discourse. Firstly, they argue that the way learners of a minority language are labelled influences how revitalisation efforts are perceived and carried out. For example, language revitalisation studies often focus on 'native' or heritage communities, whereas the authors argue that there are many reasons people learn and use another language. They suggest the term 'new speakers' allows for a myriad of contexts and practices, which may be useful in the discussion of language revitalisation; and contrast this with 'native speakers', which carries expectations of nationhood or geographic origins, and native speech as necessarily 'correct' or well-formed. While it is unarguable that te reo Māori has a strong connection with this land, revitalisation efforts within Aotearoa New Zealand must also navigate tribal variation and sharing of a 'taonga' across a now multi-ethnic country. Within this context, the notion of speech communities also becomes important. Rourke et al. cite Hymes (1961) who notes that "participating in a speech community is not the same as being part of it" (1961, p. 50). They conclude that in an increasingly globalised world, language revitalisation efforts will need to explicitly make space for 'new speakers' and their corresponding language practices.

Pohe, E. J. (2012). *Whakawhanaungatanga a-reo: An indigenous grounded theory for the revitalization of Māori speech communities.* Doctoral thesis, Victoria University of Wellington, New Zealand. Retrieved from http://hdl.handle.net/10063/2561

This study explores stages of Māori language acquisition through the learning experiences of a cohort of adult novice language learners. Data comprised field notes, which the author iteratively analysed using grounded theory methodology. This study is of interest to micro-level language revitalisation as adult language acquisition and use is key to restarting intergenerational language transmission in the home. The author was a participant observer in a Te Ataarangi total immersion programme over three years. The central finding was about whakawhanaungatanga a-reo, a 3-stage process on the way to using te reo Māori for ordinary communication. The identified stages are: 1) manene (alienated); 2) ako ngātahi (learning in unison); and 3) whānau a-reo (where learners are confident to practise the language with other Māori-speaking communities beyond the initial classroom environment, which is a key stage in language revitalisation). Pohe evaluates whakawhanaungatanga ā-reo by using four criteria from a "GTM [grounded theory model] (Glaser (1992). These are fit, relevance, workability, and modifiability" (p. 125). For the first criterion, fit, participants found that the ngākau māhaki aspect was key to reducing their anxieties. For relevance, many participants continued to meet after the official end of the programme. For the third criterion, workability: "My conversations with other people both as learners and longstanding teachers who have had experience with the Te Ataarangi approach to language acquisition have responded that the model resonates with them does seem to help explain their personal observations of learner behaviour" (Pakimaero, Pers comm, November 2011) (p. 127). For modifiability, a model can change in response to new data incidents. Finally, as an adult second-language acquisition model, "Whakawhanaungatanga a-reo does not purport to be the final explanation of the phenomenon of adult second language use. It is simply an inductively discovered explanation. The author notes that "At this stage there is little baseline data on rates of acquisition or proficiency amongst L2 learners. All we currently have is self-reported data from the Statistics New Zealand surveys (2002) and the Research New Zealand study (2007)" (p. 134).

Póilin, A. M. (2013). Irish: Belfast's neo-Gaeltacht. In L. Hinton (Ed.), *Bringing our languages home: Language revitalization for Families* (pp. 141–163). California: Heyday.

The author of this book chapter describes his own experiences of membership of Belfast's neo Gaeltacht, Pobal Feirste—a planned, Gaelic-speaking small community—and the issues that the community has addressed over the decades since its establishment. The community enabled successful intergenerational language transmission to the author's daughter, who then passed it on to her children, so they achieved three generations of speakers. As well as contributing to revitalisation of Irish in the community, a context is provided to achieve wider intergenerational transmission. "Although the community was concerned to maintain the language as a living presence … Pobal Feirste never saw itself as an isolated linguistic bubble defending itself against a flood of English, but as part of a language movement which aimed at both the survival and, more importantly, the revival of Irish as a community language. It was not envisaged as a ghetto, but as a seedbed to enable the language community to grow" (p. 155).

Poutū, H. (2015). *Kia tioro ngā pīpī: Mā te aha e kōrero Māori ai ngā taitamariki o ngā wharekura o Te Aho Matua?* Doctoral thesis, Massey University. Retrieved from http://hdl.handle.net/10179/7752

Māori-medium formal schooling is a major domain for the ongoing health of the language and, in this study, kōhanga reo, kura kaupapa Māori and wharekura are presented as key sites in the battle to revitalise te reo Māori. This kaupapa Māori research was conducted within a Te Aho Mātua context, in accordance with tikanga Māori. Quantitative data was gathered from an online survey with 478 respondents who are current or former Māori-medium students from across Aotearoa. In addition, qualitative interviews were conducted with 51 teachers from seven wharekura in the lower North Island. The research questions were: Why do young people educated in Māori-immersion environments speak Māori? To whom, and where, and when? Findings include that it is not easy for the students to grow up in a reo Māori environment; and often parental hopes were/are for the health of te reo Māori. Destabilising influences include the lures of different peer groups, other languages, the tikanga of other cultures, and distracting technologies. Stabilising influences for the ongoing use of te reo Māori include family, school, and the student's personality and stance towards the wider world. This study underscores the need for learner and whānau support and involvement as part of micro-level language revitalisation.

Sallabank, J. (2013). Attitudes to endangered languages: Identities and policies. Cambridge, UK; New York, NY: Cambridge University Press.

This study of the revitalisation of Guernesiais, Jèrriais, and Manx aims to address two main issues: "What is meant by saving a language"; and "What effective policy-making for language revitalisation might look like". Data for the study are based on ethnographic research and quantitative surveys. Sallabank identifies significant language domains where revitalisation is occurring, including the home and family; the social (cards, coffee); sports; music, plays, the Eisteddfod and other performance-based events and festivals, including folk and pop music; digital platforms and social media; humour; and reading and writing. The role played by voluntary groups and activists in revitalisation is acknowledged, along with their grassroots campaigning to achieve macro-level policy change and official support. Education is surveyed. Sallabank also provides an overview of the importance of the linguistic landscape, the role of business, and the efficacy of branding and marketing using the indigenous languages, yet notes there may be risks in relying on non-language-based agencies which use the language as a tool to achieve commercial goals, as the tools and goals may be subject to abrupt change owing to change of ownership, changing perceptions of the market and the like. The study concludes that the next two to three decades will be crucial for Guernesiais and Jèrriais, and language re-establishment will call on "foresight, documentation, and a core of committed language enthusiasts" (p. 220).

Skerrett, M. (2010). *10 year review of Kotahi Mano Kāika – Kotahi Mano Wawata* [Unpublished evaluative report]. NP: Author.

This kaupapa Māori review evaluates the Kotahi Mano Kāika, Kotahi Mano Wawata (KMK) language strategy, a programme that supports whānau to recover the Kāi Tahu dialect while re-establishing intergenerational language transmission in the home. The author finds that the programme is important as a practical application of good practice in micro-level language revitalisation. The review looks at the impacts and successes of KMK's first 10 years, and recommends future emphases. The report is available on request from Ngāi Tahu.

Skerrett, M. E. (2012). Counter colonization through Maori language revitalization in Aotearoa/New Zealand. Retrieved from http://hdl.handle.net/10092/7886

This article analyses historical and contemporary discourses about language revitalisation. While it does not offer specific micro-level actions to support language revitalisation, it is nevertheless important in helping to understand the context in which revitalisation efforts must work.

Spolsky, B. (1989). Maori bilingual education and language revitalization. *Journal of Multilingual and Multicultural Development*, 9(6), 1–18

In this article, Spolsky outlines the loss of vitality of te reo Māori in the early1900s and how the social movement of the 1980s fostered the resurgence of te reo in the early 1980s. This article is useful for this review as it clearly describes the critical role that a community driven-revitalisation effort—specifically Kōhanga Reo—had on the inclusion of te reo Māori in schools and helped to drive language policy change, such as the recognition of te reo Māori as an official language.

Spolsky, B. (1995). Conditions for language revitalization: A comparison of the cases of Hebrew and Maori. *Current Issues in Language and Society*, 2(3), 177–201. https://doi.org/10.1080/13520529509615444

In this article, Spolsky describes conditions for language revitalisation. These 'conditions' are later referred to by Chrisp 1997 as 'key elements'. While Fishman (1991) and Kloss (1966) also described lists of factors associated with language shift, Spolsky's focus is on a model that supports informal intergenerational language transmission.

Te Huia, A. (2013). *Whāia te iti kahurangi, ki te tuohu koe me he maunga teitei: Establishing psychological foundations for higher levels of Māori language proficiency.* Doctoral thesis, Victoria University of Wellington.

This mixed-methods study of the processes of heritage second language (HL2) acquisition is of interest to the planning of micro-level language revitalisation as it explores factors which enable adult language acquisition, which in turn opens the way for use, and for intergenerational language transmission to occur. The study analysed qualitative data both from beginner to intermediate-level undergraduate language students at one university, and also from advanced graduates of Te Panekiretanga o te reo Māori. All identified as Māori. Quantitative data was sourced from Māori and non-Māori undergraduate students at a single university. The study finds that HL2 acquisition is enabled for Māori learners when a state of mauri ka tau is reached. The mauri ka tau model has five elements: "meaningful engagement with those who are culturally affirming" (p. 204); "positive learning experiences in HL2 environments" (p. 204); language community support from peers and mentors" (p. 204); "supportive significant others (kaupapa and whakapapa whānau)" (p. 204); and "familiarity with Māori-governed domains through repeated exposure" (p. 204). The mauri ka tau model supports relational interdependence and relationships established with people who support students' language development goals.

Te Huia, A., Muller, M., & Waapu, A. (2016). *Evaluation of Te Kura Whānau Reo.* Wellington: Ministry of Education.

This report presents the findings from an evaluation of Te Kura Whānau Reo, a programme which supports the home as a Māori-language environment. As the evaluation is of a programme which focused on home, whānau, and the conditions for intergenerational transmission, this report is of interest to those considering programmes which support good practice in micro-level language revitalisation. Data for the evaluation was gathered using a mixed-methods approach which combined focus-group interviews and surveys with pou ārahi reo and participating parents. The programme evaluation found positive effects on relationships within whānau, both through regular communication with one another, and through shared language-proficiency goals. Whānau also received positive responses from their wider language community and felt more aligned with the Māori-medium educational settings with which they engaged. The programme provided a structure for sustaining the use of te reo Māori in the home over time. In addition, a key to success was the quality of the relationship built between whānau and pou ārahi reo. The evaluation concluded that the programme is effective and recommends that it continues with consideration of appropriate and sustainable remuneration of pou ārahi reo.

Wagner, I. (2017). New technologies, same ideologies: Learning from language revitalization online. *Language Documentation & Conservation,* 11, 133–156.

This study explores advantages and disadvantages of online language learning programmes. It aims to identify ideologies or beliefs about language and language learning that exist in traditional classroom learning and which have been transferred to online learning. The author argues that these ideologies inhibit language revitalisation and offset the benefits offered by the wide accessibility to language learning online. The study evaluated 23 websites which offer Algonquian language learning as an activity aimed at revitalisation, to assess to what degree they were likely to be effective. The writer used an evaluation approach that focused on each learning programme's approach, design, and procedure, and used critical discourse analysis to look for the particular ideologies. Findings were that practices such as decontextualized vocabulary; the need to perfect pronunciation rather than produce social meaning; and compartmentalising language to a limited domain, were just as prevalent in online sites as in any other resources. The writer reasons that online resources and language learning options can be a powerful resource for revitalisation but must consider and mitigate the limitations of the medium and enhance interactivity and real-life language use. Furthermore, the writer concludes by noting that even when the best resources are made available there is still no control over how they are used and that it is the interest and commitment to using language that determines its survival.

Walsh, M. (2010). Why language revitalisation sometimes works. In J. R. Hobson, K. Lowe, S. Poetsch, & M. Walsh (Eds.), *Re-awakening languages: Theory and practice in the revitalisation of Australia's indigenous languages* (pp. 22–36). Sydney University Press.

This article explores factors that contribute to successful language revitalisation, with the caveat that while many factors are relevant to a range of communities, each context is unique and what works in one context does not necessarily work for another. The author found that factors relevant to all communities include self-respect and empowerment; indigenous control; awareness and acceptance of a culture as it exists; trained language teachers; and funding. More specific factors that the author describes as a 'wish-list' for the Australian context include community cohesion; access to knowledge of the language; overcoming the expectation that only elders can teach the language; foregrounding that the aim is to increase the use of the spoken language; and appropriate use of technology to increase access to knowledge about, and use of, the language.

Wilson, G. N., Johnson, H., & Sallabank, J. (2015). 'I'm not dead yet': A comparative study of indigenous language revitalization in the Isle of Man, Jersey and Guernsey. *Current Issues in Language Planning,* 16(3), 259–278. https://doi.org/10.1080/14664208.2014.972535

This research used a case-study approach to explore what works to revitalise endangered languages in three United Kingdom island locations. It compares the role of grassroots activists and government in each location to identify commonalities and differences which might support or test actions and theories that could be applied elsewhere. The authors find that the interrelationship between the voluntary activists and wider governmental support is crucial. In two cases, the organisation responsible for language revitalisation is independent from the government and has the autonomy to do what is necessary but is supported by government. Where the language organisation sat within the government, tensions and interference restricted the organisations' ability to make progress. In all three cases, the aim was to get younger speakers to learn the language. While there were school programmes in each location, they are not compulsory. Nor are they sufficient to develop fluency. One common factor is the difficulty in finding teachers. The main finding is that while grassroots activism may not be sufficient on its own to revive a language, and that government has a role in a cohesive approach to language revitalisation, it is nevertheless a core group of dedicated language learners that end up making the most difference.

Wilson, W. H., & Kamana, K. (2009). Indigenous youth bilingualism from a Hawaiian activist perspective. *Journal of Language, Identity, and Education*, 8(5), 369–375.

This article introduces a special issue of the JLIE. The authors summarise the main themes of this issue and link the challenges of revitalisation of Hawaiian with those of other indigenous languages. Themes are: Diversity in linguistically healthy and unhealthy indigenous communities; Cultural identity and indigenous languages; Maintaining bonds between person, location and language; and Role of schools in language life and death. They also discuss the integration of Haiwaiian-speaking youth into Hawaiian-speaking peer culture. One intersting point is the description of youth who are insecure in their use of a heritage language, also exhibiting resistance to the colonising language, and therefore being marked as underachieving.

Wilson, W. H., & Kamanā, K. (2013). Hawaiian: E paepae hou 'ia ka pōhaku: Reset the stones of the Hawaiian house platform. In L. Hinton (Ed.), *Bringing our languages home: Language revitalization for Families* (pp. 101–117). California: Heyday.

This book chapter is a personal account by Wilson and Kamanā of raising their children in their family immersion hale (whare). The authors' personal language strengthening included joining the 'Ahahui 'Ōleo Hawai'i Hawaiian-language organisation. They had the aim of raising their children with Hawaiian as a first language, and their family language journey is related. The parents worked on campus; Hawaiian-language students helped with childcare; the support of the parents' wider families was developed; and indigenous-language medium schooling was used. For the writers, the success of their family language policy was seen through their children not using English with each other, nor with their parents. It includes a brief section, "Thoughts on Our Upbringing", by the daughter, Keli'hoalani Nāwāhine'elua Kamanā Wilson.

Afterword

This annotated bibliography is a companion to *He Rau Ora: Good Practice in Language Revitalisation—Literature Review.* In this bibliography, we focus on the relevance of each piece of literature to micro-level language revitalisation. First, we have selected literature that may inform revitalisation efforts at the micro level in Aotearoa New Zealand. Secondly, our intention is to provide notes on literature that may help anyone with an interest in language revitalisation to identify solutions for their community or for their family.

In the initial stage of the project, we asked some well-known international thinkers in language revitalisation to recommend recent literature on micro-level language revitalisation that they thought could usefully be included in the review. We also asked some intellectual leaders in the Māori-language revitalisation community to help identify local articles, documents, and papers about revitalisation initiatives at a micro-level. We are grateful for the helpful and comprehensive responses we received, and we have included much of the recommended literature in this review.

Language-revitalisation literature is growing rapidly, in step with the many new contexts in which revitalisation efforts are occurring as indigenous peoples develop new stances towards maintaining their languages and bringing them into new domains. We acknowledge that we have been unable to provide annotations for all relevant works, so we append a bibliography for further reading.

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Te
Mātāwai