



HE RAU ORA:

Good practice in Māori language revitalisation— *literature review*

TE WĀHANGA
HE WHĀNAU MĀTAU HE WHĀNAU ORA
 NZCER

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He mihi

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We are also appreciative of the help given by Rebecca Lythe and Jeanette Historillo from our library team, and Eliza De Waal for her assistance with the annotated bibliography.

He rau ora

The title of this review, *He Rau Ora*, literally means 'vitality', and refers to the revitalisation of languages. Our use of the word 'rau' draws on the imagery of the rau, or leaves of the pā harakeke. The three central rau of the harakeke represent whānau and child, and in this context the intergenerational transmission of tikanga and reo. The rau ora also represent the language revitalisation practices in communities and whānau in Aotearoa New Zealand and in other countries that have been brought together in this literature review.



1. He kupu whakataki / Introduction

Te Wāhanga – New Zealand Council for Educational Research (NZCER) has been commissioned by Te Mātāwai to conduct a literature review to identify good practice in language revitalisation at a micro level (for whānau and communities) and provide informed support for revitalisation planning and activities. Whānau and community sits at the heart of micro-level language revitalisation.

This review presents examples of language revitalisation practices, developed and implemented by whānau and other community groups, that are described in literature from Aotearoa New Zealand and across many countries.

While we have looked at worldwide literature, our primary intention is to inform revitalisation efforts at the micro level in Aotearoa New Zealand. Secondly, our intention is to help inform anyone with an interest in language revitalisation to identify solutions for their community or family. The activities and approaches we present may trigger ideas for adaptations or new solutions, which may even be more valuable than wholesale reproduction (King, 2001).

Three questions have shaped this literature review.

- What is language revitalisation?
- What is good practice in revitalisation?
- What are the key success factors or types of activities that create a positive impact on language revitalisation?

What is language revitalisation?

Language revitalisation literature uses terms which are perhaps unfamiliar to some readers. This report defines key terms, such as language revitalisation, language vitality, micro-level language planning, and macro-level language planning.

What is good practice in revitalisation?

This review focusses on what language revitalisation practice looks like at a micro level for communities and whānau. The importance of micro-level revitalisation activity is illustrated by Romaine's observation that "it is far easier to establish schools and declare a language official than to get families to speak a threatened language to their children. Yet only the latter will guarantee transmission" (Romaine, 2002, p. 195).

What are the key success factors or types of activities that create a positive impact on language revitalisation? This review highlights practices that have had positive impacts on language revitalisation in the home and community by supporting intergenerational language transmission, language acquisition and use, and the reignition or reinforcement of cultural connections and identity. These practices have increased the prestige and perceived value of a language and they have lightened the emotional burden of whakamā that is experienced by many second-language learners.



Kaupapa Māori approach

Te Wāhanga led this project using a kaupapa Māori approach and methodology, which aims to contribute to positive and transformational outcomes for Māori. In this project, the work is intended to support positive change for whānau and communities who are revitalising te reo Māori.

The work of Te Wāhanga employs the seven kaupapa Māori practices listed by Linda Smith (1999):

- aroha ki te tangata (a respect for people)
- kanohi kitea (the seen face; that is, present yourself to people face-to-face)
- titiro, whakarongo ... kōrero (look, listen ... speak)
- manaaki ki te tangata (share and host people, be generous)
- kia tūpato (be cautious)
- kaua e takahia te mana o te tangata (do not trample over the mana of the people)
- kaua e māhaki (do not flaunt your knowledge) (Smith, 1999, p. 120).

Three further kaupapa or principles guided us in this literature review: whakamārama, ako, and tino rangatiratanga.

Whakamārama—keep it complex but make it simple

Whakamārama refers to bringing together knowledge from many different sources to create a clear and understandable picture. It is about communicating deep wisdom simply.

Ako—co-construction

Ako is a guiding principle for approaching the synthesis of data into a coherent whole. Our research process allowed for reciprocal learning, negotiating meaning and knowledge together, and collaborative sense-making.

Tino rangatiratanga—self-determination

Māori knowledge and perspectives are valid and central to knowledge building, as are the perspectives of other indigenous peoples. This means that we prioritise Māori and indigenous literature in literature searches, while giving due acknowledgement to other useful sources of information.



Methods

An extensive search of literature within Aotearoa New Zealand and farther afield has been conducted by the project team.

The library team conducted a systematic search for keywords in the following databases.

- A+Education
- British Education Index
- ERIC
- INNZ (Index New Zealand)
- JSTOR
- MLA
- Te Puna Search
- Education Research Complete
- Project Muse
- PsychInfo
- NZresearch
- Gale Academic OneFile
- Google Scholar
- Thesis databases (National Library), ProQuest, TROVE, Ethos.

The literature included in the review consisted of books, reports, journal articles, and grey literature such as unpublished reports and papers. It also included unpublished doctoral and master's theses in anthropology, linguistics, indigenous studies and languages, and te reo Māori.

The international search focused on languages and locations where there are known active language revitalisation groups or communities. We found studies on:

- Welsh—Wales
- Euskara – Basque language—Spain/France
- Catalan—Spain
- Gaelic—Ireland, Scotland
- Hebrew—Israel
- Hawaiian—Hawaii
- Amis, Puyuma, Paiwan, Truku—Taiwan
- Ainu—Japan/Russia
- Native American languages—particularly Canada
- Aboriginal languages—Australia
- Quechua—Peru
- Saami—Finland
- Guernésiais, Jèrriais, Manx—Guernsey, Jersey and the Isle of Man

We located few language revitalisation programme evaluations of success in the longer term, and we found just one example of a longitudinal study of heritage-language revitalisation (Hunia, 2016). We think that there is a need for more of both. We also note that reversing language shift occurs over several generations, so the frame for research and evaluation is large. For Hinton, Huss, and Roche:

Success is not an endpoint but a process. It's more truthful to think of a program as "being successful" rather than "to have succeeded." Language revitalization is a multigenerational process, never reaching a final endpoint, but finding successes, little or big, as it goes. Small successes scaffold to meet new challenges and larger goals. The work is never done. (2018c, p. 499)



Synthesis

To identify the most relevant material for this review the research team scanned and appraised a large number of studies, reports, book chapters, and other literature. We focused on micro-level revitalisation of heritage languages. The three authors of this report met regularly to discuss emerging themes, and to analyse and synthesise key themes and findings from across the literature. The focus has been on identifying the factors and good practices described by various writers, and on presenting them in a way that micro-level Māori language revitalisers will find useful.

In addition, a summary of the success factors and good language revitalisation practices for communities and whānau has been written for a general audience.

Compilation of an annotated bibliography

The annotated bibliography was created using Zotero as a database. This allowed the team to effectively collect, share, organise, search, assess, and cite the wide range of literature found. Tags reflecting the themes were developed incrementally as they emerged. The annotated bibliography consists of abstracts written by the project team that highlight the relevance of each piece of literature to micro-level language revitalisation.

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.



2. He aha te whakarauora reo? What is language revitalisation?

To help the reader, this chapter defines some of the common terms associated with language revitalisation that are used in this review. It begins by defining how we use the term *language revitalisation*, and describes some similar terms including *language regeneration*, *revival*, and *regeneration*. It defines language vitality, and describes two frameworks that are commonly used to gauge a language's vitality. Definitions of other terms that have a particular meaning in the context of this review are included. All terms explained in this section are also listed in Chapter 7.0 Glossary.

Language revitalisation: bringing a language forward into common, normal use in modern life by increasing the number of speakers and the range of domains in which it is used.

This definition is formed by drawing together ways that other authors have defined the term. Hond (2013) argues that language revitalisation is “primarily achieved by normalised language use in a community capable of sustaining its language capacity into the future using intergenerational language transmission” (p. 133). Hinton and Hale (2001) define it as the re-establishment of a “language which has ceased being the language of communication in the speech community and bringing it back into full use in all walks of life” (p. 5). For Grenoble and Whaley (2006), the goal of language revitalisation is to “increase the relative number of speakers of a language and extend the domains where it is employed” (p. 13). King (2001) defines language revitalisation as “the attempt to add new linguistic forms or social functions to an embattled minority language with the aim of increasing its uses or users” (p. 23). For King, “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” (2001, p. 26). Hinton, Huss, and Roche offer the following definition: “*Language Revitalization* is now the most common term for activities designed not only to maintain but also

to increase the presence of an endangered or dormant language in the speech community and/or the lives of individuals” (2018b, p. xxvi, italics in original).

Grenoble and Whaley (2006) state that language revitalisation “involves counterbalancing the forces which have caused or are causing language shift” (p. 21). Revitalisation applies where the language is still spoken daily by a group of older speakers within the community and the aim is to extend the use of the language into the younger generations (Hobson, 2013).

Language revitalisation is related to several terms, including language maintenance, language reclamation, language revival, language renewal, language regeneration, and reversing language shift. Each term is defined variously by different authors, with different nuances (see for example, the discussion in Hinton et al., 2018b). Some of the nuances are explained here.

Language *maintenance* has been used to describe efforts to support or strengthen a language that is still vital (Grenoble & Whaley, 2006; Hinton, 2011). For Hobson, *language reclamation* applies “where little linguistic heritage remains within the community and returning it to use mostly relies on historical documentation and archival material, and having to fill gaps in the language”. However, this definition is closely aligned to *language*



revival, which Hinton (2011, p. 291) says is sometimes used to describe “efforts to resume language use in communities which have no living speakers.” Leonard (as cited in Hinton, 2011) states that language reclamation “carries the connotation that the language was taken away by outside forces and implies that the agency to bring it back comes from within the community” (pp. 291–292). This is similar to Hobson’s (2013) description of *language renewal*, which applies “where the language is no longer actively spoken, but people actively identify with the language and a significant amount of linguistic heritage remains within the community”.

Hohepa (1999) uses the term *language regeneration* instead of language revitalisation, to reflect a “sense of development and growth” (p. 46). Hond (2013) observes that *regeneration* may be “becoming a preferred term among some indigenous communities and writers, Māori language advocates included” (p. 98).

Fishman (2006) described reversing language shift as “that corner of the total field of status planning that is devoted to improving the sociolinguistic circumstances of languages that suffer from a negative balance of users and uses” (p. 113).

Language vitality: language wellbeing

Language vitality concerns the number of speakers of a language. The concern expressed by Māori elders at the decline of their language, that provided impetus for Benton’s sociolinguistic study of te reo Māori (New Zealand Council for Educational Research Te Wāhanga Māori, 1979), is inherently entwined with their culture and sense of identity. As such, language is a critical aspect of the wellbeing of people and culture. Many researchers have found explicit connections between wellbeing of indigenous peoples and the vitality of their languages (Fitzgerald, 2017; Hallett, Chandler, & Lalonde, 2007; Hond, 2013; Kirmayer, Dandeneau, Marshall, Phillips, & Williamson, 2011). However, Walsh (2018) notes that “ample, anecdotal” evidence of the links is “essentially qualitative” and calls for “longitudinal, qualitative studies” (p. 10). While the focus of this research is on the vitality of a language, it is necessary to set this work within a context that considers wider indicators of social wellbeing (Meyer, 2017).

Language revitalisation pertains to languages that have lost some (or almost all) vitality. A language that is no longer used by a whole community for a range of purposes is said to be in decline and can be lost altogether when no speakers remain.

This leads to the notion of noticing, describing, or measuring language. For example, an impetus for Richard Benton’s (1983) sociolinguistic study of language use in Māori households was “concern among Maori elders at the larger number of young people who appear to have little acquaintance with the Maori language” (p. 2). That is, elders had noticed the decline of use, and Benton’s study set out to explore the situation in communities around Aotearoa.

Linguistic research takes two perspectives—analysis of the language itself as the data, and as part of social interaction. Research into language shift (see for example Keegan, 2017) is often reported in quantitative studies that indicate the number of speakers of a language, but revitalisation of a language requires understanding the social contexts of language use. These social contexts include defined groups with shared social norms of linguistic behaviour. Gumperz (1968) identified these social contexts as “speech communities” and defines them as “any human aggregate characterized by regular and frequent interaction by means of a shared body of verbal signs and set off from similar aggregates by significant differences in language usage” (p. 381).



Wilson and Kamanā discuss the characteristics of a linguistically healthy community, where “the ancestral language is the regular means of community operations as well as the means of communication across internal-generational and peer-group boundaries” (2009, p. 369).

Scales designed to measure the vitality of a language have a valid part to play in assessing linguistic health. Two scales that are in wide use are Fishman’s graded intergenerational disruption scale and the UNESCO model of language vitality.

Fishman’s (1991) graded intergenerational disruption scale (GIDS) is the seminal scale of language vitality. It is based on the notion that “the most commonly used factor in evaluating the vitality of a language is whether or not it is being transmitted from one generation to the next” (UNESCO Ad Hoc Expert Group on Endangered Languages, 2003, p. 7; see also Lewis & Simons, 2010). Fishman’s scale has eight levels, from the most vital (1. The language is used in education, work, mass media, government at the nationwide level) to the least (8. The only remaining speakers of the language are members of the grandparent generation).

Table 1

The graded intergenerational disruption scale (Fishman, 1991)

GIDS	
LEVEL	DESCRIPTION
1	The language is used in education, work, mass media, government at the nationwide level.
2	The language is used for local and regional mass media and governmental services.
3	The language is used for local and regional work by both insiders and outsiders.
4	Literacy in the language is transmitted through education.
5	The language is used orally by all generations and is effectively used in written form throughout the community.
6	The language is used orally by all generations and is being learned by children as their first language.
7	The childbearing generation knows the language well enough to use it with their elders but is not transmitting it to their children.
8	The only remaining speakers of the language are members of the grandparent generation.



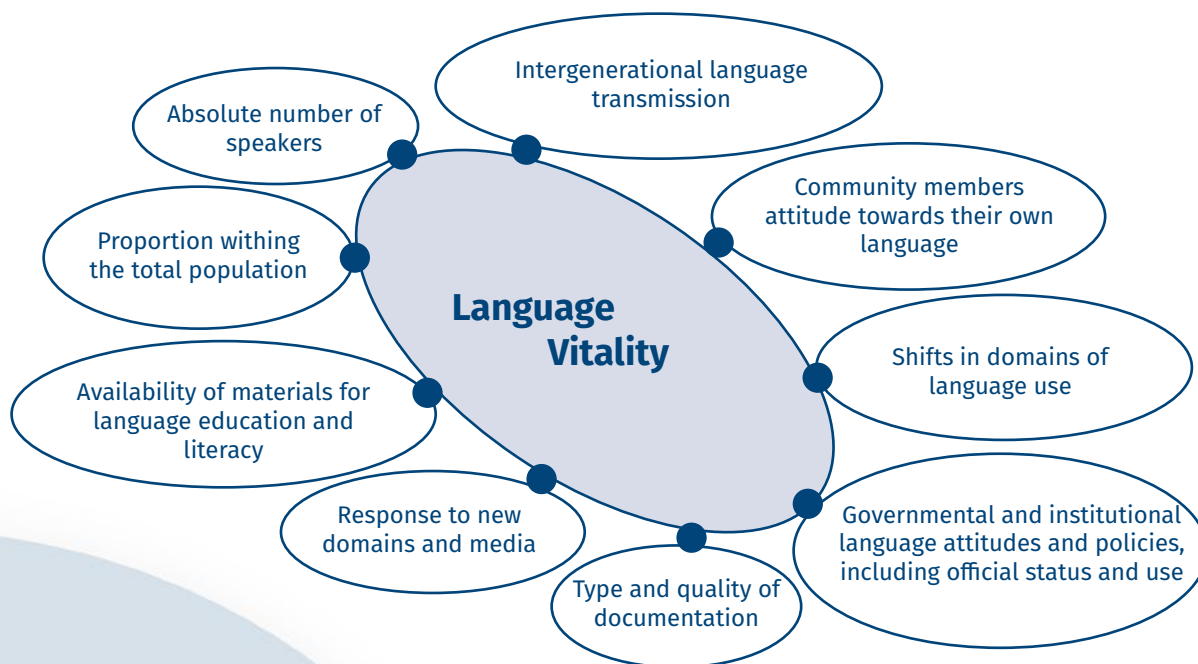
UNESCO's language vitality model (see Figure 1) is composed of nine factors:

- Factor 1. Intergenerational Language Transmission (scale)**
- Factor 2. Absolute Number of Speakers (real numbers)**
- Factor 3. Proportion of Speakers within the Total Population (scale)**
- Factor 4. Trends in Existing Language Domains (scale)**
- Factor 5. Response to New Domains and Media (scale)**
- Factor 6. Materials for Language Education and Literacy (scale)**
- Factor 7. Governmental and Institutional Language Attitudes and Policies, Including Official Status and Use: (scale)**
- Factor 8. Community Members' Attitudes toward Their Own Language (scale)**
- Factor 9. Amount and Quality of Documentation (scale)**
(UNESCO Ad Hoc Expert Group on Endangered Languages, 2003, p. 7)

Each factor has six degrees of vitality and endangerment. For example, the degree of endangerment for Factor 5: Response to New Domains and Media ranges from 5 “dynamic”, where “The language is used in all new domains”, to 0 “inactive” where “The language is not used in any new domains” (UNESCO Ad Hoc Expert Group on Endangered Languages, 2003, p. 11). The author notes that “none of these factors should be used alone. A language that is ranked highly according to one criterion may deserve immediate and urgent attention due to other factors” (UNESCO Ad Hoc Expert Group on Endangered Languages, 2003, p. 7). These scales can be used at the macro and micro levels. In the New Zealand context (and elsewhere) there is great variability community by community (Skerrett, 2012).



Figure 1
UNESCO's model of language vitality



Source: (<http://www.unesco.org/new/en/culture/themes/endangered-languages/language-vitality/>) Recent research into language revitalisation highlights the fact that much of this work is framed by a negative discourse that may be counterproductive to the wider aims of language revitalisation. Olsen-Reeder (2018a) cites the term "language death" as one example of this deficit perspective (see also Odango, 2015b). Fitzgerald (2017) takes a more positive approach to the assessment of language vitality. She proposes a "resilience framework" that acknowledges the efforts of individuals, whānau, and communities as they plan and practice micro-level revitalisation despite adverse conditions such as colonisation. Fitzgerald argues that such a framework would allow researchers to better understand "the interconnected role that language plays in public health and education and more" (p. e292), as well as help communities respond to language shift.

Micro-level language revitalisation and planning: undertaken by individuals and groups to address the language needs of their own local speech community.

The concept of micro and macro levels stem from Bronfenbrenner's (1986) description of different environmental systems that affect the family, and the health and development of a child. He described five systems: microsystem, mesosystem, exosystem, macrosystem, and chronosystem.

In the context of this review, it is the microsystem we are concerned with. In language revitalisation, micro-level issues "are those which involve the demographics, attitudes, cultural practices, and circumstances of a local speech community" (Grenoble & Whaley, 2006, p. 22). Micro-level language planning is undertaken by groups or individuals to use and develop their language resources, and to respond to their own needs and language issues, rather than as a result of a larger macro policy (Baldauf, 2006, p. 155). An example of such a local community is a Truku village in Taiwan described by Lin and Yudaw (2016).

By contrast, macro-language planning and policies can be described as a "top-down" process (Berardi-



Wiltshire, 2017; Cru, 2018). Macro-level planning is most often undertaken at a national level by government institutions (Baldauf, 2006), for example, the national language policies implemented in Ireland (Christ, 2006).

This literature review focusses on micro-level language revitalisation and planning. However, we acknowledge that, although described as separate, there are multiple connections between the levels and any distinctions are likely to be context related. In real-life situations, micro-level and macro-level language revitalisation and planning may be blurred (Baldauf, 2006). Baldauf questions if the concept of a continuum between macro- and micro-level approaches is valid, and argues that it is important to distinguish between policy (intent) and implementation (actions—referred to as a “cultivation” approach) and to consider agency.

Key elements of language revitalisation: critical awareness, status, corpus, acquisition, use

Elements considered key to language revitalisation are critical awareness, status, corpus, acquisition, and use (Spolsky, 1998; see also Baldauf, 2006; Hond, 2013; Timms, 2013). During this review, two additional elements were prominent. They concerned community (Puigdevall, Walsh, Amorrotu, & Ortega, 2018; Walsh, O’Rourke, & Rowland, 2015) and motivation (Karan, 2008). The first five elements are widely used to inform the development of comprehensive language plans. At a micro level we define them as follows.

- **Acquisition:** learning language (e.g., informal learning such as listening to whaikōrero or karanga, or hearing and using it at home or in community social settings; formal learning such as reo Māori class) (Birnie, 2018; Duder, 2017; Hohepa, 1999; Hunia, 2016; Kire, 2011; Muller, 2016; Ormsby-Teki, Timutimu, Palmer, Ellis, & Johnston, 2011; Pohe, 2012; Skerrett-White, 2003; Tangaere & McNaughton, 2003; Te Huia, 2013; Timms, 2013).
- **Use:** using the language in the home or community (speaking, hearing, reading and writing) (Ormsby-Teki et al., 2011; Timms, 2013).
- **Critical awareness:** understanding language revitalisation (e.g., knowing that being immersed in the language supports acquisition) (Muller, 2016; O’Regan, 2016; Timms, 2013).
- **Status:** valuing the language at all levels. At the micro level this includes for example, whānau commit to learning te reo Māori because it supports their identity (Birnie, 2018; O’Regan, 2016; Ormsby-Teki et al., 2011; Timms, 2013). At the macro level, language status can be influenced through policy changes and legislation that declares a language to be official, which creates an obligation for the language to be used in official domains. However, it does not necessarily motivate people to use it everyday. At a meso level, valuing a language means increasingly wider groups of people use the language daily. An example of this is referred to by Wilson and Kamanā (2009) who states that Hawaiian today has a higher status and that this has “strengthened peer-group use of the language” (p.370).
- **Corpus:** vocabulary, orthography, grammar, language variations and styles (Hond, 2013, p. 126) (e.g. phrases that parents can use at home with children) (Timms, 2013; Hohepa, 1999).



The additional elements of community and motivation are defined at the micro level in the following way:

- **Motivation:** individuals' motivation to learn and use a language vary and can be influenced by each of the previous elements. In a study of new speakers of Irish, Walsh et al. (2015) summarised a set of factors that were critical in transforming people's approach to learning and use of Irish. These were awareness, identity, and changed practice. Odango (2015a) provides vignettes that 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. Karan (2008) notes at the micro-level that individual language choices are key to language revitalisation. Hinton, Huss and Roche (2018c) view motivation as one of two important factors determining fluency (with the other factor being "some way to get access to input" (p. 499)).
- **Community:** being in a community of speakers so that the language can be used and lived everyday (Puigdevall et al., 2018; Walsh et al., 2015).

Other terms used in this review are defined in the glossary (Chapter 7).

The following two chapters present language planning and revitalisation approaches at the community level (Chapter 3). Chapter 4 also includes domains and activities at the whānau level. While we have separated these two sub-levels of micro-level language revitalisation activity, we note that there is no clearly defined line between whānau and community, since whānau groups and extended whānau groups, are essentially also community groups.



3. He rau ora mō te hāpori—Language revitalisation at a community level

In this chapter we present brief descriptions of some community-level practices and approaches to revitalising a heritage language at a community level in Aotearoa New Zealand and beyond. The literature indicates that many of these approaches and practices, maybe all, are transferable to new contexts.

Indeed, ideas have been willingly shared among heritage-language groups across the globe. The evolution of kōhanga reo is one example. After humble beginnings, kōhanga reo began “springing forth all over the country” (Te Kōhanga Reo National Trust, n.d.), becoming nationwide institutions that influenced international movements. Another example is the immersion courses (kura reo) in Aotearoa New Zealand that were inspired by similar courses in Wales.

Te reo Māori initiatives

Community-based language programmes in Aotearoa New Zealand include: Te Kōhanga Reo; immersion courses / kura reo; Te Ataarangi; informal language groups, and Kotahi Mano Kāika.

Te Kōhanga Reo and kura

Although now embedded in and funded by the New Zealand education system, kōhanga reo (Skerrett, pers. comm., 2019) and kura (Hunia et al., 2018) began as community initiatives. In kōhanga reo, very young children and their whānau came together in supportive, immersion-learning environments with proficient speakers of te reo Māori. The initiative quickly spread around Aotearoa.

The first Kōhanga Reo, Pukeatua in Wainuiomata was opened in April 1982. Kōhanga Reo flourished in an environment of excitement and celebration, and one hundred Kōhanga Reo were established by the end of 1982... Kōhanga Reo were virtually springing forth all over the country and with very little financial assistance from government... Growth continued and by the end of 1994 there were 800 Kōhanga Reo, catering for 14,000 mokopuna (Te Kōhanga Reo National Trust, n.d.).

Some of the contributions of kōhanga reo to language revitalisation have been documented by authors including Skerrett-White (2003), and in *Matua Rautia: The Report on the Kōhanga Reo Claim* (Waitangi Tribunal, 2013). Skerrett-White described how the children in her kōhanga reo learnt and used te reo Māori in meaningful, authentic contexts. She documented their use of the language in a broad range of functions and purposes, including debating, leadership roles, and creativity (Skerrett-White, 2003). See also, for example, Hond-Flavell, Ratima, Tamati, Korewha, & Edwards (2017).

Kura and bilingual schools also began as community-driven initiatives, with some running for years without macro-level support or funding (Hunia et al., 2018). Given that children who are first language (native) speakers are fundamental to language revitalisation, the practices in small community, child- and whānau-focused groups are particularly important. Kōhanga reo and kura can provide the rich language environment that supports children’s use of te reo Māori in meaningful, authentic ways. This is an area that remains largely unresearched, and we found no longitudinal studies of kōhanga reo or kura.



Kura reo - Immersion courses

“Total immersion courses” were established as part of the Whakatapuranga Rua Mano—Generation 2000 tribal programme, to provide a space and time for adults to be immersed in and use only te reo Māori. “These courses were designed as kohanga reo or language nests for adults” (Nicholson, 1990), and later for adolescents. They were modelled on a Welsh immersion course, held over 10 days. Initially, they were largely unstructured.

A group of speakers was gathered together in 1979, from inside and outside our district, sympathetic people who were working in our region, not necessarily of our tribe, but interested in what we were planning and happy to help with the experiment ... The resource people are mainly kaumatua (elders) with some trained teachers of Maori and fluent course graduates. The elders have been pretty accepting right from the start as long as we spoke Maori. There are one or two kaumatua who certainly would not accept hearing English (Nicholson, 1990, para. 2–5).

The courses were refined over time to a seven-day, structured format. Three lessons—covering, for example, whaikōrero, karanga, and mōteatea—ran simultaneously at three levels of proficiency, with rotations throughout the day and evening. Work rosters gave participants opportunities to develop language related to dishwashing, table setting, and general conversation outside class time.

Like kōhanga reo, the model has been picked up and adapted in many different iwi areas, becoming known as “kura reo” (see for example, Raukawa Charitable Trust, n.d.).

Te Ataarangi

The Ataarangi programme, developed by Kāterina Te Heikōkō Mataira and Ngoingoi Pewhairangi in the late 1970s, “was designed as a community-based programme for adult Māori language learning” (Te Ataarangi, 2008–2011). The programme was “modeled on The Silent Way method developed by Caleb Gattegno, which uses Cuisenaire rods (rākau) and spoken language.” (Te Ataarangi, 2008–2011). This approach was “in direct contrast to traditional grammar-based, academic approaches” (Te Ataarangi, 2008–2011). Te Ataarangi developers adapted the Silent Way method to incorporate Māori values and customs.

Originally these programmes were delivered by native speakers of the Māori language who were trained to become tutors. In over 30 years since its inception Te Ataarangi has taught thousands of adults to speak Māori. The continued support and development of a whole new generation of Māori language tutors has contributed to the revitalisation of the Māori language for the future (Te Ataarangi, 2008–2011)

Te Ataarangi programmes have been described by several authors (see Hond, 2013; Kire, 2011; Muller & Kire, 2014; Peters, 2014; Timms, 2013). Timms (2013) highlights the need for evaluative research on programmes such as Te Ataarangi, to make definitive links with revitalisation success.

More recently, programmes developed by Te Ataarangi have attracted funding by government agencies. These programmes include Te Kura Whānau Reo (funded by the Ministry of Education) (Te Huia, Muller, & Waapu, 2016), and He Kāinga Kōrerorero (funded by Te Taura Whiri i te Reo Māori) (Poutū, 2015).



Te Kura Whānau Reo

Te Kura Whānau Reo aims to support educational pathways for whānau, to support the home as a Māori language environment, and to raise the reo Māori proficiency within run-of-the-mill contexts and activities. Seventy-five whānau were engaged in the programme. The programme aimed to build whānau support networks and help develop speaker communities. One outcome of the programme was that participants were able to take on wider Māori language roles and responsibilities beyond the home (Te Huia et al., 2016).

He Kāinga Kōrerorero

He Kāinga Kōrerorero (Hond, 2013; Muller, 2016) was established “hei whakamātautau, hei whakarauora reo i roto i te kāinga” (Kire, 2011, p. 31). They were designed so that pou ārahi (mentors) could advise whānau on ways to: achieve intergenerational transmission of te reo Māori; assist whānau with language planning; and provide language resources to whānau for use in the home. The programme began as a pilot in 2004 and was later extended to engage 150 whānau in 15 regions (Te Taura Whiri i te Reo Māori, 2016).

Informal language groups and language communities for adults

Pohe (2012) studied the learning experiences of a cohort of adult novice language learners who initially met through a Te Ataarangi programme. He identified factors that helped the learners move through stages in a process of whakawhanaungatanga ā-reo. Learners built language relationships through ako ngātahi (learning together). At the whānau ā-reo stage, participants felt confident to practice the language with other Māori speaking communities beyond the initial learning environment. Factors that helped the learners progress through these stages included ngākau māhaki (which reduced learners’ anxieties), and continuing to meet with one another outside of, and after the official end of, the learning programme.

Kapa Kōrero, Hei Reo Whānau, and Te Mana o te Reo Māori

Some language communities are organised using social media. Kapa Kōrero, Hei Reo Whānau, and Te Mana o te Reo Māori are all Facebook groups. Kapa Kōrero has approximately 390 members, and groups of between 5 and 20 members attend regular meetings to develop their oral language skills, holding quiz nights or playing games such as charades, or conversational

“speed dating” (McNaughton, 2018). According to McNaughton, participants value the informality (ōpaki) of language used, the lack of assessment (aromatawai), exams (whakamātautau), teacher corrections (whakatika), and fellow-student judgements (whakawā). The group aims to address the barrier of embarrassment, shame, or whakamā (McNaughton, 2018; see also Harlow & Barbour, 2013, for a discussion of internal language varieties, including reo ōpaki and reo ōkawa “formal language”).

Hei Reo Whānau (<https://www.facebook.com/heireowhanau/>) is “about supporting people who want to speak Māori in the home - with their tamariki and mokopuna”. It has over 11,000 members who share posts with vocabulary and phrases, and questions about whānau-related language. Te Mana o te Reo Māori (<https://www.facebook.com/groups/temanaotereo/>) is “a place for us to bring together our thoughts and knowledge about te reo Māori, as betterment for us all”. Its 10,000 members ask and answer questions related to te reo Māori, and share memes, events, and vocabulary.



Iwi language strategies

Iwi language strategies operate between micro and macro levels. One example of an iwi language strategy is Whakatipuranga Rua Mano. Beginning at a community level, the strategy developed as a collaboration between three iwi—Ngāti Raukawa, Te Āti Awa, and Ngāti Toa—to revitalise te reo Māori in their regions. This strategy was developed as a response to Benton’s sociolinguistic survey (New Zealand Council for Educational Research Te Wāhanga Māori, 1979) which identified that there were virtually no speakers of te reo Māori under the age of 30 in the regions.

Whakatipuranga Rua Mano had a 25-year goal to raise the number of speakers, particularly young speakers, in the iwi regions (Winiata, 1979). The success of the strategy is evident in recent statistics showing that there are now many young speakers of te reo Māori in Otaki, one township in the tribal regions. However, empirical evidence of the number of child speakers is not collected by Statistics NZ.

Ngāi Tahu developed their Kotahi Mano Kāika strategy, which has a goal of establishing intergenerational transmission of the Ngāi Tahu dialect of te reo Māori in one thousand homes by

2025: “Ko te whakaora ake i te reo o Ngāi Tahu kia kotahi mano ngā kāinga o Ngāi Tahu ka kōrerotia te reo hei te tau 2025” (Ngāi Tahu Development Corporation, n.d.). Kotahi Mano Kāika is also a programme for families who are supported with resources from the tribal corporation (O’Regan, 2014; Skerrett, 2010). It currently has three strategic priorities which address corpus, status, acquisition, critical awareness, and use: “magnetising the core”, “mobilising the masses”, and “advocating for influence, cohesion and coordination” (Te Rūnanga o Ngāi Tahu, n.d.).

Several iwi initiatives and strategies focus on the micro level, implementing approaches and practices for community and whānau that include kura reo, kōhanga reo (Waitangi Tribunal, 2013), kura, and a whare wānanga (Waitangi Tribunal, 1999). They have also influenced both micro- and macro-level policy and planning across Aotearoa. Recently, more iwi have been encouraged to develop language strategies through macro-level policy (see for example Te Runanganui o Ngati Porou, 2016, and Maniapoto Māori Trust Board, 2009). The success of these language planning initiatives is an area for longitudinal research and evaluation.



Indigenous initiatives outside Aotearoa

International initiatives that are community based include Quechua, Aanaar Saami, Miriwoong, and Keres language initiatives.

Quechua language initiatives

Two planned communities in Cuzco (an otherwise Spanish-dominant city) are run by non-profit, non-governmental agencies, where members live and interact daily. The community-level agencies promote Quechua to the inhabitants in what Manley (2008) describes 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” (Manley, 2008, p. 341). Manley (2008) 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).

Irish Gaelic language initiatives

Belfast’s neo Gaeltacht, Pobal Feirste, is a small, planned Gaelic-speaking community, that has enabled successful intergenerational language transmission. As well as revitalising Gaelic 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. (Póilin, 2013, p. 155)

Aanaar Saami language initiatives

Olthuis, Kivelä, and Skutnabb-Kangas (2013) describes informal community-based Aanaar Saami language programmes that include immersion language camps, evenings, art and music activities for youth, and religious events. Some activities include games, singing, watching Aanaar Saami films, viewing old photos, fishing, cooking, and drying pike. The activities focus on language use rather than language instruction, and establish a domain for the local language.

These events should become a permanent feature in language communities because they offer excellent domains to use the language. They are necessary for native speakers to maintain their language skills and for non-natives to learn the language in an informal, authentic way. (Olthuis et al., 2013, p. 48)

The author notes that these programmes suit informal learning styles and unify Aanaar Saami generations through the language.



Miriwoong language initiatives

In the East Kimberly region of Western Australia, bush trips with elders and young people offer opportunities to learn Miriwoong language. As with the Aanaar Saami initiatives, the Miriwoong initiatives focus on language use in traditional domains and promote developmental language relationships across generations. “The knowledge transferred during these trips clearly exceeds the classroom transfer of purely lexical knowledge and literacy” (Olawsky, 2010, p. 151).

Keres language initiatives

In Cochitis communities, Keres language programmes were:

focused on reviving traditional community practices where the language had previously flourished, such as visiting and community clean-up projects. Young people were paired with elders to assist them with chores and learn Keres in the process. (Hinton, 2011, p. 302)

A summer programme for children focused on traditional activities. Teachers would receive two weeks’ training in immersion techniques prior to the camp, then would speak only Keres during the camp. Children were allowed to speak in English at first, but quickly began to produce Keres language. “A profound result of the summer programme has been to reestablish the habits of speaking Keres among the native speakers” (Hinton, 2011, p. 302).

Initiatives that cross borders and micro/macro levels

Identity, language, and activism

For many people, language and identity are intimately interconnected, even when the language has been absent from their lives for a generation or more. This is what motivates a lot of people to learn te reo Māori (Hutchings et al., 2017), or to send their children to kōhanga reo. This is a reo Māori phenomenon and is reflected also in international literature (see for example, Wilson and Kamanā, 2009; 2013).

However, the link between language and identity is complex and some scholars have discounted a close link between the two (see for example, May, 2018).

Links between identity and language have given rise to language activism in Aotearoa New Zealand (Spolsky, 1989) and around the world. Community activist organisations such as Te Reo Māori Society, Ngā Kaiwhakapūmau i te Reo, and Ngā Tamatoa have played a crucial role in language revitalisation (see for example, Waitangi Tribunal, 1986). Activism has played an important role either at micro levels (raising critical awareness and motivating people to learn and use their heritage language), macro levels (setting legal precedents and influencing policy), or a mixture of both (challenging the linguistic status quo, establishing language programmes and learning pathways).

Similarly, community-level activism sparked a resurgence in the use of Irish, both in Northern Ireland when jailed political activists chose to use Irish as a sign of defiance to the British authorities (see for example, Mac Ionnrachtaigh, 2013), and in the Republic of Ireland (see for example, Supporting “New Speakers”, 2016).



Education programmes

In the Aotearoa New Zealand context, Māori-language education programmes arose from community-initiated language activism. Kōhanga Reo, bilingual and immersion schooling options (Hond, 2013), and whare wānanga (Waitangi Tribunal, 1999) all began at a community level and have been taken into a macro-level government funded and regulated system.

Education provided a conduit for outside institutional support for revitalisation efforts (Spolsky, 1989), and whare wānanga provide free Māori language courses for adults. Universities also played a part in raising community consciousness as sites of activism.

Signage

In their report to the Treasury on the economics of Māori language revitalisation, Grin and Vaillancourt (1998) highlighted signage as a particularly cost-effective way of developing a supportive environment. The “linguistic landscape” has received a lot of scholarly attention following the classic study by Landry and Bourhis (1997), who defined it thus:

The language of public road signs, advertising billboards, street names, place names, commercial shop signs, and public signs on government buildings combines to form the linguistic landscape of a given territory, region, or urban agglomeration. (p.25)

To this list may be added any other kind of written communication encountered by visitors, customers, or clients inside as well as outside shops, offices, workplaces, public buildings and private establishments. Landry and Bourhis went on to comment:

It seems clear that the informational and symbolic functions of the linguistic landscape may constitute an important factor in the processes of language maintenance and language shift for ethnolinguistic groups regardless of the strength of their vitality. Consequently, language planners as well as language activists can ill afford to ignore the issue of the linguistic landscape, not only as a tool to promote language maintenance or reverse language shift, but also as another front on which to wage the struggle for consolidating the vitality of their own ethnolinguistic groups in multilingual settings. (1997, p. 46)

Subsequent studies by Cenoz & Gorter (2006), Gorter (2013), Marten, von Mensel, and Gorter (2012), Sallabank (2013), Shohamy (2006) and others have borne out these conclusions. This may appear to be a “macro-level” matter, but it may have considerable relevance at the level of the local community and neighbourhood. Signage can also have a useful place also within the household—as Cleave (2013) illustrates.



Language planning at a community level

Language planning is about making “deliberate efforts to influence the behaviour of others with respect to the acquisition, structure or functional allocation of language” (Cooper, 1989, p. 45).

With its focus on supporting individuals, families, and communities, micro-level language planning is a way for small groups to plan for daily language use and to solve their language problems (Baldauf, 2006). In this context, the importance of community rangatiratanga over how they choose to revitalise their language cannot be overstated, and many writers have highlighted the need for heritage-language communities to lead the development of language policies and plans that concern their own communities (Chríost, 2006; Hobson, Lowe, Poetsch, & Walsh, 2010; Hond, 2013; Hornberger, 2006; Sims, 2001; Walsh, 2010). Planning involves considering the community context, including the current language situation, identification of what language functions are most important to the community, setting priorities, and choosing language revitalisation activities, approaches, and strategies that the community will actively support:

it is crucially important that the speakers of the language be involved in revitalisation, because it entails altering not only the traditional language corpus but also how it is traditionally used, both at the micro level in terms of interpersonal discourse patterns and at the macro level of societal distribution; in other words, it is not so much about bringing a language back, as bringing it forward. (Hornberger, 2006, p. 281)

In Ireland, where Irish language communities are geographically widespread, Chríost (2006) states that the intervention and momentum for community-based language planning initiatives must come from within each of the specific local communities, rather than as the result of the action of external agencies with a regional macro approach. Wilson, Johnson, and Sallabank (2015)

give an example of how the positioning of two language organisations in the UK within government left them open to tensions and interference which then restricted the organisations’ ability to make progress. Hobson (2010) makes a similar point in relation to the situation for indigenous Australian language communities—that policy and planning for language revitalisation should not be the sole province of government, or necessarily be beholden to government funds:

In fact it is probably essential for success that Indigenous organisations, communities, families and individuals take control of the issue for themselves and develop and implement their own strategies. (Hobson, 2010, p. 4)

Sims (2001) noted that a key part of the initial revitalisation effort by the Acoma tribal members in New Mexico was community dialogue that brought together their expectations and perspectives. For the Acoma and Cohiti Pueblo tribes, community assessments of the status of language vitality in each of their communities was an important step in the early language-planning process. Tribal community members decided that it was critical to determine the extent of language shift in the community, what community attitudes were towards language maintenance, and what the desired focus of language instruction would be, based on parent, student, elder, and tribal leader input.

By collecting this information themselves, community members were able to determine what functions of language use would be important to teach to children and to plan the instructional approach that would best serve the community’s need to develop new generations of speakers (Sims, 2008, p. 146).



This information later served as the basis for the community's language activities (Sims, 2008). In their study of the Truku in eastern Taiwan, Lin and Yudaw (2013) suggested that “community-based language revitalisation should be conceptualized as an emerging, dialogic process co-shaped by the villagers, their histories, and current sociocultural dynamics” (p. 438).

The Kura Whakarauora (language revitalisation workshop) approach provides training to empower individuals from language communities to conduct their own language planning. At a micro level, “Kura Whakarauora supports language planning for individual whānau and shared interest communities to manage daily language use with long-term goals for future generations of their whānau members” (R & K Consultants Limited, 2016, p. 10).

Any kind of planning has to attract positive values, that is, planning activities must have such prestige as to guarantee a favorable engagement on the part of the planners and, moreover, on the part of those who are supposed to use the planned language. (Haarman, as cited in Manley, 2008, p. 324).

In the Quechua situation, Manley discusses the growing impact of Spanish language on indigenous people's inclination to speak Quechua. Manley notes that The CdC and CAIT¹ engage in micro-level prestige planning (which is an aspect of micro-level language planning) to encourage people to speak Quechua. They promote positive attitudes towards Quechua. “They function as Quechua ‘safe spaces’ within the Spanish-dominant city of Cuzco, where the majority of group members can speak Quechua without fear of discrimination” (Manley, 2008, p. 337).

¹ CdC - Asociación Civil «Gregorio Condori Mamani» Proyecto Casa del Cargador, «Gregorio Condori Mamani Civil Association Carrier House Project». CAITH - El Centro de Apoyo Integral a la Trabajadora del Hogar, «Center for Integral Support of the Home Worker».

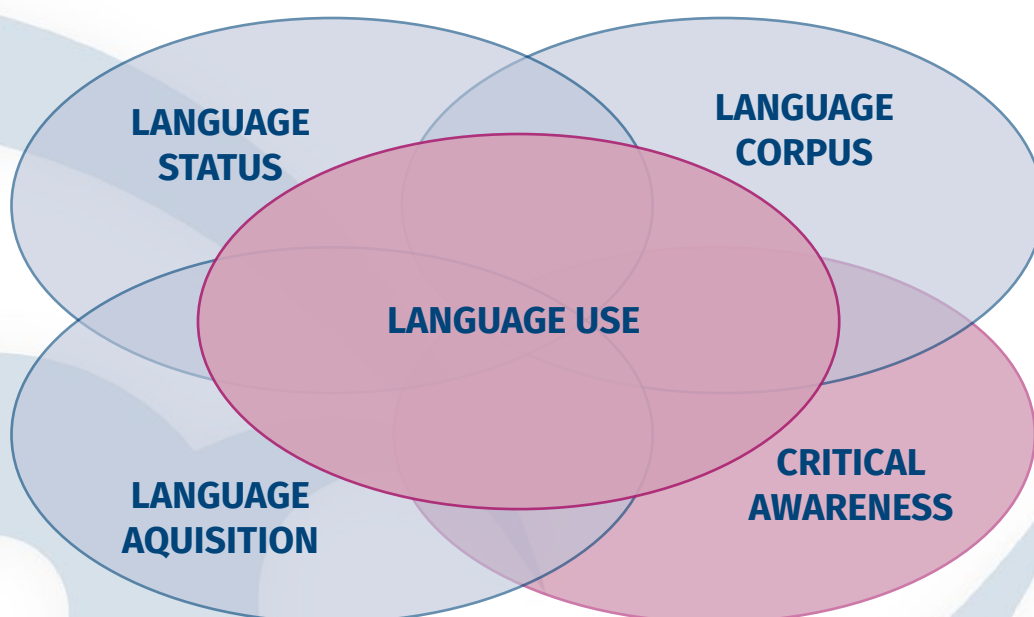


Key elements of planning for language revitalisation

Factors associated with language shift have been described by Kloss (1966) and Fishman (1991). Spolsky (1995) drew on these factors and proposed a model for informal intergenerational language transmission. Crisp (1997) reframed these as key elements of language revitalisation—critical awareness, status, corpus, acquisition, and use. These elements have been used as a framework by language planners at both macro and micro levels to ensure a full range of activity is considered in language planning initiatives (Taurima, 2016). In addition, language planning should relate to everyday language life “as enacted in homes, streets, schools, communities, workplaces and leisure activities” (Baker, 2011, p. 53). Hond (2013) presents five key elements of language revitalisation schematically (Figure 2). However, we note that moving from the periphery to the centre of the schema is complex.

Figure 2

Schema of five elements of language revitalisation and language planning (Hond, 2013, p. 125)

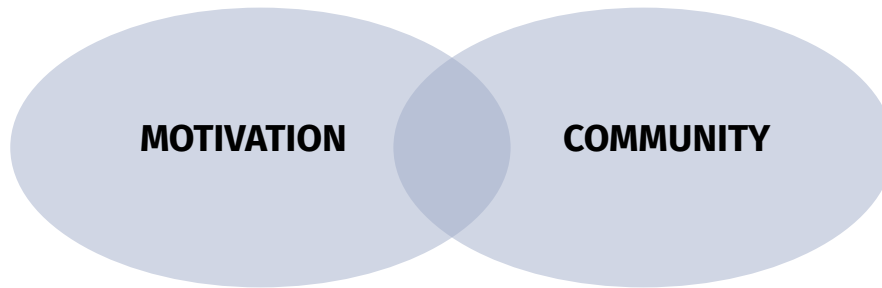


Examples of how the key elements of language revitalisation have been used by iwi to frame their language plans can be seen in Te Reo Ake o Ngati Porou: Toitu Te Reo—Ngati Porou language strategy (Te Runanganui o Ngati Porou, 2016), and in the Ngāti Maniapoto strategy, Te Rautaki Reo a Te Nehenehenui (Maniapoto Māori Trust Board, 2009).

In addition to the five elements of language revitalisation and language planning presented in Figure 2, we add two further elements for consideration: motivation and community (Figure 3).



Figure 3
Schema of two additional elements of language revitalisation and language planning



Findings related to language planning at a community level

The literature indicates that, in language planning at a community level, language revitalisation is supported when:

- the impetus to revitalise a language comes from within the actual or potential language community
- micro-language plans address the complex daily language needs of unique language groups
- language communities lead the development of their own language plans
- indigenous and heritage communities determine their priorities and activities for language revitalisation
- a full range of language revitalisation activities that address critical awareness, status, corpus, acquisition, use, and motivation are considered
- language plans promote and encourage positive attitudes towards a language.



Language revitalisation approaches in communities

People learn language in different ways. King (2001) notes the importance of reaching adults in many and varied ways, which informal language groups help address. Sallabank (2013) identified support through such avenues as

music, dance, socialisation for traditional speakers, socialisation for learners, fundraising, the preservation of written material, a particular activity such as walking or sport, the organisation of a cultural festival, or the promotion of the teaching of the language to new speakers (p. 145).

It is important that there are a variety of language acquisition approaches to support different types of learners.

Four approaches that featured strongly in the literature, and that can be incorporated into language planning include: immersion, expert support, literacy, and exchange of ideas.

Immersion

Language immersion is generally considered to be good practice in language learning. An immersion environment is one where learners are supported by experts who can scaffold their language learning (Fazio & Lyster, 1998).

The literature revealed that immersion approaches underlie a wide range of the models and programmes described in the literature, including: kōhanga reo (Te Kōhanga Reo National Trust, n.d.); the Silent Way and Te Ataarangi (Te Ataarangi, 2008-2011); total immersion courses (Nicholson, 1990), Keres summer camps (Hinton, 2011), and some of the Master–Apprentice programmes described in the next subsection. Hond (2013) recommends that language communities should actively construct and support immersion environments and ways for participants to maintain contact as a community outside the core activities or programmes of an organisation.

Macleoid has developed teaching and support programmes for parents who want to use Scottish Gaelic at home (Hinton, 2011; Macleoid, 2013). Total Immersion Plus promotes the acquisition of Gaelic by selecting “themes, tasks, strategies, nonverbal communication and intensive repetition” (Macleoid, 2013, p. 210). The Family Language Plan—for expectant or new parents—involves thinking strategically about using Scottish Gaelic in the home and beyond, preferably before the child is born, or soon after. The context is that one or both parents are fluent, or else assistance is needed. Tutors assist families to raise their critical awareness. They help each family to plan by considering the family’s language situation, other speakers in the community, and the role of formal education. In addition, the difference between school and home language use has given rise to Gaelic in the Home and the baby-care-themed Altram Course, which are 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. Macleoid’s programmes are used in Scotland and in Nova Scotia, Canada, where a large population of Scots with Gaelic heritage reside.

He focuses especially on the language of affection, believing that when a parent and child interact lovingly, not only does the child bond with the parent, but also with the language that they are using to form and express that bond. (Hinton, 2011, p. 305)

Armstrong (2014) outlines how the provision of language-learning support for parents may support children in Scottish Gaelic-medium education. Beyond specific language learning, parents also needed opportunities to learn the specific skills and techniques useful for adjusting family linguistic and social practices.



Expert support

The notion of providing expert support was common in the literature. Four types of expert support we identified were: mentoring programmes; pou reo; language planners, linguists, and researchers; and texts.

Mentors and elders

Macleoid (2013) emphasises the need to attract fluent speakers to become involved with language revitalisation programmes for two reasons: to provide good language examples for learners; and to encourage those who are fluent to use their language. Hond (2013), when discussing language revitalisation in a reo Māori context, sees a major focus as being on “older, more proficient speakers and younger members” (p. 93).

Mentoring programmes, such as the Master–Apprentice programme and the home language programme, have been picked up by many community groups (including the Kawaiisu, Aanaar Saami, and Truku language communities) to support intergenerational language transmission and use (Grant & Turner, 2013; Lin & Yudaw, 2016; Olthuis et al., 2013). Mentoring programmes such as these are useful in families when adults in the family are not fluent in the heritage language (Hinton, 2013). According to Hinton the Master–Apprentice method was suited to the Californian languages where the languages were no longer being used daily:

The idea is to fund the living expenses of teams of elders and young people with grants, so that they do not have to work for several months, and can thus isolate themselves from English-speaking society and become immersed in traditional culture and language. It was estimated that three to four months in an immersion situation would go a long way towards the development of proficiency, especially for people who already have some passive knowledge. (Hinton, 1994, p. 231)

In Finland, the CASLE (Complementary Aanaar Saami Language Education) programme supported its students through a Master–Apprentice programme adapted from the original programme developed by the Advocates for Indigenous California Language Survival in 1992 (Olthuis et al., 2013). It involved elders and students of CASLE. The most popular configuration was that of one master and two students or apprentices, though

the apprentices could interact with many different masters. The programme succeeded in its goals: to create environments where students could be totally immersed in Aanaar Saami; for students to learn about Aanaar Saami culture; and to strengthen language skills. Intensive training in Aanaar Saami before going out to speak with masters (often in their own homes) was very useful, and the Master–Apprentice training widened participants’ vocabulary, improved their grasp of verbs and grammar, and their pronunciation (Olthuis et al., 2013).

Hinton, Florey, Gessner, and Manatowa-Bailey (2018) describe the Sauk language team-based Master–Apprentice model, which is effective when an Elder speaker is unable to commit time to the programme owing to life events, and additionally is untrained in second-language acquisition pedagogy. In the Sauk variant, two or three Elders work with three or four learners and a Master–Apprentice team leader who directs effective immersion sessions and develops appropriate materials, activities, and routines. The programme thus builds capacity to accommodate programme disruptions arising from pedagogical uncertainty, or health concerns, ceremonial obligations, weather, family commitments, and the like.

The Kawaiisu language community, with just four native speakers remaining, employed both the Master–Apprentice Language learning programme (one-to-one) and a modified form—the Language at Home programme (one-to-many). Both programmes offered the opportunity for families to learn Kawaiisu from fluent native speakers (Grant & Turner, 2013), and the Language at Home programme was found to be suited to the Kawaiisu context.

In Aotearoa, O’Regan (2016) sees potential for adapting the Master–Apprentice programme for Kotahi Mano Kāika settings by amalgamating it with a tuakana–teina mentoring model to form a language fostering/mentoring programme, Mātua Whākaī. This programme would emphasise using and modelling predominately informal language in whānau domains, which extend beyond formal language learning programmes.

Also in Aotearoa, the 2016 evaluation of the Kura Whakarauora (language-planning workshops) recommended that future workshops should provide follow-up and mentoring support for participants after completion of the workshop (R & K Consultants Limited, 2016).



Pou reo, pou ārahi reo, language champions

Pou reo are defined variously. Muller (2016) defines pou reo as key language support people who role-model the value of the language and help to maintain an immersion environment. In the context of kura kaupapa Māori, Tākao, Grennell, McKegg, and Wehipeihana (2010) and Peters (2014) define “pou reo” as “language teacher/teacher”, while Hunia et al. (2018) define pou reo as “Community leader and advocate for te reo Māori”. Pou reo form a key part of re-establishing norms and behaviours that promote the use of te reo Māori in the home domain (Te Huia et al., 2016). Anyone, including children, can take on this role of active support. An evaluation of He Kura Whānau by Te Huia et al. (2016) found that one success factor for the programme was whānau relationships with pou reo. For Te Huia et al. (2016), a pou reo may also have critical awareness and a strong impact belief. An impact belief is defined by King, Fogle, & Logan-Terry (2008) as “the degree to which parents see themselves as capable of and responsible for shaping their children’s language” (p. 6). King et al. cite de Houwer (1999) as the source of the term impact belief.

Grenoble and Whaley (2006) noted that Hawaiian and Kanien’kéha (Mohawk) revitalisation activities were driven by a group of dedicated and committed individuals (language champions) who made a personal commitment to revitalisation. Noori (2013) developed language champion skills while raising her children speaking Anishinaabemowin. Positivity was key to being strong and resilient and being able to continue a family language-leadership role.

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. (Noori, 2013, p. 138)

Language planners, linguists, and researchers

Experts such as language planners, linguists, and researchers have an important role in supporting language revitalisation programmes in indigenous or minority language communities. Lin and Yudaw (2013) note that in the language policy and planning process for the Truku villagers, collaboration between outsider experts and local stakeholders involved in community-based, grassroots level language revitalisation was necessary if the ultimate goal was to produce new speakers in naturalistic settings.

In Australia, indigenous language communities have asked linguists employed by the Wangka Maya language centre to provide support with tasks such as “orthography training, recording and transcribing language, making dictionaries, training language workers, creating learners’ materials, and advising on language revitalisation projects” (Dixon & Deak, 2010, p. 127). The Muurrbay Aboriginal Language and Culture Co-operative & Many Rivers Aboriginal Language Centre provides technical, linguistic and administrative support for many community-initiated language projects (Dixon & Deak, 2010).

While assistance provided by the language centres has been useful, there has been some criticism of their relationships with communities. Walsh (2010) cautions that while linguistic expertise has been necessary and useful in numerous language revitalisation programs in Australia, this input has also caused disquiet in some indigenous communities. Ash, Little Doe Formino, and Hale suggest that the future development of language centres should focus on how each centre fits as a strategic partner within each language ecology “and how they empower individual language groups to take charge of their own language revitalisation” (2001, p. 129). This highlights the point that relationships between outsider experts and the language community need to be carefully managed.



Kura Whakarauora (language revitalisation workshop) in Aotearoa New Zealand provides training in language planning to develop language planning experts who work within their own communities (R & K Consultants Limited, 2016).

Texts

Text resources, including books, songs, apps, dictionaries, images, environmental print (e.g., signs) are resources for adult learning. These can act as pseudo mentors, and are a forum for sharing ideas and information (Hohepa, 1999; Muller, 2016; Nandi, 2018; Timms, 2013). Wagner (2017) reasons that online resources and language learning options can be a powerful resource for revitalisation, but cautions that they must consider and mitigate the limitations of the medium and enhance interactivity and real-life language use. Hohepa (1999) described how one mother in her study used dictionaries in an unstructured way to enrich her own language learning. Muller (2016) notes that mobile phone apps, including dictionary apps, may also be useful resources for parents.

Although [texts] are often recognised in planning for language revitalisation, they can be overshadowed by the emphasis placed on education and the media. As a result, the supporting role of music, print and performing arts has not been fully explored. (Timms, 2013, p. 24)

Networking to exchange ideas

Language groups and communities have found many innovative ways to create supportive networks, to share information and strategies, and to learn from and encourage one another.

Several authors highlight the need for networks, and ways of sharing information and strategies, so that language groups can learn from, and support each other. Walsh (2010) deems it essential to have a regional support network, not only to share experiences with others on a regular basis and learn from others, “but to recharge one’s batteries” (p. 31). Hond (2013) also observes that it’s important

to share insights from past initiatives with those attempting similar approaches (p. 114). Language groups share ideas and organise meetings and courses, through social media outlets such as Facebook (see for example, Hei Reo Whānau, Te Mana o te Reo Māori) and other websites (see for example, <https://maorilawsociety.co.nz/en/event/kura-reo/>).

In 2018, Te Mātāwai commissioned a survey of whānau and community language revitalisation activities and resources. Their intent was to create a searchable dataset so that groups interested in language revitalisation could find inspiration in, and information about, recent language revitalisation activities and resources.

In Canada, the First People’s Cultural Council (n.d.) website provides step by step guidance on “How to begin an indigenous language revitalisation initiative” which they have adapted from *The Green Book of Language Revitalisation in Practice* by Hinton and Hale (2001).

Chríost (2006) and O’Regan (2016) suggested further networking and sharing models. Chríost suggests structures for sharing information between Irish-speaking communities in Northern Ireland and in the Republic of Ireland, and between similar language communities elsewhere in the United Kingdom:

In this way language planners at micro levels in Ireland could draw valuable lessons from their peers in the Celtic-speaking United Kingdom. The development of community-based planning initiatives in the Irish language, or Fiontair Teanga, similar to the Mentrau Iaith of Wales, result from such exchange of good practice. (Chríost, 2006, p. 243)



O'Regan (2016) proposed that existing language revitalisation digital tools could be amalgamated into a single information-sharing programme, Kahuru Kai Paeka, to support language revitalisation knowledge as a micro-level practice. O'Regan (2016) suggests that such a programme could present information about language revitalisation in simple and easy-to-follow models, without the user needing to be an expert. She suggests that “how to do it” models could be based on:

- UNESCO’s Endangered Languages Project website
- Wikipedia model—open contributions
- online help and templates
- user-rating models for evaluative feedback (such as Tripadvisor).

Findings related to language revitalisation approaches in communities

The literature indicates that, in community approaches, language revitalisation is supported when:

- immersion environments are provided for learners
- learning is connected to both language and culture
- learners acquire some language before beginning a mentor relationship
- learning takes place in informal domains
- learning is enjoyable and supported
- learners have access to literature to support their learning
- speaker networks are maintained after an initiative is completed
- committed individuals (pou reo) champion the language
- language communities can access support from experts such as elders, language planners, linguists, and researchers
- expert support is given on a language community’s own terms
- individuals are supported to become the experts for their own language communities
- language communities share good practice with one another.

While this chapter has focused on language revitalisation at a community level, the following chapter focusses on language revitalisation at a whānau (family) level. It describes, in some detail, approaches, domains, and activities that the literature tells us about what whānau and families have done, and are doing, to promote language revitalisation. While the chapter is framed in terms of whānau and families, we note that the activities and approaches are equally relevant to community groups, since community members are all also family members.



4. He rau ora mō te whānau—Language revitalisation at a whānau level

The family is an essential focus for language revitalisation plans and policy (Sallabank, 2013; Spolsky, 2012). This is because the family has a critical role in natural intergenerational transmission, that is, in nurturing children who are proficient, native speakers of the heritage language.

Language planning at a whānau level

Once a whānau has made a commitment to a heritage language, a written or unwritten family language policy or plan can provide a map for success in growing and normalising the use of te reo Māori within whānau (Berardi-Wiltshire, 2017; Hinton, 2013; Hond, 2013; King et al., 2008, Muller, 2016).

Three overlapping factors for consideration in whānau language planning that recurred in the literature were: the whānau context; support people and resources; and approaches and activities for whānau to use and do on a day-to-day basis. At the micro level of family, these three factors related closely to the following key language revitalisation elements: critical awareness and motivation (leading to conscious choices to use the language), use (speaking the heritage language) and acquisition (continuing to learn the language).

Whānau context

Language planning is useful for all whānau who are involved in language revitalisation in the home (Grant & Turner, 2013; Hinton, 2013; King, 2001; Macleoid, 2013; Muller, 2016). Planning can give families confidence in moving forward with learning and using a heritage language (see for example, Macleoid, 2013). Macleoid (2013) suggests that planning before children are born is good practice, though this is not always possible. Te Huia et al. (2016) and O'Regan (2013, 2016) also suggest that planning for life stages (such as adolescence or having a baby) is also good practice.

Developing a language plan involves thinking strategically about using the target language in the home and beyond. In one programme discussed by Macleoid (2013) (Family Language Plan), tutors help family members to raise their critical awareness and set out their personal language plan which considers the family's language context and other speakers in the community (and enlisting their support), and the role of formal education. Family context includes:

- members of the family
- family members' ability in te reo Māori (proficiency)
- the resources and support available to the family
- family members' motivation, and language choice.



Family members

Family members include everyone that is part of the whānau: parents, aunties and uncles, elders, children, babies, adolescents, close friends, neighbours, caregivers, and teachers. The ages and life stages of each participant in the whānau are important to consider (O'Regan, 2013, 2016; Te Huia et al., 2016), since babies, children, adolescents, young and older adults may have different motivations and preferences regarding learning and using te reo Māori. The makeup of the family is another important consideration, since some approaches are developed by and for two-parent-plus-young-children nuclear families, yet there are many family and whānau types, from one-adult-plus-teenager families, to the fifty-plus-member multiple-generation whānau in Hunia's (2016) PhD study.

Support people and resources

Resources include things that a family has available to them, such as books, internet access and websites, devices and apps, courses and classes, community support programmes, and time and money.

Support people include mentors, pou reo, language planners, and linguists. Support is also provided within language relationships and networks (see also the section on Approaches to Language Revitalisation in Communities). The notion of language relationships arose in the literature. This is where a relationship is built and sustained in te reo Māori, and therefore influences those in the relationship to choose te reo Māori (Hutchings et al., 2017; Olsen-Reeder, 2017; Te Huia, 2013).

For the Aanaar Saami, a language consulting unit for families was provided by the Research Institute for the Languages of Finland. Parents could contact the unit either through the phone, internet, or face-to-face for advice about bringing up children bilingually. Olthuis et al. (2013) suggests that most of the questions or concerns about bilingualism seem to be universal.

Proficiency

The proficiency of each participant is an important consideration as it influences decisions about who speaks which language to whom, and who needs to learn. Proficiency can range from just starting to learn to native-like proficiency.

King (2001) argues that plans or programmes that seek to restore the natural cycle of language transmission and acquisition should ensure that very young learners (infants and toddlers) receive adequate exposure to the language. Ideally, this would mean that they are exposed to at least several thousand utterances per week (O'Grady & Hattori, 2016). Hunia (2016) supports the importance of a high level of exposure for young children to learn and to choose to use te reo Māori.

Language choice and motivation

For Quechua, attitudes, which are connected to identity, provide motivation to use a language:

attitudes have been shown to have a profound effect on motivation to speak or learn a language; they are linked to views of identity..." (Vassberg, as cited in Manley, 2008, p. 325).

Another aspect of motivation is discussed by Brennan (2018) who 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 to be a method 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. Sallabank (2013) discusses the use of Guernesiais, Jèrriais, and Manx in business branding and communication, with some business owners finding the use of indigenous language allows for effective local marketing. However, this use of indigenous language by:

agencies whose priorities are not language itself, but which utilise (the idea of) language for their own purposes, cannot be relied upon for long-term support and are no substitute for actual use in the community. (Sallabank, 2013, p. 170)



Motivation to learn and to choose to use te reo Māori is different for each member of a family. It may also change for a member as they learn or as they grow older. Motivation is influenced from within a family and from outside the family:

Each of [the] ... participants will have different language practices, different beliefs about the values of the varieties that make up the sociolinguistic ecology of the community, and each may attempt to manage or influence the language practices and beliefs of others. (Spolsky, 2012, p. 5)

External influences can include religious domains, health, education, neighbourhood and workplaces (Noori, 2013; Spolsky, 2012). As children grow towards and through adolescence, external influences have greater effect on their choices and beliefs about language (Muller, 2016). In addition, family members' critical awareness about te reo Māori and its revitalisation is also a significant influence on their motivation to learn and use a heritage language, and on their choice of language at a given time.

Adults who are critically aware about language, and who make conscious decisions about which language to use in the whānau (e.g., pou reo) can be major influences in the language choices of the children in the family (Hond, 2013; Muller, 2016). However, even the youngest members of a whānau exercise agency over which language(s) they choose to use (Hunia, 2016). The Te Ahu o te Reo study (Hutchings et al., 2017) indicated that young children positively influence family members' use of te reo Māori.

Other influences that have a positive effect on adults and older children choosing to use a heritage language include when the topic or kaupapa is culturally connected to the language; when people want to have a private conversation; and when people have an established reo Māori relationship with a person they are speaking with (Hutchings et al., 2017; Olsen-Reeder, 2017). Hunia (2016) found that language choice by very young children is influenced by multiple factors in a child's environment, including that the more te reo Māori is used by multiple people around a child, and (in particular) used to a child, the more likely the child is to choose to use it, and thus to become a first language speaker of te reo Māori.

Muller (2016) noted that when children reach adolescence, they meet with greater English-language influences. She found that their desire to use more English was mitigated by

- having the home as a reo Māori domain
- a tuakana-teina relationship, where adolescents used te reo Māori with younger siblings
- immersion language camps with peers, which may prompt children to see value in the language outside bounds of school and family
- weekend wānanga facilitated by grandparents
- whole whānau attending wānanga reo.



Findings related to language planning at a whānau level

The literature indicates that, at a whānau level, language revitalisation is supported when:

- whānau have a language plan (written or unwritten)
- whānau plans take into consideration the context of each whānau, the support available, and approaches, domains, and activities for whānau to use and do on a day-to-day basis
- whānau commit to using the language at home
- many people in the whānau and community commit to talking with children in the heritage language
- whānau set goals and milestones
- whānau can access advice about raising bilingual children when they need it.

Approaches, domains, and activities

The approaches, domains, and activities part of a family language plan relates to the things that families do on a day-to-day and sometimes minute-to-minute basis.

Approaches

Some of the approaches that families have used (as found in the literature) could be useful for other whānau who are starting on a language journey. There are also “ready-or-not” approaches, filling gaps in knowledge, and discourse strategies for encouraging children to speak Māori, immersion and bilingual approaches in two-parent nuclear families, and a “whole-of-whānau” approach in an extended family. These approaches reflect differing language ability and language choice in differing whānau contexts. They also assume that the goal is for children to become proficient in two languages.

For whānau starting a language journey

Whānau who are just starting on a language journey will need a lot of support to learn and use the language. Two authors suggest that parents first focus on survival phrases (Grant & Turner, 2013; Hinton, 2013), then begin to consolidate what they know, “Once you know something in your heritage language, never say it in English again” (Hinton, 2013, p. 232). Further suggestions include setting family goals and milestones; having language play with children while adults receive lessons; using CD copies of phrases and words; and regular mentoring by phone, mail, or in person (Grant & Turner, 2013).

Approaches in two-parent nuclear families

Bringing up bilingual children

When parents are aware of the benefits of bilingualism, they are more likely to want to bring their children up to be bilingual (May, Hill, & Tiakiwai, 2004). Children are much more likely to choose to become speakers of both a dominant and a heritage language if both parents speak the heritage language to them (de Houwer, 2009). This can be called a two-parent-one-language or a full-immersion approach. King et al. (2008) call this “hot-housing”.

Hinton (2013), in reference to two-parent families, sees different approaches gaining contextual relevance. 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 (Hinton, 2013). For children to become bilingual, this approach is reliant on the adults in the home being highly



proficient in the heritage language, and assumes that children will receive input in the dominant language from other members of the family or community (Hunia, 2016).

The “one-parent-one-language” (OPOL) approach (Grant & Turner, 2013; King et al., 2008; Lanza, 1997; Muller, 2016; O’Regan, 2013, 2016) involves one parent only using one language (e.g., Spanish) with children and a second parent using only another language (e.g., English) with the children (Hinton, 2013). Hinton (2013) found that OPOL can be useful when one parent is fluent. Encouraging and supporting other adults to become fluent would also help. O’Regan (2013) discusses issues arising from a change in parental relationships which may disrupt the planned OPOL model by giving rise to full immersion in the home.

We found several immersion models in the literature, and these are described in a previous section (Approaches to Language Revitalisation in Communities). Two that are relevant to families are the kōhanga reo model, and Ataarangi programmes, through which families were supported to learn te reo Māori naturally in an immersion environment with native speaker mentors and teachers (Waitangi Tribunal, 2013).

Enrolling children in immersion education is considered good practice. *The Evaluation of Te Kura Whānau Reo* (Te Huia et al., 2016) found that requirements for families to speak te reo Māori in the home concurrently with their children’s enrolment in Māori-medium can be highly motivating. In a case study of Te Kōpae Piripono early childhood education (ECE) setting, Hond (2013) found that the requirement for parents to establish reo immersion at home contributed to language revitalisation as part of the broader vision for whānau development. However, Te Huia et al. (2016) and Póilin (2013) both note that there is a tension between following good practice in having the home domain support the school domain, and increasing the numbers of children in immersion education when the children’s homes may be English speaking. For Póilin (2013), context-specific tensions arose in the Gaeltacht between building an active language community of Irish-speaking families, and increasing the number of speakers from a pool of English-speaking families whose children attended Irish-medium schools. He Whānau Reo found that for some whānau the requirement to speak te reo Māori at home could be a barrier. In this case, the good practice is for whānau to use te reo Māori at home, in combination with choosing Māori-medium schooling options, as this creates the situation where school and home languages are mutually supportive.

Extended whānau approach

Hunia (2016) described the approach of one extended whānau in which a child was socialised from birth into becoming a speaker of te reo Māori. Their approach combined many factors including:

- the parents and grandparents deciding that they wanted the child to speak te reo Māori
- whānau and community members expecting that she would learn to speak te reo Māori
- multiple whānau members regularly using te reo Māori with her
- a few whānau members who were pou reo and who used te reo Māori with the entire whānau at all times
- whānau communicating their language and cultural expectations to the child in various ways, including by talking and showing
- whānau promoting the child’s progression towards cultural roles (e.g., tuakana, speaker, and kaiwaiata), and practices and values (e.g., pūkana, hohou rongo, and manaakitanga).

Hunia (2016) noted that it was not any single factor, but “the combination of all these things that supported [the child] to grow to see and understand her world through te reo Māori, and to choose to use the language” (p 326).



Ready-or-not approaches

Approaches that families can draw on while making second-by-second decisions about language use can help them to achieve a consistent language environment. Nandi (2018) citing King (2016) described parents as the “in-situ language planners inside the home” (p. 202), where language management refers to the choices and attempts that parents make to maintain a language. King et al. (2008) found that language choices are based on underlying ideologies. Choices include filling gaps when they don’t know a word or structure in te reo Māori, and finding ways of encouraging children who choose to use English instead of te reo Māori in a conversation.

Filling gaps in knowledge

In everyday conversations, participants may need words or phrases on-the-fly. Some strategies are:

- researching vocabulary, waiata (songs), whakataukī (proverbs), kīwaha (phrases) for an upcoming kaupapa or activity, or for specific life stages, such as caring for a baby, or puberty (Muller, 2016; O’Regan, 2016; Skerrett-White, 2003; Te Puni Kōkiri, 2008)
- moving on in the conversation, then following up by looking up a dictionary or asking a mentor or network the word or phrase
- making use of booklets, picture dictionaries, posters, and labels as reminders.

Discourse strategies for encouraging children to speak Māori

Muller (2016) and O’Regan (2013) drew from the field of discourse analysis to highlight the use of discourse strategies that whānau used in her study when children switched into English. These include the following.

- Minimal grasp: pretending to not understand English or asking for clarification in te reo Māori.
- Expressed guess: when the child speaks English and the parent repeats what has been said in te reo Māori, with the expectation of a response from the child.
- Repetition: reiterating a child’s English utterance in te reo Māori, with no expectation of a response from the child.
- Move on: continuing to use te reo Māori even if children respond in English.
- Prompting: reminding the child to speak te reo Māori or providing a reo Māori word or phrase when the child appears to be searching for what to say.

(See also, for example, Lanza, 1997; Ochs, 1986.)

Domains

Several studies show that domains—both in the home and in the wider community—are significant in normalising the use of te reo Māori (Harlow & Barbour, 2013; Hunia, 2016; Hutchings et al., 2017; Muller, 2016; Te Huia et al., 2016). Domains (Spolsky, 1998) are “safe spaces” and may include “family, friends, workplaces or groups, such as church or kapa haka” (Muller, 2016, p. 63).

Seeing te reo Māori used both outside of the home and classroom is likely to demonstrate to children that te reo Māori is not relegated specifically to private domains. Increasing the domains where the language is used is likely to be positive for Māori language revitalisation, particularly when the responses to the target language use are also positive (Te Huia et al., 2016, p. 85).



Harlow and Barbour (2013) give an overview of new domains, including digital platforms where:

members of the new generation of Māori speakers report dynamic use of Māori in text messaging, for e-mail, for interactions on social networking sites such as Facebook and twitter [sic], and in blogs. (p. 247)

Harlow and Barbour (2013) note that “Dynamic’ use of a minority language in all new domains is the highest rank in the UNESCO (2003) vitality measure for Factor 5: Response to New Domains and Media” (p. 247).

Muller (2016) found that the home itself is an important reo Māori domain, and beyond food, bed, and family chores, regular practices such as karakia, pānui, and waiata help to create and sustain language domains. It is equally important for whānau to experience reo Māori domains outside the home, and to expose children to “rich socialisation opportunities in the heritage language” (Muller, 2016, p. 211).

Grenoble and Whaley (2006), in a discussion of the spreading domains of Hawaiian use, treat the expanding domains as a positive sign of revitalisation gains:

Though at this point it is impossible to predict how successful any of these endeavors will be, the fact that such a range of different sociocultural domains has been targeted point to the gains made by Hawaiian revitalisation in the last thirty years. (p. 101)

Richard Benton notes that ultimately, the wider community must be actively involved and committed to the development and extension of reo Māori domains. In the context of revitalisation in Aotearoa, he suggests, “This is where iwi could play a big role if language regeneration became part of [both] their social and economic agendas” (personal communication, June 2019).

Activities

Many of the plans and models we found in the literature described or listed activities that families and language groups participated in as part of their language learning, or as they implemented their language plans. Activities with children was of note, and we include further activities in Table 2.

Reading, and reading with children

It is generally accepted that a home environment rich in oral language and literacy materials—including books, music, rhymes and e-resources—is conducive to both oral language and literacy development. Indeed, literacy and literature have a special place in supporting language acquisition for learners of all ages (Curdt-Christiansen, 2013; Harlow & Barbour, 2013; Hohepa, 1999; Nandi, 2018). Hohepa (1999), in a study of whānau book-reading practices and the revitalisation of te reo Māori, found language acquisition benefits for both children and adults from the linguistic environment created by reading aloud and responding together to the text together. Hohepa (1999) notes that parents juggle “roles ... as learners, as resources for their children’s learning, and as teachers themselves” (p. 8).

Muller (2016) and Hohepa (1999) both found that reading reo Māori books aloud to children boosted the acquisition of both children and adults. Some adults found it was necessary (and useful) to supplement the few reo Māori texts available by using all books as a prompt and “translating English books whilst reading them or adding Māori words to English books” (Muller, 2016, p. 116; see also Hohepa, 1999).



As well as reading to children, encouraging children to read reo Māori books is good practice. However, it is important to be prepared for the lack of a rich range of books for children (and adults), which is a wider structural issue with publishing in te reo Māori (Olsen-Reeder, 2018b).

Print culture has the potential to significantly support the process of language revitalisation in Aotearoa New Zealand. The availability of Māori-language print media contributes to corpus by providing an archive of the language, and to status, particularly when a range of genres and types are available. Māori-language print culture can also support language usage in that it can be a model of the use of written Māori, and also in terms of those who are engaged in using Māori to create print media. Moreover, Māori-language print culture has huge potential to contribute to language acquisition, when used as a resource for language learning, particularly in light of the lack of appropriate educational resources noted in the education sector (Timms, 2013, p. 186).

Harlow and Barbour (2013) give an overview of the written tradition and the recent expansion of writing and publishing in Māori, including historical and archival texts, and creative literary writing. Olsen-Reeder (2018b) sees opportunities to continue building the volume and diversity of reo Māori texts in different genres through providing funding support for adult fiction, ensuring Ministry of Education-commissioned books are available for whānau readerships, translating international literature, and encouraging creativity through language play by reo-Māori-speaking children.

Further activities

There are many activities mentioned in the literature. In addition to books, listening to waiata and reo-Māori television (Nemec, 2017) boosts exposure to the language, and mobile phone apps such as dictionaries can be useful resources (Muller, 2016). The flip side of this exposure is planning to restrict the amount of English-language media, including English-language television programmes, the internet, and Facebook.

Several authors note that acquisition is supported far better if passive consumption (e.g., listening to a book or background music, or watching a YouTube clip or movie) becomes an active process (discussing or writing about the book, programme, or music) (Cru, 2018; Hargrave & Sénéchal, 2000; Hohepa, 1999; Muller, 2016).

Table 2 lists activities mentioned in the literature we reviewed. We have separated them into two loose categories—those that might be considered traditional, and those that are more associated with modern life. We chose these categories because one study indicated that people found it easier to use te reo Māori when the activity or domain was a traditional one (Hutchings et al., 2017).



Table 2

Further activities (Hinton, 2013; Hunia, 2016; Muller, 2016; Timms, 2013)

Traditional cultural activities	Modern activities (including cultural activities)
Cooking traditional foods	Cooking, cleaning, and other household activities
Traditional games and sports (whai, kī-o-rahi)	Games and sports (rugby, card and board games)
Noho marae, noho puni (camps)	Community clean-up projects
Performing arts (kapa haka)	Performing arts (orchestra)
Traditional music and songs	Modern music and songs
Whānau events (births, tangi)	Looking at photos and talking about them
Gathering, growing, hunting traditional food	Going shopping
Traditional visual arts and crafts	Whānau get-togethers
Martial arts (mau rākau)	Reading books
Wānanga	Watching reo Māori television and video and talking about them

Findings related to approaches, domains, and activities

The literature indicates that, at a whānau level, language revitalisation is supported when:

- whānau who are starting their language journey have a lot of support
- proficient adults speak te reo Māori with all children
- learners are immersed in the language
- children are exposed to large amount of language from a very young age
- the wider community commits to using the language
- whānau and community expect that their children will become speakers of te reo Māori
- whānau promote cultural roles, practices, and values
- whānau read and talk about reo Māori books together
- supportive domains and language relationships are established and maintained
- whānau use dictionaries, apps, internet sites, and other reference works to research te reo Māori that is related to particular activities
- whānau members use discourse strategies to prompt the use of te reo Māori
- all the practices listed above are combined to support children’s language development.



5. Factors or types of activity that create a positive impact on language revitalisation

The synthesis of language revitalisation literature in this report has highlighted a range of good practices in micro-level language revitalisation that support communities and whānau to use their language. Some of the approaches and activities described here have been used to strengthen te reo Māori in Aotearoa New Zealand. Others have been used in language communities in countries such as Wales, Spain, France, Ireland, Scotland, Israel, Hawaii, Taiwan, Japan, Russia, Canada, Australia, Finland, and Peru. While some studies included in this review provided empirical evidence of the details of how a practice contributed to language revitalisation, others have made evaluative or descriptive statements without empirical evidence. Regardless, all provide useful information for people to consider in their efforts to revitalise language in communities and homes.

This chapter focusses on how the good language revitalisation practices identified through the review align with the five key elements of language revitalisation. It then provides a summary of the practices that have had a positive impact on language revitalisation for communities and for whānau.

Good practice and the key elements of language revitalisation

The writers of this review have aligned the good practices identified during the course of the literature review with key elements of language revitalisation that each appears to relate most strongly to. Most practices align with multiple elements. Planners may find it useful to go through Table 3 and make their own judgements about what is relevant to their own communities.

Looking at Table 3, it is possible to see that good practice associated with language planning for communities and whānau aims to address the overall picture of revitalisation, as does the exchange of good practice.

The good practices listed in Table 3 align with different (and often multiple) elements of revitalisation, but we can see that there is strong alignment overall with the elements of critical awareness, acquisition, use and motivation. This makes sense as micro-level language revitalisation focusses on influencing the daily language practices of speakers.



Table 3
Community and whānau initiatives

Community practice							
Good practices	Elements of language revitalisation						
	Critical awareness	Status	Acquisition	Use	Corpus	Motivation	Community
Language planning	▲	▲	▲	▲	▲	▲	▲
Immersion			▲	▲		▲	▲
Expert support:							
Mentors and elders	▲		▲	▲		▲	▲
Pou reo, pou ārahi, language champions	▲		▲	▲		▲	▲
Language planners, linguists, and researchers	▲	▲	▲	▲	▲		
Literacy			▲	▲	▲		
Exchange of good practice	▲	▲	▲	▲	▲	▲	▲



Whānau practice							
Good practices	Elements of language revitalisation						
	Critical awareness	Status	Acquisition	Use	Corpus	Motivation	Community
Language planning	▲	▲	▲	▲	▲	▲	▲
Approaches in two-parent nuclear families to bringing up bilingual children	▲		▲	▲		▲	
Extended whānau approach	▲		▲	▲		▲	▲
Ready-or-not approaches	▲		▲	▲		▲	
Filling gaps in knowledge	▲		▲	▲		▲	
Discourse strategies for encouraging children to speak the heritage language	▲		▲	▲		▲	
Reading, and reading with children	▲		▲	▲	▲	▲	

What can people do to revitalise a language in their community?

At a community level, information about good practice can support communities that want to either strengthen their existing community or create a new community of speakers.

Language planning at a community level

Language communities are groups of people connected either through whakapapa, culture, kaupapa, or interests who speak a heritage language(s) and/or want to strengthen their use of such languages.

It is important that the impetus to revitalise a language comes from within the language community and that the community leads the development of their own language plan. It is also up to the community to determine their priorities, goals, and approaches to language revitalisation. Having access to expert advice to support their revitalisation efforts is also helpful.



A comprehensive community language plan addresses the complex daily language needs of a community by taking into account the community context and the current status of the language. It considers a full range of activities that address the elements of language revitalisation (critical awareness, use, acquisition, status, corpus (plus motivation and community)), and identifies the language functions that are important to the community. The plan should also promote and encourage positive attitudes towards the heritage language.

The table below contains a series of reflective questions designed to help people in language communities think through these aspects of their own language plan.

Table 4
Developing a community language plan

Important aspects of a language plan	Reflective questions
Understanding the community context and the current status of the language	<p>How many speakers are there? What ages are the speakers? What proficiency levels are speakers at? Where are speakers located? What domains, relationships, and networks already exist? How is the language valued by the community?</p>
Finding out what language functions are most important to the community	<p>What language functions are most important to the community? For example:</p> <ul style="list-style-type: none"> • home language—for intergenerational transmission • formal language—for ritual roles on marae • informal language—for casual everyday conversational language
Considering which elements of language revitalisation are most important to the community	<p>Which element/s of language revitalisation will the plan focus on?</p> <ul style="list-style-type: none"> • language use • acquisition • critical awareness • status • corpus • motivation
Setting shared priorities and goals	<p>What does the community want to achieve and by when?</p>
Choosing appropriate language revitalisation approaches and activities	<p>What kind of activities, approaches, and strategies does the community think will work best? What domains are there (or could there be) where new and established speakers would enjoy spending time together? (e.g., traditional activities involving kaumātua and rangatahi, social media communities, immersion camps).</p>



Approaches

It is important that there are a variety of language acquisition approaches to support different types of learners, and that learning takes place in informal, as well as formal domains. Successful approaches to language revitalisation that featured strongly in the literature were immersion, expert support, literacy, and exchange of good practice.

Immersion

- Learners have access to immersion environments.

Expert support

- Elders (native or fluent speakers) mentor younger speakers.
- Committed individuals champion the language.
- Language communities can access support from experts such as language planners, linguists, and researchers.
- Expert support is given on a language community's own terms.
- Individuals are supported to become the experts for their own language communities.

Literacy

- Learners have access to texts to support their learning.

Exchange of good practice

- Language communities share good practices with each other.
- Speaker networks are maintained after an initiative is completed.

What can whānau do to strengthen their language at home?

Whānau language planning

Whānau can develop a language plan (written or unwritten) to build or strengthen their daily language practices in the home. A plan should take into consideration the context of the whānau, the support available, shared priorities and goals, and appropriate language approaches, domains, and activities. The table below contains a series of reflective questions designed to help whānau think through these aspects of their own language plan.



Table 5
Developing a whānau language plan

Important aspects of a whānau language plan	Reflective questions
Understand the whānau context and the current status of the language	Who are the adults in the whānau? Who are the children and how old are they? How proficient is each whānau member? Who will speak which language to whom? What motivates adults in my whānau to use te reo Māori? What motivates the children and adolescents in our whānau to use te reo Māori? (e.g., expectations of others, feeling safe and comfortable, fun) What Māori language influences do we have (e.g., pou reo, children, kura, motivation). What English-language influences do my whānau have? (e.g., media, lots of English speakers around us, school only supports English). How much time and money can we commit?
Understand the wider context and types of support available	Who are the pou reo (champions/role models) who can support us? Who lives in our community who speaks te reo Māori? What language networks can we create or tap into? (e.g. parents' reo Māori group, kōhanga reo whānau, kura whānau, social groups, sports teams). What reo Māori resources do the community have? (e.g., library books, signage, wānanga, kapa haka). What courses are close by?
Set shared priorities and goals Choose appropriate language revitalisation approaches, domains, and activities	What does the whānau want to achieve and by when? How can we learn more? How do each of us like learning te reo Māori? What would whānau enjoy doing? What learning approaches suit each of us? What learning approaches suit all of us together? What can we do on a day-to-day basis to keep speaking te reo Māori despite the influence of English?

Approaches and domains

Language development and use, especially that of children, is best supported when multiple approaches and domains are used at the same time. These can include:

Supportive people and places

- Whānau who are starting their language journey have a lot of support.
- Supportive domains and language relationships are established and maintained.

Approaches in two-parent nuclear families to bringing up bilingual children

- Whānau are aware of the benefits of bilingualism for their children.
- Whānau use the heritage language at home in combination with heritage-language schooling options.
- Children are immersed in the heritage language.



Extended whānau approach

- A child is socialised from birth to become a heritage-language speaker.

Ready-or-not approaches

- Approaches that families can draw on while making second-by-second decisions about language use.

Filling gaps in knowledge

- Whānau use dictionaries, apps, internet sites, and other reference works to research te reo Māori that is related to particular activities.

Discourse strategies for encouraging children to speak the heritage language

- Whānau members use discourse strategies to prompt the use of the heritage language.

Activities

Reading, and reading with children

- Children are exposed to large amount of the heritage language from a very young age.
- Whānau read and talk about books (or watch a movie or listen to music) in the heritage language together.

The literature also includes a range of helpful language revitalisation activities for whānau and individuals to consider. Table 6 lists activities mentioned in the literature we reviewed. We have separated them into two loose categories—those that might be considered traditional, and those that are more associated with modern life. We chose these categories, as some studies indicated that heritage language use was closely connected to traditional domains and activities (Hinton, 2013; Hutchings et al., 2017; Olthuis et al., 2013). Modern activities align with the concept of expansion of domains.

² Strategies that are used within an interaction to influence the language use of another person, for example, an adult pretending not to understand a child who chooses to speak a language other than the heritage language.



Table 6
Activities for whānau

Traditional activities	Modern activities
Cooking traditional foods	Cooking, cleaning, and other household activities
Traditional games and sports (whai; kī-o-rahi)	Games and Sports (rugby; card and board games)
Noho marae, noho puni (camps)	Community clean-up projects
Performing arts (kapa haka)	Performing arts (orchestra, theatre, storytelling)
Traditional music and songs	Modern music and songs
Whānau events (births, tangi)	Looking at photos
Gathering, growing, hunting traditional food	Going shopping
Whānau events	Whānau get-togethers
Traditional visual arts and crafts	Watching reo Māori television and video
Martial arts (mau rākau)	
Oratory	Speech competition

We note that, in a language relationship, the heritage language becomes a characteristic of the relationship and therefore positively influences the use of that language. Likewise, when a heritage language is used in a particular activity, the language becomes part of the activity. This is how people, place-time, and kaupapa domains come to be established and maintained.



6. He kupu whakakapi / Conclusion

The purpose of this literature review, *He Rau Ora*, was to identify the rau ora—good practice in language revitalisation at a micro level. Community and whānau sit at the heart of micro-level language revitalisation and these are the two areas that the review focusses on. These findings will be useful for people who want to contribute to the wellbeing of a heritage language in their communities and whānau.

This review has identified a wide range of language revitalisation approaches, activities, and practices described in literature from Aotearoa New Zealand and in other countries that are in use at the micro-level of community and whānau. It affirms that language revitalisation and its associated practices occur within wider contexts that include:

- cultural revitalisation and wellbeing
- whānau and family wellbeing
- community and whānau contexts, including membership, language proficiency, resources, and availability)
- language influences, choices, and motivation
- cultural practices and contexts, including place.

We used key elements of language revitalisation as an analytical framework. It is possible to see that good practice associated with language planning for communities and whānau aims to address the overall picture of revitalisation, as does the exchange of good practice in communities.

Micro-level language revitalisation focusses on daily language practices, and this was reflected in the alignment of all the practices we identified with use and acquisition.

We found that critical awareness is central to community and whānau action. Being able to access and discuss a complete range of information raises critical awareness. This supports whānau to make informed decisions, develop plans, and choose practices and approaches that will work best in their contexts. Practices and approaches include immersion, expert support, exchange of practice, committing to learning and using the language, accessing resources, establishing and maintaining language domains and relationships, and developing networks.

We found that every community and every whānau has its own unique context. Therefore, good practice in one community may or may not be transferable or adaptable to another. For each community and whānau, “good practice” is a unique combination of approaches and practices that suits their needs and contexts. Aspects of developing language plans are similar for both community and whānau. Understanding their own context, the language abilities of its members, and the types of support available will help whānau develop a plan by setting their priorities and goals and choosing appropriate approaches and activities. It is important that a variety of approaches are offered to cater for different learners and learning styles.



A key finding is that, while some studies provided systematic evidence of the details of how a practice or approach contributed to language revitalisation, others make evaluative or descriptive statements without providing empirical evidence. We believe this signals a crucial need for two types of research at the micro level:

- a. new research about language learning and revitalisation that provides empirical evidence, and contributes to new knowledge; and**
- b. evaluative studies of, for example, existing language programmes and practices.**

Looking to the future, there is a real need for longitudinal studies of whānau and communities that are actively revitalising te reo Māori in Aotearoa New Zealand.

Much could also be gained from such studies, not only for iwi Māori, but for Aotearoa New Zealand as a whole. However, widespread and sustainable revitalising and regenerating of te reo, beyond the ranks of committed enthusiasts and a few extraordinarily enlightened pockets in the national landscape, will require political will, hitherto lacking at the macro level, and tremendous dedication and persistence by individuals, whānau, and community groups.



7. Glossary

Acquisition: learning language (e.g., informal learning such as listening to whaikōrero or karanga; formal learning such as reo Māori class).

Approaches: ways of learning and teaching language, for example, formal/informal; immersion/bilingual.

Corpus: vocabulary, orthography, grammar, language variations and styles (Hond, 2013, p. 126) (e.g., phrases that parents can use at home with children).

Context: things that relate to a whānau, group, or community situation. This might include the people who participate, the languages they know or are learning, the available resources, internal and external influences on language use, and challenges to learning a language.

Critical awareness: understanding language revitalisation (e.g., knowing that being immersed in the language supports acquisition).

Discourse strategies: strategies that are used within an interaction to influence the language use of another person, for example, an adult pretending not to understand a child who chooses to speak a language other than the heritage language.

Domains: Domains are people and their roles, places and times, and kaupapa and activities. People and role domains are people who use te reo Māori; times and place domains are times (e.g., class time) and places (e.g., in the home) where/when te reo Māori is used; kaupapa and activity domains are topics and activities about which te reo Māori is normal or expected (e.g., kapa haka or traditional performance) (Hutchings et al., 2017). Language use will vary according to domain, but may also differ according to role relationships (Spolsky, 1998).

Environment: the language(s) that is/are used and heard by and around members of a group, whānau, or community.

Elements: refers to the key elements of language revitalisation and planning. They are critical awareness, status, corpus, acquisition, use, and motivation.

Heritage language: A language that is not the dominant language, which people are connected to through “familial or ancestral ties” (Wang & Hornberger, 2008, p. 6).

Language community: The term most used is a ‘speech community’, which is not bound to a particular language, but rather by the way a particular group interacts verbally.

Language revitalisation: actions focused on increasing the number of people who use a language in an increased range of domains.

Language vitality: the wellbeing of a language.

Micro-level language revitalisation and planning: actions and planning that is undertaken by individuals and groups to address the language needs of their own local speech community.



Participants: people and their characteristics (e.g., age, how many, values, desires, expectations, proficiency levels, critical awareness levels, motivation levels, learning needs, influence on others).

Practices: overarching term referring to things (e.g., approaches, strategies, developing a language plan) that contribute to acquisition, use, and status.

Speech community: a group of people who share common norms of language use.

Status: valuing the language (e.g., whānau commit to learning te reo Māori because it supports their identity).

Strategies: strategies that are used within an interaction to influence the language use of another person (e.g., an adult pretending not to understand a child who chooses to speak a language other than the heritage language).

Target language: a language that people are learning, want to become proficient in, or want to normalise in their whānau or community.

Use: using the language in the home or community (speaking, hearing, reading and writing) (e.g. creating situations where whānau feel motivated to speak te reo Māori with each other).



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9. Appendix 1 – Ideas for whānau

This guide is for whānau who are looking for ways to support te reo Māori at home. It includes handy tips and ideas for whānau who want to strengthen their daily use of te reo Māori.

What can we do to strengthen te reo Māori at home?

Make a whānau language plan

Planning can help whānau who want to use more te reo Māori at home. Every whānau is made up of people of different ages, with different personalities, likes and dislikes, and goals. Your whānau may have a lot of people, kura, places and organisations around who can support you to achieve your reo Māori goals, or not many at all. Thinking about these things will help your whānau work out what your language plan could look like.

Some things to think about when making a language plan

Important aspects of a whānau language plan	Questions to think about
Thinking about our whānau	Who are the adults in our whānau? Who are the tamariki and how old are they? How well do adults and tamariki speak te reo Māori? Who will speak which language to whom? What makes our whānau (especially children and young people) want to use te reo Māori? What or who influences us to speak more te reo Māori? (e.g., pou reo, children, kura) How much time and money can we commit?
Thinking about our goals	What are our goals for te reo Māori and when do we want to achieve them? (Think about short-term goals and long-term goals.)
Thinking about our community and the support available	Who are the pou reo (champions) in our community who can support us? What language networks can we create or tap into? (e.g., parents' reo Māori group, kōhanga reo whānau, kura whānau, sports teams) What reo Māori resources does the community have? (e.g., library books, signage, wānanga, kapa haka) What courses are close by?
Choosing what we want to do and how to do it	How can we learn more? How do each of us like learning te reo Māori? What would whānau enjoy doing? What learning activities suit each of us? (e.g., singing, physical activity, reading) What learning activities suit all of us together? (e.g., kapa haka, meeting up with other whānau, playing games) What can we do every day to keep speaking te reo Māori, even when English is all around us?



How can we make te reo Māori part of daily life?

There is a lot of support available now to help whānau surround themselves with te reo Māori. Making the commitment to learn and use te reo Māori is really important and showing how much you value te reo Māori can help motivate others to speak it too.

Finding support

Support can come from many people, places and things, such as:

- social media groups and language experts
- pou reo in the whānau and community
- groups that use te reo Māori (e.g. kōhanga reo, kura, whānau)
- reo Māori kaupapa, places and times where te reo Māori is used a lot
- books, apps and dictionaries

Committing to te reo Māori

It helps if whānau and people in the wider community commit to learning and using te reo Māori. This includes when:

- adults learn more te reo Māori, such as through courses, reo Māori groups, dictionaries, internet and social groups
- everyone in the whānau uses te reo Māori as much as possible, especially adults who are good speakers.

Valuing te reo Māori

It helps when whānau show that te reo Māori is important and valuable to them by:

- encouraging children (and adults) to learn and use te reo Māori
- promoting Māori cultural roles (e.g., tuakana), practices (e.g., karanga) and values (e.g., manaakitanga) through te reo Māori
- learning about the benefits of being bilingual (e.g., people who are bilingual have two ways of finding solutions to problems).

Deciding to use te reo Māori for particular times or activities

Any activity can be turned into a reo Māori activity for your whānau.

It helps to do a bit of language research first. You can find waiata, words, whakataukī and kīwaha about an activity by asking pou reo in your community for help, and by using dictionaries or the internet. The more you do the activity, the easier it will get to use te reo Māori at the same time.

Your whānau could try using te reo Māori for some of the activities in the following table. Traditional activities are good because it is easy to find te reo Māori for them. Modern activities are good because these are things many whānau do in everyday life.



Examples of activities where te reo Māori can be used

Traditional activities	Modern activities
Cooking traditional food, such as hāngi	Cooking, cleaning, and other household activities
Traditional games and sports, such as whai and kī-o-rahi	Games and sports, such as rugby, card and board games
Noho marae, noho puni (staying on marae and other whānau places)	Community clean-up projects
Performing arts, such as kapa haka	Performing arts, such as whakaari (plays) or comedy shows
Listening to, or singing, traditional music and songs, such as mōteatea	Listening to, or singing, modern songs in te reo Māori
Whānau events, such as tangihanga	Looking at photos and talking about them
Gathering, growing, and hunting for, traditional food	Going shopping
Traditional visual arts and crafts, such as raranga and whakairo	Whānau get-togethers
Martial arts, such as mau rākau	Reading books together
Wānanga	Watching reo Māori television and video and talking about them

Information in this summary is from a literature review that Te Wāhanga – NZCER completed for Te Mātāwai to identify good practice in language revitalisation for whānau and communities.

[\[Add link to full Drop Box report and biblio here\]](#)



Appendix 2 – Revitalising te reo Māori: Ideas for community groups

This guide is for people who are looking for ideas about how to strengthen te reo Māori in communities.

What can we do to strengthen te reo Māori in our community?

Making a community language plan

Community groups who want to strengthen their use of te reo Māori can also develop their own language plans. Planning can help people who want to use, hear and see more te reo Māori in the community. Every community has a unique group of people, with different ages, personalities, likes and dislikes, and goals. There may be a lot of people, kura, places and organisations in the community that can support their reo Māori journey, or not many at all. Thinking about all these things will help communities work out what their language plan might look like.

It is up to the community or the group to decide what their priorities, goals and activities are for language revitalisation.

Some things to consider are:

Critical awareness	How much do we know about language, the history of te reo Māori, and the benefits of being bilingual?
Use	Where do we hear, speak, see, and write te reo Māori?
Acquisition	How could we learn more te reo Māori?
Status	How could we encourage positive attitudes towards te reo Māori?
Motivation	How could we motivate ourselves and others to kōrero te reo Māori?
Community	How could we form or surround ourselves with a community of speakers?



Some things to think about when making a language plan for your community

Important aspects of a language plan	Questions to think about
<p>What do we know about our community and the current status of te reo Māori?</p>	<p>How many te reo speakers are there in our community? What ages are the speakers? How well do they speak te reo Māori? Where are speakers living and working? Where is te reo Māori used in the community? (e.g., places and times) What reo Māori relationships are happening in the community? (e.g., between the local council and kura) How is the language valued by the community?</p>
<p>What are our community goals and priorities for te reo Māori?</p>	<p>What are the community goals for te reo Māori? What does the community want to achieve and by when? When does the community think it's important for te reo Māori to be used? Some examples are:</p> <ul style="list-style-type: none"> • as a home language • as a formal language, for example, on marae • as an informal language—for everyday conversation.
<p>What approaches and activities could we choose?</p>	<p>What kind of activities, approaches and strategies does the community think will work best? What places and spaces are there (or could there be) where new and fluent speakers would enjoy spending time together? (e.g., traditional activities involving kaumātua and rangatahi; social media communities; immersion camps)</p>



What do we know works?

Three successful approaches to language revitalisation are immersion, being able to access expert support, and exchange of good practice between language communities.

Immersion

It helps if there are times and places where everyone is “immersed” or surrounded by others who speak te reo Māori. Some examples are kōhanga reo, kura, Te Ataarangi, and kura reo.

Expert support

It helps if there are people who can assist with supporting learners, especially if the learners and their community decide what sort of support they want, and when. Some examples are:

- Elders (native or fluent speakers) who mentor younger speakers
- Experts such as language planners, linguists, and researchers who can, for example, help communities develop language plans or create resources using the dialect/s of the community
- Community members who have themselves become the experts for their own language communities (e.g., through courses, and mentoring by established experts).

Literacy

- Reading books, songs, apps, dictionaries, images and signs etc. will help adults and tamariki learn.

Exchange of good practice

- It helps when language communities share good practices with each other.

Information in this summary is from a literature review that Te Wāhanga – NZCER completed for Te Mātāwai to identify good practice in language revitalisation for whānau and communities.

[\[Add link to DropBox full report and biblio here\]](#)



