

PERCEIVED HEALTH BENEFITS FROM A COMMITMENT TO SPEAK TE REO MĀORI IN THE HOME; FOUR WOMEN'S PERSPECTIVES

Emma Mapihi Campbell

ABSTRACT

This report recounts and explores the correlation between the pursuit of *te reo Māori* and health by four Māori women participants involved in a larger community action research project launched on 27 April 2007, called *te reo o te kāinga*. The project was run in *Tauranga Moana* (the Tauranga Area) by the Ngāiterangi iwi runanga (council) in partnership with *Te Whare Wānanga O Awanuiarangi* and was funded by *Ngā Pae o te Matauranga*. The aim of the program was to work collaboratively with *Ngāiterangi whanau* (families) to increase the degree of Māori spoken in the home. This report seeks to draw inferences between the pursuit of *te reo Māori* and the perceived or real health benefits the four women attained during the year.

BACKGROUND

As a young child I grew up in the house of my maternal grandparents. I often came into contact with two of my great grandmothers. I would sit and just listen to them *kōrero* (talk). *Kui* (great grandmother) Purangi would always be sitting with her *whāriki* (flax mats) or trying in vain to get me to recite *Whakapapa* (family geneology). *Kui Te Rina* and I would sit under a tree while the family gathered *titiko* (mudflat shellfish) telling me stories about our *tūpuna* (ancestors) and important landmarks in Tauranga. Both these women died aged well into their 90s and both of them only ever spoke Māori to me. My grandmother, Nanny Te Ra also spoke Māori to me. My grandfather, Teneti was raised in a time when Māori speakers were punished. He only spoke English. He insisted that my sister and I were never to speak Māori. I grew up in a world where I could see, hear, and touch things Māori but I always felt slightly left out. For my children I was adamant that this would not happen to them. I am happy to say that all five of them are sufficiently fluent in the *reo* to converse with others.

As an adult, while working for *Te Whanau Poutirirangiora a Papa*, an *iwi* health governance organization, I came into contact with dedicated people who worked tirelessly to improve health outcomes for Māori in the Bay of Plenty. I was also introduced to the work of Professor Mason Durie. Many of the members held him in high esteem as do I. During this time I visited many marae throughout the Bay of Plenty. Prominent Māori leaders, both female and male, would *Karanga* (welcoming

call), *whaikōrero* (formal speeches) and *whakawhiti kōrero* (converse in Māori) during the monthly *hui* (meetings). While many are no longer with us in body, for me they are still here in spirit. My greatest disappoint during this time was that although I could understand the Māori language, I could not or did not speak it.

With this in mind I chose to study Māori full time in the *Te Ataarangi* method. Following that I began my degree at Waikato University where I am now in the third year of a Bachelor of Social Science majoring in Māori and psychology. I intend to do clinical psychology also working in the field of research. I have not had to study alone, my husband Vince has committed to study with me.

When approached by the *te reo o te kāinga* (language of the home) project manager to gauge our family's interest in the project, we whole heartedly supported it. The major reasons being that: it would give us encouragement and support in our endeavours to continue speaking *te reo Māori* (the Māori language), and at the same time allow us to support *Ngāiaterangi iwi*.

The idea for this research came from looking for a topic that was both interesting and important to me, namely *te reo Māori*, *iwi* and health research. I choose this subject because I wanted to know how other Māori women felt in regards to increasing their use of *te reo Māori* and if indeed it benefited them as much as I feel it has benefited me.

Since writing this report my mother has died and I dedicate this to her memory.

INTRODUCTION

The Māori language is an integral part of being Māori (Durie, 2001). Language and culture are tied firmly together and it is hard to see the difference when looking at definitions of both. *Te reo Māori* is defined as a means by which thoughts, customs, hopes, and desires are passed from one person to another (Barlow, 2005). Culture is defined as ideas, values, and thoughts about life that influence behaviours and are transmitted from generation to generation (Brislin, 1993).

For many it's not enough to simply go to the marae, and take part in Māori focused activities and

be active in your *iwi* (tribe). For a real sense of security and belonging to *te iwi Māori* you also need *whakapapa*, access to your own *whenua* (land) and most importantly, ability in the Māori language (Durie et al., 1996).

As a generation we have had to bear the consequences of former government policies on the Māori language to the point where in the 1970s the Māori language was considered under threat. (Te Puni Kōkiri, 2007). In choosing to assimilate into the dominant mainstream culture many of our parents and grandparents chose not to speak Māori to their children or *mokopuna*, instead hoping they would become brown *pākeha* (Orange, 1987) or at least better able to fit into the *Pākeha* world. In *Tauranga Moana* in 1985, there were very few places that *te reo Māori* was spoken, use of the language was isolated to the *marae* (Rewiti and Luttenberger, 1985). Fortunately much has changed in the last 25 years. With the establishment of *te kohanga reo*, *kura kaupapa Māori* and *te taura whiri i te reo Māori*, the use of spoken Māori is improving amongst the younger generation. Only 14% (Te Puni Kōkiri, 2007) of adult Māori know how to speak their language competently. For those who do not possess *te reo Māori* there is a feeling of emptiness and inadequacy that can only be alleviated by learning the Māori language. These thoughts are accurately reflected in the first two lines of the following *whakataukī* (proverb)

"Tangohia te reo o te tangata ka tū tahanga
(For the person who stands empty come grasp the *reo*)

Tongohia te tikanga o te tangata ka tū ngoikore"
(For the person who feels weak and lacking of spirit come grasp the culture)
(Te Ataarangi, 2005, p. 8)

These feelings of emptiness are evidenced in lack of confidence and embarrassment, further leading to loss of *mana* (prestige) or *whakamā* (shame/embarrassment) (Milne, 2005). This can manifest as unhappiness, sadness, despondency, powerlessness, and loss of respect for oneself and others (Durie, 2001). The women within the project tell of their own unease and apprehension in the use of the Māori language within their culture using descriptives such as "not feeling complete" or "tied up in knots."

Within Māoridom, the concept of *mana* in terms of a woman could be simply categorized as the role of a parent taking care of the physical needs of the family. Her role as a woman would one day culminate into that of a *kuia* or *kaikaranga* (Barlow, 2005). Mataira (1995) discusses the role of the women in more detail and states:

He tapu tō te tane; he tapu tō te wahine
Men have sacredness; women have sacredness (p 10).

One could further state

He reo tō te tane; he reo tō te wahine
There is a language of men; there is a language of women.

Reading this statement, it would be easy to categorize the language of men as *whaikōrero* and the language of women as *karanga*. However the differences between the two are complex. The language of women is seen as emerging from the house of belonging to *Huaki-pōuri*. Within this house it is warm and peaceful. Mother and child reside here. In this house your spirit is at ease as you take in the love that surrounds you (Mataira, 1995 **translated meaning**). This symbolic description of the source of female language resounds in the *kōrero* of the women who speak of their family, their feelings of well being, and the relative ease within their new-found use of the language.

Power and ability to control aspects of your life (*tino rangatiranga*), is needed to make any improvements in Māori health (Durie, 1998). At an individual and family level the concept of taking responsibility for the use of *te reo Māori* within the family environment no doubt holds promise of an increased feeling of wellbeing for the women within the study.

RESEARCH DESIGN AND PROCEDURE

WORK COMPLETED PRIOR TO INTERVIEWS

Meeting with Ngāiterangi iwi runanga staff regarding the te reo o te kāinga' program.

To complete the outcomes of this research privileged access to the participants of the *te reo o te kāinga* project had to be given by the *iwi*. Therefore the fol-

lowing important areas were fully discussed and clarified prior to starting the research:

- *Iwi* consent
- Protocols for working with the *iwi* researcher
- Protocols for first contact with women to be interviewed
- Contact details for their participants following their agreement
- Use of information

Information sheet and consent form developed (see Attachment 1)

An information sheet was developed to inform participants of all aspects of the research that might reasonably influence their willingness to participate in the research. It covered the following areas:

- The purpose of the research
- Who would be conducting the research
- What was involved if they agreed to participate, and
- What happens to the information provided

Issues relating to privacy and confidentiality were covered and an option to either remain anonymous at all times or to be acknowledged as a participant was offered.

The option to withdraw from the project at any time was included. This information was fully explained to participants at the time and any questions that arose were fully answered by the researcher. Contact details were made available.

Interview questions developed (see Attachment 2)

Qualitative data gathering was based on the following six broad questions:

1. How has it been going for you (speaking *te reo Māori*)?
2. Have you noticed any differences in your:
 - a. *taha tinana*
 - b. *taha wairua*
 - c. *taha hinengaro*
 - d. *taha whanau*
3. Have you noticed any differences in the family?
4. What language do you mainly speak in the house?

5. Have you got any aims for the *reo* in the future?
6. Is there anything else you wish to discuss?

Questions were not necessarily asked in this exact order; rather the flow of the questions followed the direction of the replies from the four women being interviewed.

Where applicable, any ambiguity was removed by a series of semistructured questions. The purpose of these questions was to further draw out information from the women in their own words. These included but were not limited to the following examples:

1. Why do you say that?
2. Can you give me an example?
3. When?
4. Where?
5. How?
6. In what way?
7. Can you expand on that?
8. I don't understand. Can you explain that?

No leading questions were asked with regards to participants' actual health or perceived benefits.

A meeting with Te Whanau Poutirirangiora a Papa at their monthly hui

Following the development of the information sheet, consent form, and question sheet, ethical approval was sought from *Te Whanau Poutirirangiora a Papa*, as per my original proposal for summership. Their process for approval was as follows.

- Be included on the agenda of their monthly *hui*. This took place on 14 February 2008.
- Present the proposed research to the *iwi* delegates and others present. This took the form of an opening *mihi* (greeting) by a male speaker followed by a verbal presentation.
- Answer questions from the forum with regards to the proposed research.
- Undergo a further interview at a later date with a delegate chosen by the forum.

Meeting with Te Whanau Poutirirangiora a Papa representative

This meeting took place the week following the monthly *hui*. At this meeting the representative asked to see the:

- a. Information sheet. Questions were then asked relating to adequate informed consent and ensuring that no harm would come to the participants.
- b. Consent forms. Questions were asked to ensure the processes safeguarded the confidentiality and safety of participants both physically and culturally, and
- c. The question sheet to ensure the method of analysis was appropriate.

Also discussed was:

- d. Information regarding the supervisor of the research. As my supervisor is well known as a credible academic by the organization; no issues arose from this factor.
- e. The processes to be carried out to ensure cultural safety were met. The representative was pleased with the process that had been carried out to date with regards to *Ngāiaterangi iwi*, in relationship to *Te Whare Wananga O Awanuiarangi* and *Ngā Pae o te Matauranga*. This was clarified as a relationship between these organizations and *Ngāiaterangi iwi*. As I had already received the approval of *Ngāiaterangi iwi*, no further issues arose from this factor.
- f. Debriefing of participants on unintended or unanticipated effects of the research. As no mention of this process was made in any of the paperwork presented, the representative made a point that because the research was exploring the feelings and experiences of participants, it was important to allow time for debriefing where necessary.

As per their letter of approval (Attachment 3) these processes were completed in order to ensure that:

- proper inclusion of the Treaty of Waitangi and *tangata whenua tikanga* and protocols were used in all stages of the research
- a consultative process with the *tangata whenua* and *whanau* took place in all stages of the research taking into account the safety of participants and
- that there would be adequate and meaningful guardianship of any data produced.

Recruitment of participants

Participants were recruited by the researcher. To achieve the required level of internal validity it was decided that, as all the *te reo o te kāinga* participants were known to me and I would see most of them socially, I would ask the first four eligible women if they would take part in my research. Of the first four people asked, all four accepted, however one decided not to continue. I then asked the next eligible person and she accepted.

THE INTERVIEW PROCESS

Participants

Data was collected from 4 female participants. They were chosen randomly from among a population of the 10 *whanau* groups taking part in the *te reo o te kāinga* project. Within these 10 *whanau* there are 21 females 18 years of age or older; 19 of these 21 females were not brought up speaking *te reo Māori*. The remaining 3 have come through the *te kohanga reo* and *kura kaupapa* education system and are able to converse in *te reo Māori*. From the sample population 3 were selected from the group who were not brought up speaking *te reo Māori* and one from the group who could converse in *te reo Māori*.

For all four women their home life is characterized by the presence of a large extended family. All are familiar with grandparents, uncles, aunties, siblings, and cousins who been brought up around them and either stayed with them, lived within close proximity, or visited often. All have access to their local *marae* and either have children or grandchildren at *te kohanga reo*.

Interviews with participants

The interview process was based on the women's experiences. Information was gathered to obtain qualitative data. Interviews were conducted in an informal manner using the questions developed. (See attachment 2) This ensured the ideas and viewpoints of those being interviewed were fully expressed with no undue influence or suggestion from the interviewer. Interviews were taped and notes were also taken at the time. Interviews took place at a venue chosen by those being interviewed. Interviews took from 45 minutes to 1 hour.

WORK COMPLETED AFTER INTERVIEWS

Drafting of first report

Following the interviews the tapes were transcribed for analysis. Perceived health benefits were then interpreted based on discussion with each participant, reading of the transcripts, and notes taken at the time. A first report draft was then completed and discussion with my supervisor took place.

Supervision feedback

Following the discussion with my supervisor it was decided that the draft report required expansion in certain areas, these being

- A background of myself
- A more in depth research design and procedure section
- More depth to my own viewpoints on each section and
- Clarification of the method chosen.

She also asked to see:

- The letter of ethical approval
- The questions used and
- The transcripts from the interviews.

Production of final report

The necessary amendments were made in order to produce this report.

RESULTS

During the interviews some of the different themes to emerge were empowerment, self fulfilment, identity as Māori, and acceptance of that identity. Strong themes of a women's perspective were also shown in the four women's roles as partners, mothers, grandmothers, daughters, *kuia*, and future *kuia*.

Prior to writing the report I had considered using either the *Whare Tapa Wha* (Durie, 1998) or *Te Wheke* (Pere, 1982) models as indicators of perceived health benefits. Following the interviews however I found that as *te reo Māori* in Tauranga, was once described as "in a desperate situation," (Rewiti and Luttenberger, 1985, p. 13), a better analogy was to compare the recovering health of *te reo Māori* with the recovery in an individual from a bad state of illness (Lapsley et al., 2002). In both cases the chan-

ges had a profound experience on the participants. They no longer wished to continue on as they had in the past. The women interviewed now sought to put strategies in place for change. These changes served to strengthen their perceived individual wellness through the “wellness” of their use of *te reo Māori*.

These feelings were similar to the participant recovering from a debilitating mental health problem in the report *Kia Māuri Tau* (Lapsley et al., 2002). In that report the HEART model of fundamental processes of change was used to gauge how participant’s wellbeing had evolved. The HEART model is:

- Heart (faith, hope and sense of direction or purpose)
- Esteem (gaining of self esteem or confidence)
- Agency (believing that one can control or at least influence circumstance in ones life)
- Relationship and connection (Support from others)
- Transitions in identity (fitting comfortably into their lives as adults)

With this comparison of recovery in mind, I chose to use this model. I consider it best highlights the changes that have occurred in the participants in relationship to their increased use of *te reo Māori*.

HOPE

Toi te kupu, toi te mana, toi te whenua

The permanence of language, prestige and land.

(Mead and Grove, 2001, p. 405)

For all four participants, faith, hope, and a sense of direction were strong factors in choosing to speak the Māori Language. Future education was seen as a strong pathway for all four participants and their comments showed a desire to learn more in the future. One of them stated:

I’m on the right track, I’m getting really hungry to learn more. (Participant 1)

Similar goals were stated by others:

It’s not enough to speak only the Māori I know right now. I have to learn more. (Participant 2)

It’s given me the oomph to come here [learning facility] I don’t want to get left behind. (Participant 3)

Added to the feelings of direction shown in their *kōrero*, there were also aspects of physical and mental well being:

At the end I have a plan and Māori is at the centre of it. It satisfies me as a whole. I look, I feel better. (Participant 2)

This was supported by Participant 1 who stated

That *kainga i te reo* has been the seed. Look what’s grown. Huh me. [Laughter]

Participant 3 showed how for her, any plans for her future also included those who were not yet born when she said

I think I’m going be around for ages to see my *moko*. Maybe even grand-*moko*. [long pause] It’s going to be good speaking to them in Māori.

Participant 4 was one of the three adult members of the program who had been through *te kohanga reo* and *kura kaupapa*. While she had no problems with speaking the *reo* her reply showed how she had hope for the future of the *reo* in relationship to herself and her family as shown in her *kōrero*:

I think it’s [speaking Māori] excellent for our *whanau*. It took so many generations to lose it [the language] and it’s going to take so many generations to get it back. So long as we keep it within all of us we shouldn’t lose it. It’s good we have four generations now. You know, [pause] speakers alive in our family, there’s Nan, Mum and Dad, me and the kids.

The women expressed their hopes for the future in terms of themselves with three of the participants currently involved in further language classes and the fourth studying at university. They also related hope to their families and generations that they saw would follow them.

ESTEEM

Tangata i akona ki te kāinga, tūnga ki te marae tau ana.

One who has learned at home, will stand with confidence on the *marae*.

(Mead and Grove, 2001, p. 120)

Esteem emerged as another important factor in the project. The increase in levels of confidence in their use of the Māori language was a major factor for

three of the participants. All participants spoke of some aspect of increased self esteem, as in the following statement:

I will talk to my kids and my *moko* and my family. That confidence has grown. It makes me feel good because now my boy is asking me how you say things. (Participant 2)

That's what's different for me. I'm not tied up in knots anymore. Last year I went to a *noho marae* [*marae* stay] and I couldn't stand up and speak. I was scared I would get it all wrong. It was awful. Just tied up and feeling bad. Now I don't worry about whether it's right or wrong. I just speak. (Participant 1)

While Participant 4 is seen as a fluent speaker by others within the project, she herself spoke of a lack of confidence with her grammar and how that had increased in the last year.

Going back to study made me more confident to speak. I mean there were lots I didn't even know. I mean I would say *mātou* [us, with others not included] and *tātou* [us with others included] without really knowing which was what or when I should say what. You know lots of little grammar things. One major thing I learnt was *kaore ano kia* [I have not yet]. I used to just say *Kao* [no] or *kaore* [no] 'cause there really wasn't many people to talk to in order to learn properly. Mum and Dad knew that better than me.

AGENCY

He awa wai kōpua he taniwha kei roto, e mate: he awa wai kōpua wahine, taka ana te āhuru

In a river's depths lie *taniwha*, death, but in the depth of a woman there is comfort.

(Mead and Grove, 2001. p. 405)

Agency is the belief you can control or at least influence the circumstances of your life. With strong agency comes a feeling of strong identity (Jahnke, 1997).

While all four participants spoke of issues relating to identity the following reply was the most memorable statement in all four interviews. When speaking about herself Participant 3 shared the following:

I would turn myself nutty in my house, like a hermit. Now I don't want to miss out. Being here

[learning facility] I'm a lot happier now. Yeah I'm really a lot happier [laughter].

The participant had a big smile on her face as she said these words.

Agency also covers aspects of identity change — moving from feelings of insecurity and apprehension to feelings of security and safety. For Participant 3 above this related to the shift from being a hermit to getting out and about in the community. Others related their identity change in their strong desires to use *te reo Māori*.

Because I didn't have the *reo* I didn't feel complete. I have to have the *reo*. Inside you get this thing you have to do. It's like a burning. I need it. (Participant 1)

My whole direction has changed. Changed to a Māori perspective. (Participant 2)

Reo is a necessity. I have to have it in my life. (Participant 1)

There was also an element of reconnection to the past in order to move forward as shown by Participant 1.

Connection to my *tipuna* [ancestors] for me I'm missing that. Mum she never spoke it. Yeah and I want that connection and the *reo* is going to give me that.

Participant 4 related identity change within her *whanau* members particularly in her mother and father, who she spoke of with pride and admiration:

Mum and Dad always look at me like I'm one step ahead of them when in fact they are right next to me, if not occasionally — oh well Dad definitely is probably a step ahead. What I learnt at home is different. I had bilingual they had total immersion, all day every day. So they got to live the same as me just in a shorter period. It's awesome, it's massive. There has been a huge difference in Dad. I wouldn't say there has been a big change in Mum but there has been in Dad. Even his personality is different; I wouldn't say it was disrespectful before but he's a lot more thoughtful now. I guess he's learnt a bit more *manaakitanga* [act of caring for others] through learning the *reo*. I don't know how exactly, it's just something I know. I don't know what happened, something happened.

In listening to and rereading the transcripts of the participants I shared in their feeling of identity change. For me insecurity was a factor that I was not consciously aware of, but one that I now feel was always present. Their perspective has changed, as has mine, from a person who had always felt like someone on the outside looking in to a fully fledged member of the Māori community.

RELATIONSHIP AND CONNECTION

Kāore e tika kia haere ko te rae anake

It is not proper for one to go alone.

(Mead and Grove, 2001, p. 175)

Relationships and connection are important in relationship to culture. Who you learnt from, who you listen to and who you want to teach are all strong factors in culture. All the women talked of their relationships in terms of family: children, parents, tipuna, extended family and *marae*. All either had access to their *moko/mokopuna* (grandchildren), or their children had access to their grandparents.

When speaking about their children all the participants felt able to talk to them due to their age. They also stated that it was important to speak *te reo Māori* to young children.

I *kōrero* a lot with my *tamariki*, my kids.
(Participant 3)

I talk a lot more to the kids. Sometimes my *kohanga moko* will reply other times she won't, but that's okay at least she understands. (Participant 2)

There is mostly Māori spoken to the kids.
(Participant 4)

The results also showed how important it was to speak to the adults within the households. Participant 2 was particularly proud of how one of her adult daughters had changed as a result of the program and the positive effect this brought.

Even my eldest daughter will talk. That one, that particular one she didn't come to the *marae* with my other kids, but she makes an effort now and that's good, it makes me feel real good.
(Participant 2)

Participant 4 talked positively about choosing to speak Māori in her parent's home. She had spoken of how her children who were at *Kohanga* seemed

to be learning more English than Māori. "Speaking Māori is just not the norm." For her it was good that the family chose to speak Māori. It positively benefited her children who would then speak Māori in her parent's house.

More often than not it is Māori. It's awesome that they have learnt, they are at an age sadly there are places to speak Māori and there are places to not speak Māori, and they understand that at Nanny and Papa's you speak Māori when spoken Māori to. It's better for the kids. The ideal is they get *reo* wherever they go, but it's not a reality unfortunately, even at *Kohanga*. It's good we speak Māori here.

TRANSITIONS IN IDENTITY

Ka riro he au heke, e kore e hoki ki tōna mātāpuna ano

The flowing current moves on and never returns to where it came from.

(Mead and Grove, 2001, p. 183)

Participant 4 talked of how making *te reo Māori* the language of choice had made her look more closely at how she can contribute to future generations. The following quotation also shows that although happy to share with others of her own family she felt some apprehension at the thought that others outside her extended family may judge her.

I started writing stories about my *marae*. This thing with the *reo* it puts me in a different space. The good thing is my stories are a stepping stone to an actual book that people are going to write. They haven't decided who's going to write it but I want the *Kuia* to do it. It's no good me doing it. I'm not really bothered but it might bother other people if it had my name on it. You know, someone might say who's she and what right does she have to write that. That would bother me cause it would bother them (the *kuiā*) so I'll help and I'll give them stuff but I don't need my name on it.

For Participant 1 becoming a *Kaikaranga* and accepting the changes was initially seen as difficult. However she has accepted the new identity that awaits her.

Learning as *kaikaranga* it's important for me. I'm in this position of being a *Kuia*. I guess I still look at it and I'm scared like I'm really not good enough for it because it such a ... [long silence]. But I'm ac-

cepting. I cried. [long pause, tears welled up in her eyes and she cried momentarily] For myself. You know responsibility, because of all that goes with that. The *reo* it gives me the confidence that I will have to have at that level.

Participant 4 also spoke of the role of *kaikaranga* that her mother would one day face.

In Mum the difference is her acceptance or readiness to accept stuff that's thrust upon her. You know she could have been one of those people getting the words fed to her for a *karanga* from behind and then yelling them out. Now she doesn't have to do that and she understands how to reply. Not that she's done it yet it's just I don't think she is as afraid as she would have been before. That's really awesome. 'Cause she's got to do it one day.

Learning the language for Participant 3 gave her a feeling of belonging. Being fair skinned she said she had felt that others might judge her as not being Māori and it was important for her to be identified as Māori.

It's made me feel like a real Māori, you know people will hear me talk and think oh yeah she's a Māori. It let me be more confident... [long pause] um about being Māori.

[How do you mean?]

Well they're not going think just because I'm white I'm a *Pakeha*. I'm not. I'm a Māori. Yeah I'm a Māori. I feel Māori.

When reading the transcripts of the women participants one can see how they have changed, grown, accepted, and enjoyed the feelings of wellbeing that learning and using Māori has brought to them. That wellbeing is not just for themselves but also affects the lives of their family members and community. The women I interviewed were all positive about their future. They held strong hopes for their families and for the use of *te reo Māori*.

CONCLUSION

The study shows that for all the participants, taking part in *te reo o te kainga* has been a good thing. It has prompted them and their families to do something different: that is, speaking Māori in the home, no matter how little, to begin with.

It could be said that Māori have always been able to speak *te reo Māori* in their home if they wanted to. I disagree. My grandfather, who loved me, grew up speaking *te reo Māori* yet he stopped me from doing the same. Participant 1's mother also did not share the language with her family.

For all the participants in the research, use of *te reo Māori* in the home was not normal. Even for Participant 4 who could converse in *te reo Māori*, it was not what was done normally in her house. She mainly spoke *te reo Māori* at her *kohanga* and *kura kaupapa* only. Only through constant use can *te reo Māori* become normal and accepted. By usage a strong sense of confidence in the use of *te reo Māori* can develop. For the participants it has led to a secure identity as a Māori woman. Each has become a woman who takes part in her community, speaks Māori to her children and family. She is now a woman who is able to fulfil any roles that may develop for her in the future within the Māori community.

The women I spoke to showed me happiness and contentment. They also showed a form of determination and courage. Choosing to speak *te reo Māori* has given them a sense of pride in their own abilities and those of their family. This in turn has brought hopes and new desires for their future.

I consider the feelings mentioned by the women – increased confidence, secure identity, happiness, contentment, pride, determination and courage – show a strong correlation between the commitment to speak *te reo Māori* in the home and positive health benefits.

I will end my report on a different note. It relates to something one of the participants said. At the end of our interview she particularly asked why I had interviewed in English and not Māori. The reason I gave her was, that as I would have to translate her *kōrero* into English for my report, it might lose some of its significance. She replied, *Engari ko te kaupapa nei, kei te kōrero Māori mātou i roto i a mātou whare. Hurihia o whakaaro. Kōrero Māori kē* (but the whole idea is that we speak Māori in our house so change your thoughts. Speak *te reo Māori* instead). She was right. Originally I had wanted to write this report in *te reo Māori*, but decided not to in case it

was not accepted (rightly or wrongly) by the HRC. I now realise how I should have taken on board some of the lessons these women showed me and been braver than I was. I should have done something different; I should have written my report in Māori. It unsettled me that despite the excellent work that I have read regarding changing perceptions of Māori world views in psychology (Milne, 2005; Herbert and Morrison, 2007; Nairn, 2007) and the excellent tutors I have had who both encourage and foster Māori world views, I chose to conform to what I considered was the dominant mainstream expectation.

By recognizing this now, I know that next time, I will make a different choice, so that this act of research and learning not only reflects gains made for participants, it will also empower me.

RECOMMENDATION

The report shows that use of *te reo Māori* in the home by those who identify as Māori, strongly correlates with perceptions of good health. Therefore I would like to make the following recommendation;

1. That Māori health training programs develop unit standards encouraging the use of Māori language in the home of clients.

It is not intended that Māori health workers become teachers of the language rather than they simply encourage the use of language in the home. There are already a multitude of free resources available that can be utilized for this purpose.

2. That all health initiatives delivered to Māori have aspects of normalizing the use of *te reo Māori* in the home

My final recommendation is different in that it is being made to me.

3. I recommend that if I am to truly claim my space as a future Māori speaking psychologist, my next research paper be written totally in *te reo Māori*.

Nā rēira, ānei taku pitopito kōrero e pā ana ki te kaupapa nei, te reo Māori me ōna pāpātanga ki te hauora o te tāngata.

E kore koe e ngaro tōku reo rangatira

(You will never be lost my noble language)

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GLOSSARY OF TERMS

<i>hui</i>	meetings
<i>iwi</i>	tribe
<i>karanga</i>	welcoming call
<i>kōrero</i>	talk/speak
<i>Kuia</i>	Great Grandmother/elderly Māori woman
<i>mana</i>	prestige
<i>manaakitanga</i>	act of caring for others
<i>noho marae</i>	marae stay
<i>runanga</i>	council
<i>tamariki</i>	children
<i>Tauranga Moana</i>	the Tauranga Area
<i>te reo Māori</i>	the Māori language
<i>te reo o te kāinga</i>	language of the home
<i>tipuna</i>	ancestors
<i>titiko</i>	mudflat shellfish
<i>whaikōrero</i>	formal speeches
<i>whakamā</i>	shame/embarrassment
<i>whakapapa</i>	family genealogy
<i>whakataukī</i>	proverb
<i>whakawhiti kōrero</i>	converse in Māori
<i>whanau</i>	family / families
<i>whāriki</i>	flax mats
<i>whenua</i>	land

ATTACHMENT 1

INFORMATION SHEET AND CONSENT FORM (TWO PAGES)

Information sheet

What is the purpose of the research?

This research will look at experiences you have encountered due to a choice to speak Māori your home while on the te reo o te kāinga project.

Who is conducting the research?

The research is being carried out by Emma and Vince Campbell in order to meet the outcomes of a HRC (Health Research Council) Student Summership. Dr Riri Ellis is the acknowledged supervisor for the two projects (Emma – female perspective, Vince – male perspective)

What is involved if you agree to participate?

If you agree to participate, you will be interviewed in a one on one discussion with the researcher. You will be asked for your experiences in relation to the tapa whā model (namely taha tinana, taha wairua, taha hinengaro, and taha whanau), based on your participation in the te reo o te kāinga project.

Your involvement in the discussion should take up to one hour, depending on how long the discussions go for.

During the research you are free to withdraw your consent at any point before the end of the interview. If you do so, your contributions to the discussion will not be used in the research.

Privacy and Confidentiality

Your views and any statements you make will not be identified with your name in the research report or any later publications.

There are two options that you can choose from. These are:

1. I wish to remain anonymous at all times. I do not want to be named as a participant in the research.
2. I wish to be acknowledged as a participant and understand my name will be included in the acknowledgements at the front of the report as a participant.

What happens to the information you provide?

The information that you provide will be summarised and taken into the report to the HRC. The information may also be used as a support document for the outcomes of the te reo o te kāinga project currently being run by Ngāiterangi iwi and due to finish on April 30 2008.

The research results may be used in presentations, at hui, or conferences, or for publication as appropriate. Your individual name will not be associated with any presentations or publications. This is an opportunity for your voice, thoughts and experiences to be heard in relationship to your choice to increase your use of te reo Māori. You are entitled to receive a report and may indicate this to the researcher and you will be provided one, once it has been received and reviewed as satisfactory by the HRC.

Ngā mihi nui ki a koe mo tō tautoko i te kaupapa nei

Nāku noa na

Emma rāua (phone 0274 864 502) ko Vince Campbell (021 0241 3815)

CONSENT FORM

Researchers copy

I have read the information sheet provided to me. I have asked questions regarding the information sheet provided and fully understand the information.

I wish to: (please cross out the option you do not wish to keep)

1. Remain anonymous at all times. I do not want to be named as a participant in the research.
2. Be acknowledged as a participant and understand my name will be included in the acknowledgements at the front of the report as a participant

I understand that I am free to withdraw from participation at any time

Signed _____

Signature of the participant

Name of the participant

ATTACHMENT 2

QUESTION SHEET. (ONE PAGE)

After the participants have read the information sheet, lead into the following questions.

These are the six key questions

1. How has it been going for you (speaking te reo Māori)?
2. Have you noticed any differences in your:
 - a taha tinana
 - b taha wairua
 - c taha hinengaro
 - d taha whanau
3. Have you noticed any differences in the family? What language do you mainly speak in the house?
4. Have you got any aims for the reo in the future?

5. Is there anything else you wish to discuss

Use any of the following prompts to get participants to expand on their original answers

- Why do you say that?
- Can you give me an example?
- When?
- Where?
- How?
- In what way?
- Can you expand on that?
- I don't understand? Can you explain that?

Emma Mapihi Campbell Ngaiterangi/Ngati Ranginui/Ngati Kahungunu. Interested in research pertinent to the fostering of Maori initiatives.

